A

CLASSICAL DICTIONARY:

CONTAINING AN ACCOUNT OF

THE PRINCIPAL PROPER NAMES

MENTIONED IN

ANCIENT AUTHORS,

AND

INTENDED TO ELUCIDATE ALL THE IMPORTANT POINTS CONNECTED WITH THE GEOGRAPHY, HISTORY, BIOGRAPHY, MYTHOLOGY, AND FINE ARTS

OF THE

GREEKS AND ROMANS.

TOGETHER WITH

AN ACCOUNT OF COINS, WEIGHTS, AND MEASURES,

WITH TABULAR VALUES OF THE SAME.

BY

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"*Hinc undique gaza.*"—VIRG.

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TO

JOHN ANTHON, ESQ.,

COUNSELLOR AT LAW, &c.,

WHO, AMID THE DUTIES OF A LABORIOUS PROFESSION, CAN STILL FIND LEISURE
FOR HOLDING CONVERSE WITH THE PAGES OF ANTIQUITY, AND IN WHOM
LEGAL ERUDITION IS SO HAPPILY BLENDED WITH THE LIGHTER
GRACES OF ANCIENT AND MODERN LITERATURE,

THIS WORK

IS

AFFECTIONATELY INSCRIBED,

AS A FEEBLE RETURN FOR MANY ACTS OF FRATERNAL KINDNESS, AND (IF A BROTHER
MAY BE ALLOWED TO EXPRESS HIMSELF IN THIS WAY) AS A TESTIMONIAL
OF FOND REGARD FOR EMINENT ABILITIES IN UNISON
WITH EMINENT INTEGRITY AND WORTH

M.

MACÆ, I. a people of Africa who occupied the coast to the northwest of and near the Greater Syrtis. They are thought to have been the same with those named Syrtites by Pliny. Herodotus states that they had a curious custom of leaving only a tuft of hair in the centre of their head, carefully shaving the rest, and that, when they went to war, they used the skins of ostriches instead of shields (4, 175). The river Cinyps flowed through their territory. (Compare *Diod. Sic.*, 3, 48.)—II. A people of Arabia Deserta, on a projection of land where the Sinus Persicus is narrowest. Ptolemy calls the promontory Asabo: its modern name, however, Cape *Mussendon*, bears some faint resemblance to that of the Macæ. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

MACĬRIS, an ancient name of Crete.

MACEDONĬA, a country of Europe, lying to the west of Thrace, and north and northeast of Thessaly. The boundaries of this country varied at different times. When Strabo wrote, Macedonia included a considerable part of Illyria and Thrace; but Macedonia Proper may be considered as separated from Thessaly, on the south, by the Cambunian Mountains; from Illyria, on the west, by the great mountain chain called Scardus and Bernus, and which, under the name of Pindus, also separates Thessaly from Epirus; from Mœsia, on the north, by the mountains called Orbelus and Scomius, which run at right angles to Scardus; and from Thrace, on the east, by the river Strymon. The Macedonia of Herodotus, however, was still more limited, as is afterward mentioned. Macedonia Proper, as defined above, is watered by three rivers of considerable size, the Axius, Lydias, and Haliacmon, all which flow into the Sinus Thermaïcus, the modern Gulf of *Saloniki*. The whole of the district on the seacoast, and to a considerable distance into the interior, between the Axius and the Haliacmon, is very low and marshy.—The origin and early history of the Macedonians are involved in much obscurity. Some moderns have attempted, against all probability, to derive the name from the Kittim mentioned in the old Testament (*Gen.* 10, 4.—*Numb.* 24, 24.—*Jer.* 2, 10.—*Ezek.* 27, 6.—*Dan.* 11, 30). This opinion appears to have arisen, in part, from the description of the country inhabited by the Kittim, which is supposed to answer to Macedonia; but still more from the fact, that, in the book of Maccabees, Alexander the Great is said to have come from the land of Chettieim (ἐκ τῆς γῆς Χεττιειμ, 1 *Macc.* 1, 1), and Perses is called king of the Kittians (Κιττιέων, 1 *Macc.* 8, 5).—In inquiring into the early history of the Macedonians, two questions, which are frequently confounded, ought to be carefully kept distinct, namely, the origin of the Macedonian people, and that of the Macedonian monarchy under the Temenidæ; for, while there is abundant reason for believing that the Macedonian princes were descended from an Hellenic race, it appears probable that the Macedonians themselves were an Illyrian people, though the country must also have been inhabited in very early times by many Hellenic tribes. The Greeks themselves always regarded the Macedonians as barbarians, that is, as a people not of Hellenic origin; and the similarity of the manners and customs, as well as the languages, as far as they are known, of the early Macedonians and Illyrians, appear to establish the identity of the two nations. In the time of Herodotus, the name of *Macedonia* comprehended only the country to the south and west of the Lydias, for he observes that Macedonia was separated from Bottiæis by the united mouth of the Lydias and Haliacmon (*Herod.*, 7, 127). How far inland Herodotus conceived that Macedonia extended, does not appear from his narrative.—According to many ancient writers, Macedonia was anciently called Emathia (*Plin.*, 4, 17.—*Justin*, 7, 1.—*Aul. Gell.*, 14, 6); but we also find traces of the name Macedonians, from the earliest times, under the ancient forms of Macetæ (Μακέται), and Macedni (Μακεδνοί). They appear to have dwelt originally in the southwestern part of Macedonia, near Mount Pindus. Herodotus says that the Dorians dwelling under Pindus were called Macedonians (1, 56.—Compare 8, 43); and, although it may for many reasons be doubted whether the Macedonians had any particular connexion with the Dorians, it may be inferred, from the statement of Herodotus, that the Macedonians once dwelt at the foot of Pindus, whence they emigrated in a northeasterly direction.—The origin of the Macedonian dynasty is a subject of some intricacy and dispute. There is one point, however, on which all the ancient authorities agree; namely, that the royal family of that country was of the race of the Temenidæ of Argos. The difference of opinion principally regards the individual of that family to whom the honour of founding this monarchy is to be ascribed. The account of Herodotus seems most worthy of being received. According to this writer, three brothers named Gavanes, Aëropus, and Perdiccas, descended from Temenus, left Argos, their native place, in quest of fortune, and, arriving in Illyria, passed thence into Upper Macedonia, where, after experiencing some singular adventures, which Herodotus details, they at length succeeded in acquiring possession of a principality, which devolved on Perdiccas, the youngest of the brothers, who is therefore considered, both by Herodotus (8, 137) and Thucydides (2, 99), as the founder of the Macedonian dynasty. These writers have also recorded the names of the successors of this prince, though there is little to interest the reader in their history.—Before the time of Philip, father of Alexander, all the country beyond the river Strymon, and even the Macedonian peninsula from Amphipolis to Thessalonica, belonged to Thrace, and Pæonia likewise on the north. Philip conquered this peninsula, and all the country to the river Nessus and Mount Rhodope; as also Pæonia and Illyria beyond Lake Lychnitis. Thus the widest limits of Macedonia were from the Ægean Sea to the Ionian, where the Drino formed its boundary. The provinces of Macedonia in the time of Philip amounted to nineteen. Macedonia first became powerful under this monarch, who, taking advantage of the strength of the country and the warlike disposition of the inhabitants, reduced Greece, which was distracted by intestine broils, in the battle of Chæronea. His son Alexander subdued Asia, and by an uninterrupted series of victories for ten successive years, made Macedonia, in a short time, the mistress of half the world. After his death, this immense empire was divided. Macedonia received anew its ancient limits, and, after several battles, lost its dominion over Greece. The alliance of Philip II. with Carthage, during the second Punic war, gave occasion to this catastrophe. The Romans delayed their revenge for a season; but, Philip having laid siege to Athens, the Athenians called the Romans to their aid; the latter declared war against Macedonia; Philip was compelled to sue for peace, to surrender his vessels, to reduce his army to 500 men, and defray the expenses of the war. Perseus, the successor of Philip, having taken up arms against Rome, was totally defeated at Pydna by Paulus Æmilius, and the Romans took possession of the country. Indignant at their oppression, the Macedonian nobility and the whole nation rebelled under Andriscus; but, after a long struggle, they were overcome by Quintus Cæcilius, surnamed, from his conquest, Macedonicus; the nobility were exiled, and the country became a Roman province B.C. 148. It is very difficult, however, to determine the boundaries of this Roman province of

Macedonia. According to the "Epitomizer" of Strabo (lib. 7), it was bounded by the Adriatic on the west; on the north by the mountains of Scardus, Orbelus, Rhodope, and Hæmus; on the south by the Via Egnatia; while on the east it extended as far as Cypsela and the mouth of the Hebrus. But this statement with respect to the southern boundary of Macedonia cannot be correct, since we know that the province of Macedonia was bounded on the south by that of Achaia; and although it is extremely difficult, if not impossible, to fix the precise boundaries of these provinces, yet it does not appear that Achaia extended farther north than the south of Thessaly.—Macedonia now forms part of Turkey in Europe, under the name of *Makedonia* or *Filiba Vilajeti*, and contains about 700,000 inhabitants, consisting of Walachians, Turks, Greeks, and Albanians. The southeastern part is under the pacha of Saloniki; the northern under beys or agas, or forms free communities. The capital Saloniki, the ancient Thessalonica, is a commercial town, and contains 70,000 inhabitants.—Ancient Macedonia was a mountainous and woody region, the riches of which consisted chiefly in mines of gold and silver; the coasts, however, produced corn, wine, oil, and fruits. Modern Macedonia is said to possess a soil more fruitful than the richest plains of Sicily, and there are few districts in the world so fertile as the coast of Athos or the ancient Chalcidice. The land in the valleys of Panomi and Cassandria, when grazed by the lightest plough, yields, it is said, a more abundant harvest than the finest fields in the department between the Eure and the Loire, or the granary of France; if the wheat in its green state be not browsed by sheep or cut with the scythe, it perishes by too much luxuriance. Macedonia is also famous for its cotton and tobacco, and its wines are some of them equal to those of Burgundy. (*Malte-Brun, Geogr*, vol. 6, p. 156, *seqq.*, *Eng. transl.*—*Cramer's Anc. Greece*, vol. 1, p. 164, *seqq.*—*Encycl. Us. Knowl.*, vol. 14, p. 241.)—For a list of the ancient kings of Macedonia, with remarks on their reign, consult *Clinton's Fasti Hellenici*, p. 221, *seqq.*, *2d ed.*

Macer, I. a Latin poet, a native of Verona. He was the author of a poem on birds, entitled *Ornithogonia*, and of another on snakes, under the title of *Theriaca*. This last was an imitation, in some degree, of the Theriaca of Nicander. (*Quint.*, *Inst. Or.*, 10, 1, 56.—*Spalding, ad Quint.*, *Inst. Or.*, 6, 3, 96.) We have no remains of either of these works. The poem *De Herbarum virtutibus*, commonly ascribed to him, is now regarded as a production of the middle ages. (*Gyrald.*, *Dial.*, 4, p. 217, *seqq.*—*Broukhus.*, *ad Tibull.*, p. 274.—*Veesenmyer*, *Bibliogr. Analekt.*, p. 84.)—II. A friend of Ovid's, who wrote a continuation of the Iliad, and also an *Antehomerica*. He has been frequently confounded with the preceding, but flourished, in truth, at a later period. The former died in Asia, B.C. 17. (Compare the remarks of *Wernsdorff, Poet. Lat. Min.*, vol. 4, p. 579, *seqq.*)

Machanĭdas, a powerful tyrant of Sparta, whose views at one time extended to the subjugation of all Peloponnesus. He was defeated and slain by Philopœmen in battle near Mantinea. (*Plut.*, *Vit. Philop.*)

Machāon, a celebrated physician, son of Æsculapius, and brother to Podalirius. He went to the Trojan war, where his skill in surgery and the healing art proved of great service to his countrymen. Machaon was one of those shut up in the wooden horse, and is by some supposed to have fallen on the night that Troy was taken. He received divine honours after death, and had a temple erected to him. (*Hom.*, *Il.*, 2, 731.—*Virg.*, *Æn.*, 2, 263.)—Schwenck derives the name from the old verb μάχω, the root of μηχανή, and makes it denote one who is skilful with the hand. (*Andeut.*, p. 206.) "Machaon," observes the President Goguet (*Origin of Laws, &c.*, vol. 2, p. 267, *Eng. transl.*), "was himself a very able physician. He was a soldier as well as a physician. He was wounded dangerously in the shoulder in a sally which the Trojans had made. Nestor immediately brought him back to his tent. Scarce are they entered there, before Machaon took a drink mixed with wine, in which they had put the scrapings of cheese and barley-flour. (*Il.*, 11, 506, *seqq.*) What ill effects must not this mixture produce, since wine alone is very opposite to the healing of wounds! The meats which Machaon afterward used (*Il.*, 11, 629) do not appear in any way proper for the state in which he found himself. In another part of the Iliad (4, 218) Menelaus is wounded with an arrow: they make Machaon immediately come to heal him. The son of Æsculapius, after having considered the wound, sucks the blood, and puts on it a dressing to appease the pain. Homer does not specify what entered into that dressing. It was only composed, according to all appearances, of some bitter roots. This conjecture is founded on the following circumstance: in the description which the poet gives of the healing of such a wound, he says expressly that they applied to the wound the juice of a bitter herb bruised (11, 845). It appears that this was the only remedy which they knew. The virtue of these plants is to be styptic." To what is here said may be added the remarks of an eminent physician of our own country. "It appears that the practice of Machaon and Podalirius was very much confined to the removal of the darts and arrows with which wounds had been inflicted, and afterward to the application of fomentations and styptics to the wounded parts; for, when the heroes recorded by Homer were in other respects severely injured, as in the case of Æneas, whose thigh-bone was broken by a stone thrown by Diomede, he makes no mention of any other than supernatural means employed for their relief." (*Hosack's Medical Essays*, vol. 1, p. 38.)

Macra, a river flowing from the Apennines, and dividing Liguria from Etruria, now the *Magra*. (*Lucan*, 2, 426.—*Liv.*, 39, 32.) The Arnus formed the southern boundary of Liguria until the reign of Augustus. (*Plin.*, 3, 5.)

Macriānus, Titus Fulvius Julius, a Roman, who, from a private soldier, rose to the highest command in the army, and proclaimed himself emperor when Valerian had been made prisoner by the Persians, A.D. 260. He is one of the so-called "thirty tyrants" of later Roman history, but appears to have been, as far as we can judge from his brief period of authority, an able prince. Macrianus was proclaimed emperor along with his two sons Macrianus (Junior) and Quietus. When he had supported his dignity for a year in the eastern parts of the world, Macrianus marched towards Rome to crush Gallienus, who had been proclaimed emperor. He was defeated in Illyricum by the lieutenant of Gallienus, and put to death with his elder son, A.D. 262. (*Treb. Poll.*, *Vit. Macrian.*)

Macrīnus, I. M. Opilius Severus, a native of Mauritania, was prætorian prefect under Caracalla, whom he accompanied in his expedition against the Parthians, and caused to be murdered on the march. Macrinus was immediately proclaimed emperor by the army, A.D. 217, and his son Diadumenianus, who was at Antioch, was made Cæsar; both elections were confirmed by the senate. Macrinus, after a battle with the Parthians near Nisibis, concluded peace with them. On his return to Antioch he reformed many abuses introduced by Caracalla. But his excessive severity displeased the soldiers, and an insurrection, excited by Mœsa, the aunt of Caracalla, broke out against Macrinus, who, being defeated near Antioch, fled as far as Chalcedon, where he was arrested and put to death, A.D. 218, after a reign of about 14 months. His son Diadumenianus shared his fate. He was succeeded by Heliogabalus. (*Jul. Capitol.*, *Vit. Macrin.*

—*Herodian*, 4, 12, 2, *seqq.*)—II. A friend of the poet Persius, to whom his second satire is inscribed. They had been fellow-students under Servilius Numanus. (*Lemaire, ad Pers., Sat.*, 2, 1.)

Macrobii, a people of Æthiopia, highly celebrated in antiquity, and whom Herodotus has copiously described. An expedition was undertaken against them by Cambyses, and in this way they have obtained a name in history. A rumour of the vast quantity of gold which they possessed determined Cambyses to march against them. He sent, however, beforehand some spies into their country, from the nation of the Ichthyophagi, as they understood their language. The accounts, which the neighbouring people gave, represented the Macrobii as a tall and beautiful race, who had their own laws and institutions, and elected the tallest among them to the dignity of king. The Ichthyophagi, on asking the monarch of the Macrobians, to whom they brought presents as if ambassadors from Cambyses, for what length of time his subjects lived, were told for the space of 120 years, and sometimes longer. Hence the name given them by the Greek writers of Macrobii (Μακρόβιοι, "*long-lived*"). Gold was the metal in commonest use among them, even for the fetters of their prisoners. Herodotus adds, that Cambyses, on the return of his spies, immediately marched against the Macrobii, but was compelled to return, from want of provisions, before he had proceeded a fifth part of the way. (*Herod.*, 3, 17, *seqq.*)—Bruce takes the Macrobii for a tribe of the *Shangallas*, dwelling in the lower part of the gold countries, *Cuba* and *Nuba*, on both sides of the Nile, to the north of *Fazukla*. (*Travels*, vol. 2, p. 554, *seqq.*) Heeren, however, more correctly thinks, that the people in question are to be sought for farther south, in another region. None of the Shangallas, that we know of, live in cities, or have reached that degree of civilization imputed to the Macrobii. He thinks it probable, therefore, that the Macrobii of Herodotus should be sought for on the coast, or in one of the ports of *Adel*, and in the vicinity of Cape *Guardefui*. This would place them in the country of the *Somaulies*, who are, perhaps, their descendants. (*Heeren, Ideen*, vol. 2, pt. 1, p. 333, *seqq.*)

Macrobĭus, I. a Latin writer, who flourished in the first half of the fifth century, under Theodosius the Younger. His full name is Aurelius Macrobius Ambrosius Theodosius. (*Funcc., de veget. L. L. senect.*, 4, 27.—*Fabric., Bib. Lat.*, vol. 3, p. 180.) As he was not a Roman by birth, and seeks in this an excuse for his Latin style (*Sat.*, 1, 1), he has been regarded by some critics as a native of Greece. (*Fabric., l. c., in notis.*) In the manuscripts he bears the title of *Vir Consularis et illustris;* and from this some have concluded, that he is the same with the Macrobius mentioned in a law of the Theodosian code (lib. 6, tit. 8) as *Præfectus sacri cubiculi*, or chamberlain of the royal bedchamber. Other critics have remarked, however, that this office was commonly given to eunuchs, and that Macrobius the writer had a son. It is also uncertain whether Macrobius was a Christian or not. The supposition that he held the office of chamberlain under a Christian emperor has been the chief, or, perhaps, the only ground for imagining him to have been a Christian, since the language of his writings and the interlocutors in the dialogues are entirely heathen. (Consult *Mahul, Dissertation sur la Vie, &c., de Macrobe.—Class. Journ.*, vol. 20, p. 110.)—The works of Macrobius are three in number: 1. *Commentariorum in Somnium Scipionis libri duo.* This work is addressed to his son Eustathius. Besides an explanatory view of the *Somnium Scipionis* of Cicero, it contains much information respecting the opinions of the later Platonists on the laws which govern the earth and the other parts of the universe. There is a Greek version by Maxumus Planudes, which was first published, from the MS. in the King's Library at Paris, by Hess, *Hal.*, 1833, 8vo. Some critics have thought that the commentary we have just been considering ought to be regarded as a part of the second work of this writer, of which we are going to speak, and from which it has been detached through the carelessness of the early editors. There seems no good reason for this opinion.—2. *Saturnalium conviviorum libri septem.* Likewise addressed to his son. This is a compilation after the manner of the Attic Nights of Aulus Gellius: it has, however, the dialogue form, and is supposed to be the transcript of a conversation which took place at table during the celebration of the Saturnalia. The principal interlocutors are a certain Vectius Prætextatus, Q. Aurelius Symmachus and his brother Flavianus, Cæcinna Decius Albinus, Avienus, a physician, a grammarian, &c. It contains discussions of a great variety of historical and mythological topics, explanations of many passages of ancient authors, remarks on the manners and customs of the Romans, &c. An idea of the general nature of the work may be formed from the titles of some of the chapters: *Of the origin of some Roman words.—Of the origin of the Saturnalia.—Of the Roman year and its divisions.—Proof that all the gods of fable were originally symbols of the sun.—Of Cicero's bons mots.—Of Augustus.—Of Julia.—Details on the luxury of the Romans.—Observations on the Æneid, and a comparison between Virgil and Homer.—Why those who turn round are attacked with vertigoes.—Why women have softer voices than men.—Why shame makes one blush.—Why bodies plunged in water appear larger than they really are*, &c. Many things in Macrobius are drawn from Aulus Gellius, and some from Plutarch.—3. The third work of Macrobius treated of the difference between the Greek and Latin languages, and also of their analogy: *De differentiis et societatibus Græci Latinique Verbi.* We have only an extract from this, made by one Joannes, supposed to be the same with the celebrated Joannes Scotus, who lived in the time of Charles the Bald. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 322, *seqq.*—*Bähr, Gesch. Röm. Lit.*, p. 724, *seqq.*) The best edition of Macrobius is that of Gronovius, *Lugd. Bat.*, 1670, 8vo. The edition of Zeune, *Lips.*, 1774, 8vo, has a very faulty text, but very useful and extensive notes. The text is a careless reprint of that of Gronovius. The Bipont edition, 1788, 2 vols. 8vo, has no notes, but a very correct text. The Notitia Literaria prefixed is also very useful.—II. An ecclesiastical writer, who lived in the sixth century. He was at first a priest of the Catholic church in Africa, but afterward made common cause with the Donatists. We have a fragment remaining of a letter of his to the people of Carthage, but nothing exists of a treatise which he wrote while yet belonging to the orthodox persuasion, entitled "*Ad confessores et virgines.*"

Macrōnes, a nation of Asia, occupying the northern parts of Armenia, probably between the town of Arze and the coast of the Euxine. They are mentioned in the Anabasis as one of the nations through whose territories the Greeks marched. The Macrones are called Macrocephali by Scylax (p. 33), but Pliny seems to distinguish them as two different people (6, 4). Herodotus informs us that the Macrones used circumcision, having, as they themselves reported, derived the practice from the Colchians. (*Herod.*, 2, 104.) The natural inference to be drawn from this passage is, that the Macrones were of Colchian origin. Strabo affirms, that this people were in his time no longer called by their ancient appellation, but were named Sanni (*Strab.*, 548); and Eustathius, who confirms this statement, writes the word Tzani, according to the more modern Greek orthography (*ad Dionys. Perieg.*, 766). Cramer thinks, that the modern name of *Djanik* is a corruption of Sannice. (*Asia Minor*, vol. 1, p. 286.)

MADAURA, a city of Numidia, near Tagaste, and northwest of Sicca. It appears to have been a place of some importance, and, in the *Notitia Numidiæ*, Prudentius Metaurensis is named as its bishop. It is commonly regarded as the birthplace of Apuleius, though Mannert is in favour of the Roman colony *Ad Medera*. No traces of Madaura remain. In an inscription of Gruter's (p. 600, n. 10), the name of the city is given as Medaura. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 321.)

MÆANDER, a river of Asia Minor, rising near Celænæ in Phrygia, and, after forming the common boundary between Lydia and Caria, falling into the Ægean below the promontory of Mycale. It was remarkable for the winding nature of its course (σκολιὸς ὢν ἐς ὑπερβολήν.—*Strabo*, 577), and hence all obliquities or windings took the name of Mæander. (*Strab.*, *l. c.*) It received the waters of various streams, the Marsyas, Orgas, &c., but was not remarkable for its size as far as regarded breadth, though a deep river, and fordable only in a few places in the early part of its course. According to Xenophon (*Anab.*, 1, 2), the Mæander rose in the palace of Cyrus, flowing from thence through his park and the city of Celænæ. In the vicinity rose the Marsyas, which formed a junction with the Mæander in the suburb of Celænæ, where afterward stood the city of Apamea. (Compare the remarks of Leake, *Tour*, p. 158, *seqq.*) According to Strabo (663), the common boundary of Caria and Phrygia, on the Mæander, was at Carura. After the river had reached Lydia and Caria, it widened, and entered upon what the ancients denominated the plain of the Mæander, which extended from the borders of Phrygia to the sea, nearly 100 miles. This plain varied in breadth from 5 to 10 miles, and was ornamented with a number of fine cities and towns. Great changes have taken place on the coast, at the mouth of the Mæander, by the great deposition of mud and earth in the course of ages: changes that have so completely altered the face of things as described by the ancients, that the first of modern geographers was totally misled in his estimate of the ancient geography, by attempting to reconcile it with the modern, on the ground of the imperfect descriptions of it in the ancient books. D'Anville had no conception that the Gulf of Latmus received the Mæander, but supposed a considerable space to exist between them. Nor was he aware that the gulf itself no longer existed; that its wide opening to the sea was closed up by alluvions; and that the island of Lade, so often mentioned as a rendezvous in the history of the naval warfare of ancient times, had become a part of the main land, rising, like the rock of Dumbarton, from the marshy soil; and, moreover, that the inner part of the gulf was transformed into a fresh-water lake. The mud of the Mæander, having been deposited across the southeast arm of the gulf, formed its upper part into a lake; which soon became fresh, when the access of the sea-water was barred out, as it receives a great quantity of land waters from the surrounding mountains. It is named the Lake of *Bafi*, from a town at the southeast corner: it is about 12 miles in length, and from 3 to 5 in breadth. Chandler represents the water as insipid and not drinkable. The modern name of the Mæander is *Minder*. (*Rennell, Geogr. of Western Asia*, vol. 2, p. 30, *seqq.*) Mr. Turner describes the Mæander in a part of its course as about seventy feet wide, and having a current towards the sea of about a mile an hour: he observes, however, that this must be much more rapid, when the streams, formed by rain and melted snow, pour into it from the mountains. He describes the water as very thick and muddy; and the mud in particular at the bank as extremely deep. (*Tour in the Levant*, vol. 3, p. 96.)

MÆATÆ, a people in the north of Britain, near the *vallum Severi* or wall of Severus, comprising the Otadeni, Gadeni, Selgovæ, Novantæ, and Damnii. (*Dio Cass.*, 76, 12.)

MÆCENAS, CAIUS CILNIUS, was descended, it is said, from Elbius Volterrenus, one of the Lucumones of Etruria, who fell in the battle at the lake Vadimonis, A.U.C. 445, which finally brought his country under total subjection to the Romans. His immediate ancestors were Roman knights, who, having been at length incorporated into the state, held high commands in the army (*Horat.*, *Sat.*, 1, 6, 3), and Mæcenas would never consent to leave their class to be enrolled among the senators: but he was proud (as may be conjectured from its frequent mention by the poets) of his supposed descent from the old Etrurian princes. It is not known in what year he was born, or in what manner he spent his youth; but Meibomius (*Mæcenas*, *L. Bat.*, 1653, 4to) conjectures that he was educated at Apollonia, along with Augustus and Agrippa; and that this formed the commencement of their memorable friendship. He is not mentioned in the history of his country till we hear of his accompanying Augustus to Rome after the battle of Mutina. He was also with him at Philippi, and attended him during the whole course of the naval wars against Sextus Pompey, except when he was sent at intervals to Rome, in order by his presence to quell those disturbances, which, during this period, frequently broke out in the capital. In the battle of Actium he commanded the light Liburnian galleys, which so greatly contributed to gain the victory for Augustus, and he gave chase with them to Antony when he fled after the galley of Cleopatra. During the absence of Augustus in Egypt, Mæcenas, in virtue of his office of prefect, was intrusted with the chief administration of affairs in Italy, and particularly with the civil government of the capital. (*Pedo Albinov.*, *Epiced. Mæcen.*) After Augustus had returned from Egypt without a rival, and the affairs of the empire proceeded in a regular course, Mæcenas shared with Agrippa the favour and confidence of his sovereign. While Agrippa was intrusted with affairs requiring activity, gravity, and force, those which were to be accomplished by persuasion and address were committed to Mæcenas. The advice which he gave to Augustus in the celebrated consultation with regard to his proposed resignation of the empire, was preferred to that of Agrippa: Mæcenas having justly represented that it would not be for the advantage of Rome to be left without a head to the government, as the vast empire now required a single chief to maintain peace and order; that Augustus had already advanced too far to recede with safety; and that, if divested of absolute power, he would speedily fall a victim to the resentment of the friends or relatives of those whom he had formerly sacrificed to his own security. (*Dio Cassius*, 52, 14, *seqq.*) Having agreed to retain the government, Augustus asked and obtained from Mæcenas a general plan for its administration. His minister laid down for him rules regarding the reformation of the senate, the nomination of magistrates, the collection of taxes, the establishment of schools, the government of provinces, the levy of troops, the equalization of weights and measures, the suppression of tumultuous assemblies, and the support of religious observances. His measures on all these points, as detailed by Dio Cassius, show consummate political wisdom, and knowledge in the science of government. Mæcenas had often mediated between Antony and Augustus, and healed the mutual wounds which their ambition inflicted. But when his master had at length triumphed in the contest, the great object of his attention was to secure the permanence of the government. For this purpose he had spies in all corners, to pry into every assembly, and to watch the motions of the people. By these means the imprudent plots of Lepidus (*Vell. Paterc.*, 2, 88) and Muræna were discovered and suppressed without danger

or disturbance; and at length no conspiracies were formed. At the same time, and with a similar object, he did all in his power to render the administration of Augustus moderate and just; and, as he perfectly understood all the weaknesses and virtues of his character, he easily bent his disposition to the side of mercy. While he himself, as prefect of the city, had retained the capital in admirable order and subjection, he was yet remarkable for the mildness with which he exercised this important office, to which belonged the management of all civil affairs in the absence of the emperor, the regulation of buildings, provisions, and commerce, and the cognizance of all crimes committed within a hundred miles of the capital. Seneca, who is by no means favourable, in other respects, to the character of Mæcenas, allows him a full tribute of praise for his clemency and mildness. (*Epist.*, 114.) So sensible was Augustus of the benefits which his government derived from the counsels and wise administration of Mæcenas, and such was his high opinion of his sagacity, fidelity, and secrecy, that everything which concerned him, whether political or domestic, was confided to this minister. Such, too, were the terms of intimacy on which they lived, that the emperor, when he fell sick, always made himself be carried to the house of Mæcenas; so difficult was it to find repose in the habitation of a prince! During the most important and arduous periods of his administration, and while exercising an almost unremitting assiduity, Mæcenas had still the appearance of being sunk in sloth and luxury. Though he could exert himself with the utmost activity and vigilance when these were required, yet in his hours of freedom he indulged himself in as much ease and softness as the most delicate lady in Rome. (*Vell. Paterc.*, 2, 88.) He was moderate in his desires of wealth or honours; he was probably indolent and voluptuous by nature and inclination; and he rather wished to exhibit than conceal his faults. The air of effeminate ease which he ever assumed, was perhaps good policy in reference both to the prince and people. Neither could be jealous of a minister who was apparently so careless and indifferent, and who seemed occupied chiefly with his magnificent villas and costly furniture. He usually came abroad with a negligent gait and in a loose garb. When he went to the theatre, forum, or senate, his ungirt robe trailed on the ground, and he wore a little cloak, with a hood like a fugitive slave in a pantomime. Instead of being followed by lictors or tribunes, he appeared in all public places attended by two eunuchs. (*Senec., Epist.*, 114.) He possessed a magnificent and spacious villa on the Esquiline Hill, to which a tower adjoined remarkable for its height. The gardens of Mæcenas, which surrounded the villa, were among the most delightful in Rome or its vicinity. Here, seated in the cool shade of his green spreading trees, whence the most musical birds constantly warbled their harmonious notes, he was accustomed to linger, and pay at idle hours his court to the muses. Being fond of change and singularity, the style of Mæcenas's entertainments varied. They were sometimes profuse and magnificent, at others elegant and private; but they were always inimitable in point of taste and fancy. He was the first person who introduced at Rome the luxury of young mule's flesh; his table was served with the most delicious wines, among which was one of Italian growth and most exquisite flavour, called from his name *Mæcenatianum* (*Plin.*, 8, 43); and hence, too, the luxurious Trimalchio, who is the *Magister Convivii* in the Satyricon of Petronius Arbiter, is called *Mæcenatianus*, from his imitating the style of Mæcenas's entertainments. (*Plin.*, 14, 6.) His sumptuous board was thronged with parasites, whom he also frequently carried about to sup with his friends, and his house was filled by musicians, buffoons, and actors of mimes or pantomimes, with Bathyllus at their head. These were strangely intermingled in his palace with tribunes, clerks, and lictors. But there, too, were Horace, and Varius, and Valgius, and Virgil! Of these distinguished poets, and of many other literary men, Mæcenas was, during his whole life, the patron, protector, and friend. Desert in learning never failed, in course of time, to obtain from him its due reward; and his friendship, when once procured, continued steady to the last. Among the distinguished men who frequented the house of Mæcenas, a constant harmony seems to have subsisted. They never occasioned uneasiness to each other; they were neither jealous nor envious of the favour and felicity which their rivals enjoyed. The noblest and most affluent of the number were without insolence, and the most learned without presumption. Merit, in whatever shape it appeared, occupied an honourable and unmolested station. Mæcenas is better known to posterity as a patron of literature than as an author; but, living in a poetical court, and surrounded with poets, it was almost impossible that he should have avoided the contagion of versification. He wrote a tragedy called *Octavia*, a poem entitled *De Cultu*, and some Phalæcian and Galliambic verses. All these have perished except a few fragments cited by Seneca and the ancient grammarians. To judge from these extracts, their loss is not much to be regretted; and it is a curious problem in the literary history of Rome, that one who read with delight the works of Virgil and Horace, should himself have written in a style so obscure and affected. The effeminacy of his manners appears to have tainted his language: though his ideas were sometimes happy, his style was loose, florid, and luxuriant (*Senec., Epist.*, 19): and he always aimed at winding up his periods with some turn of thought or expression which he considered elegant or striking. These conceits were called by Augustus his *calamistri*: and in one of that emperor's letters, which is preserved in Macrobius, he parodies the luxuriant and sparkling style affected by his minister. Mæcenas continued to govern the state, to patronise good poets, and write bad verses, for a period of twenty years. During this long space of time, the only interruption to his felicity was the conduct of his wife Terentia. This beautiful but capricious woman was the sister of Proculeius, so eminent for his fraternal love (*Horat., Od.*, 2, 2, 5), as also of Licinius Murena, who conspired against Augustus. The extravagance and bad temper of this fantastical yet lovely female, were sources of perpetual chagrin and uneasiness to her husband. Though his existence was imbittered by her folly and caprice, he continued, during his whole life, to be the dupe of the passion which he entertained for her. He could neither live with nor without her; he quarrelled with her and was reconciled almost every day, and put her away one moment to take her back the next; which has led Seneca to remark, that he was married a thousand times, yet never had but one wife. Terentia vied in personal charms with the Empress Livia, and is said to have gained the affections of Augustus. The umbrage Mæcenas took at the attentions paid by his master to Terentia, is assigned by Dio Cassius as the chief cause of that decline of imperial favour which Mæcenas experienced about four years previous to his death. For, although he was still treated externally with the highest consideration, though he retained all the outward show of grandeur and interest, and still continued to make a yearly present to the emperor on the anniversary of his birthday, he was no longer consulted in state affairs as a favourite or confidant. Others have supposed that it was not the intrigue of Augustus with Terentia which diminished his influence, but a discovery made by the emperor, that he had revealed to his wife some circumstances

concerning the conspiracy in which her brother Muræna had been engaged. Suetonius informs us, that he had felt some displeasure on that account; but Muræna's plot was discovered in the year 732, and the decline of Mæcenas's political power cannot be placed earlier than 738. The disgust conceived by masters when they have given all, and by favourites who have nothing more to receive, or are satiated with honours, may partly account for the coldness which arose between Augustus and his minister. But the declining health of Mæcenas, and his natural indolence, increasing by the advance of years, afforded of themselves sufficient cause for his gradual retirement from public affairs. His constitution, which was naturally weak, had been impaired by effeminacy and luxurious living. He had laboured from his youth under a perpetual fever (*Plin.*, 7, 51); and for many years before his death he suffered much from wakefulness, which was greatly aggravated by his domestic chagrins. Mæcenas was fond of life and enjoyment; and of life even without enjoyment. Hence he anxiously resorted to different remedies for the cure or relief of this distressing malady. Wine, soft music sounding at a distance, and various other contrivances, were tried in vain. At length, Antonius Musa, the imperial physician, who had saved the life of Augustus, but accelerated the death of Marcellus, obtained for him some alleviation of his complaint by means of the distant murmurings of falling water. The sound was artificially procured at his villa on the Esquiline Hill. During this stage of his complaint, however, Mæcenas resided principally in his villa at Tibur, situated on the banks of the Anio, and near its celebrated cascades. This was indeed a spot to which Morpheus might have sent his kindest dreams; and the pure air of Tibur, with the streams tumbling into the valley through the arches of the villa, did bestow on the worn-out and sleepless courtier some few moments of repose. But all these resources at length failed. The nervous and feverish disorder with which Mæcenas was afflicted increased so dreadfully, that for three years before his death he never closed his eyes. In his last will, he recommended Horace, in the most affectionate terms, to the protection of the emperor: "*Horatii Flacci, ut mei, memor esto.*" He died in 745, in the same year with Horace, and was buried in his own gardens on the Esquiline Hill. He left no child, and in Mæcenas terminated the line of the ancient Etrurian princes. But he bequeathed to posterity a name, immortal as the arts of which he had been through life the generous protector, and which is deeply inscribed on monuments that can only be destroyed by some calamity fatal to civilization. Mæcenas had nominated Augustus as his heir, and the emperor thus became possessed of the Tiburtine villa, which had formed the principal residence of the minister during the close of his life, and in which the monarch passed a great part of the concluding years of his reign. The death of his old favourite revived all the esteem which Augustus had once entertained for him; and, many years afterward, when stung with regret at having divulged the shame of his daughter Julia and punished her offence, he acknowledged his irreparable loss by exclaiming, that he would have been prevented from acting such a part had Mæcenas been still alive. So difficult was it to repair the loss of one man, though he had millions of subjects under his obedience. "His legions," says Seneca, "being cut to pieces, he recruited his troops—his fleets, destroyed by storms, were soon refitted—public edifices, consumed by the flames, were rebuilt with greater magnificence; but he could find no one capable of discharging the offices which had been held by Mæcenas with equal integrity and ability." (*Dunlop's Roman Literature*, vol. 3, p. 26, *seqq*, *Lond. ed.*)

Mædi, a people of Thrace, above the Palus Bistonis, noticed by Thucydides in his narrative of the expedition of Sitalces into Macedonia, but of whom Herodotus seems to have had no knowledge. (*Thucyd.*, 2, 98.)

Mælĭus, a Roman, slain by Ahala, master of the horse to the dictator Cincinnatus, for aspiring to supreme power. (*Liv.*, 4, 13, *seqq.*)

Mænădes (Μαινάδες), a name applied to the Bacchantes or priestesses of Bacchus, and alluding to their phrensied movements. It is derived from μαίνομαι, "*to rave.*"

Mænălus (*plur.* Mænala), I. a mountain in the south-southeastern part of Arcadia, sacred to the god Pan, and considered, on account of its excellent pastures, to be one of the favourite haunts of that rural deity. (*Theocr.*, *Idyl.*, 1, 123.—*Virg.*, *Georg.*, 1, 17.—*Ovid*, *Met.*, 1, 216.) The modern name is *Roino.* Dodwell says that its height is considerable, and that, like the other Peloponnesian mountains of the first order, it is characterized by intersecting glens and valleys, watered by numerous rivulets, and cultivated with sylvan scenery. It is not, however, as he remarks, to be compared with Taygetus either for grandeur or beauty. Mænalus extends far to the northeast, bounding the western side of the plains of Mantinea and Orchomenus, and occupying a tract of country anciently called Mainalia (*Pausan.*, 8, 9), to which the Delphic oracle gives the epithet of "cold" (δυσχείμερος.—*Pausan.*, *l. c.*—*Dodwell*, vol. 2, p. 418).—II. A town of Arcadia, in the vicinity of Mount Mænalus, which took its name, according to Pausanias (8, 3), from one of the sons of Lycaon, its founder. It was in ruins in the time of Pausanias, and its situation has not been clearly investigated by modern travellers. (*Dodwell*, vol. 2, p. 418.)

Mænus or **Mœnus**, a river of Germany, falling into the Rhine at Moguntiacum (*Mayence* or *Mainz*), and now the *Main.* The Romans first became acquainted with it on getting possession of Moguntiacum. Ptolemy makes no mention of this river, but would seem to have been acquainted with its sources. It is worthy of remark, that the inhabitants on the Main, in the vicinity of Wurtzburg, still call the river, after the Roman fashion, the *Mön.* The name Mænus is a later form than the other. (*Eumen.*, *Paneg. Const.*, c. 13.—*Mannert*, *Geogr.*, vol. 3, p. 423.)

Mæonĭa. *Vid.* Lydia.—The Etrurians, supposed to have derived their civilization, or, according to others, to have sprung, from a Lydian colony, are often called *Mæonidæ* (*Virg.*, *Æn.*, 11, 759), and the Lake Trasymenus in their country is styled by Silius Italicus *Mæonius Lacus.* (*Sil. Ital.*, 15, 35.)

Mæonĭdes, a surname of Homer, in allusion to his supposed Lydian or Mæonian origin. (*Vid.* Homerus.)

Mæŏnis, I. an epithet applied to Omphale as queen of Lydia or Mæonia. (*Ovid*, *Fast.*, 2, 310, 352.)—II. The same epithet is also applied to Arachne as a native of Lydia. (*Id.*, *Met.*, 6, 103.)

Mæŏtæ, a general name for the tribes dwelling along the Palus Mæotis. (*Plin*, 4, 12.—*Strab.*, 495.) Mela (1, 2) uses the epithet *Mæotici*, and Vopiscus calls them *Mæotidæ.*

Mæŏtis Palus, or *Sea of Azof*, a large marshy lake between Europe and Asia, northeast of the Euxine, and connected with it by the Cimmerian Bosporus, or Straits of *Jenicali.* It is formed by the Tanaïs (*Don*) and other rivers. Its waters are brackish; they are well stored with fish, but are shallow to a great distance from the banks. No rock has been observed in any part of it. The surface is about twelve inches higher in spring than in the rest of the year. (*Malte-Brun*, vol. 6, p. 405, *Am. ed.*)—The Palus Mæotis is said by Herodotus to have been also called *Mætis* (ἡ Μαιῆτίς τε καλέεται.—4, 86, 45), and the *Mother of the Pontus Euxinus* (ἡ Μήτηρ τοῦ Πόντου.—4, 86). This name, *Mætis*, is the earlier and general form.

(Compare *Wesseling*, *ad Herod.*, 4, 45.)—We have here a curious link in the chain connecting the early religion of India with that of the countries to the west. The leading idea appears to be one of a cosmogonical nature, and to refer to the action of the humid principle as the generating cause of all things. Hence the Aphrodite of the Greeks, rising from the bosom of the waters (ἀναδυομένη.—'Αφροδίτη ποντογενής. *Orpheus*, *H.*, 54, *ed. Herm.*), or, in other words, the great Mother of all (Μήτηρ). She is the Μούθ (*Terra Mater*) of the Egyptians, the same with their Isis. (*Creuzer*, *Symbol.*, vol. 1, p. 354): the Μώτ (*Mot*) of Sanchoniathon (*limus*, *aut aquosa mixtionis putredo.*—*Bochart*, *Geogr. Sacr.*, 2, 2, p. 705); the Χάος of Hesiod (*Theog.*, 123); the Μήτης, to whom a temple was erected in the vicinity of the Hypanis and Borysthenes (*Herod.*, 4, 53.—*Wess.*, *ad loc.*); the γῆ μήτηρ, the primitive slime (*Creuzer*, *Symbol.*, vol. 4, p. 329); the Μήτηρ, ἡ πρεσβυτάτη πᾶσα (*Hesych.*, *ed. Alberti*, p. 597); the Μῆτις of Hesiod and of the Orphic poets (*Orpheus*, *Argon.*, *ed. Herm. Aposp.*, 6, 19, n., p. 461); and the Μαῖα of the Doric dialect (*Iambl.*, *Vit. Pythag.*, *ed. Kiessling*, p. 114, 56).—The root of this word is to be found in the Sanscrit. (Compare Hesychius, Μαῖ, μέγα. 'Ινδοί.) Mana-Mai (*Magna Mater*) is worshipped at the present day by the Buddhists in Nepaul. (*Kirkpatrick*, *Account of Nepaul*, &c., p. 114.)—The worship of the great mother (χθονίη μήτηρ βασιλεία.—*Orpheus*, *Hymn.*, 49, 4, *ed. Herm.*, p. 313); the mother of gods and nurse of all things (θεῶν μήτηρ, τροφὸς πάντων.—*Orpheus*, *Hymn.*, 26 *et* 27, *ed. Herm.*, p. 286, *seqq.*); the Metis whom Jove espoused as his first consort, after the conflict with the Titans (*Hesiod*, *Theog.*, 886), appears to have spread from east to west, and one of the early seats of this worship to have been in the vicinity of the Palus Mæotis, whose slimy waters were regarded as a type of that primitive slime from whose teeming bosom the world was supposed to have been formed. (*Ritter's Vorhalle*, p. 57.—*Id. ibid.*, p. 161, *seqq.*)

Mæsĭa Sylva, a forest in Etruria, southwest from Veii. It originally belonged to this city, but was taken by Ancus Marcius. (*Liv.*, 1, 33.) Pliny reports that it abounded with dormice. (*Plin.*, 8, 58.)

Mævĭus, a miserable poet of the Augustan age, who, along with Bavius, frequently attacked the productions of Virgil, Horace, and other distinguished writers of the day. They are both held up to ridicule in turn by Virgil and Horace, and owe the preservation of their names to this circumstance alone. (*Virg.*, *Eclog.*, 3, 90.—*Voss*, *ad loc.*—*Servius*, *ad Virg.*, *Georg.*, 1, 210.—*Horat.*, *Epod.*, 10, 2.—*Weichert*, *de obtrect. Horat.*, p. 12.—*Bähr*, *Gesch. Röm. Lit.*, vol. 1, p. 125.)

Magetobrĭa, a city of Gaul, the situation of which has given rise to much discussion. Some place it near Binga, below Moguntia; and they found this opinion on the opening lines in the poem of Ausonius upon the Mosella. D'Anville, however, and subsequent writers, discover traces of the ancient name in the spot called at the present day *la Moigte de Broie*, at the confluence of the Arar and Ogno, near a village named *Pontailler*, which belonged formerly to Burgundy. This opinion is confirmed by an inscription found in this quarter on the fragment of an urn, dug up, along with other articles, in 1802. The inscription is MAGETOB. (*Cæs.*, *B. G.*, 1, 31.—*Lemaire*, *Ind. Geogr.*, *ad Cæs.*, *s. v.*)

Magi, the name of the priests among the Medes and Persians, and whose order is said to have been founded by Zoroaster. The Magi formed one of the six tribes into which the Medes were originally divided (*Herod.*, 1, 101); but, on the downfall of the Median empire, they continued to retain at the court of their conquerors a great degree of power and authority. It would appear, however, that they did not witness with indifference the sovereignty pass from the Medes to the Persians; and it was probably owing to the intrigues of the whole order, that a conspiracy was formed to deprive Cambyses of the throne, by representing one of their number as Smerdis, the son of Cyrus, who had been previously put to death by his brother. Herodotus, who has given the history of this conspiracy at length, evidently regarded it as a plot, on the part of the Magi, to restore the sovereignty to the Medes, since he represents Cambyses, on his deathbed, as conjuring the Persians to prevent the Medes from again obtaining the supremacy. (*Herod.*, 3, 65.) And the Persians themselves must have looked upon it in the same light, since, after the discovery of the conspiracy, and the murder of the pretended Smerdis by Darius Hystaspis and his companions, a general massacre of the Magi ensued, the memory of which event was annually preserved by a festival called "the Slaughter of the Magi" (Μαγοφόνια), during which none of the Magi were allowed to appear in public. (*Herod.*, 3, 79.—*Ctes.*, *Pers.*, c. 15.) This event, however, does not appear to have impaired their influence and authority; for they are represented by Herodotus, in his account of the Persian religion, as the only recognised ministers of the national worship (1, 132).—The learning of the Magi was connected with astrology and enchantment, in which they were so celebrated that their name was applied to all orders of magicians and enchanters. Thus, the Septuagint translates the Chaldee *Ashap* by the word *Magus* (Μάγος.—*Dan.*, 1, 20.—*Id.*, 2, 2, 27.—Compare *Acts*, 13, 6, 8). The word was also applied to designate any men celebrated for wisdom; whence the wise men of the East, who came to see the infant Saviour, are called simply Magi. (*Matth.* 2, 1.) It would appear from a passage in Jeremiah (39, 3), that the Babylonian priests were also called Magi; if at least the interpretation of *Rab-Mag*, "chief of the Magi," be correct. (*Gesenius*, *Hebr. Lex.*, *s. v. Mag.*) The etymology of the word is doubtful. In Persian the name of priest is *mugh*; and it is not improbable, as Gesenius has conjectured, that the term may be connected with the root meaning "*great*," which we have in the Greek μέγ-ας; the Latin *mag-is* and *mag-nus*; the Persian *mih*; and the Sanscrit *mah-at*. It is a curious fact, that the Hindu grammarians derive *mah-at* from a verb *mah*, signifying "to worship." (*Wilson's Sanscrit Dict.*, *s. v. Mah-at.*—*Encycl. Us. Knowl.*, vol. 14, p. 280, *seq.*)—The Magi were divided into three classes: the first consisted of the inferior priests, who conducted the ordinary ceremonies of religion; the second presided over the sacred fire; the third was the *Archimagus* or high-priest, who possessed supreme authority over the whole order. They had three kinds of temples; first, common oratories, in which the people performed their devotions, and where the sacred fire was kept only in lamps; next, public temples, with altars, on which the fire was kept continually burning, where the higher order of Magi directed the public devotions, and the people assembled; and, lastly, the grand seat of the Archimagus, which was visited by the people at certain seasons with peculiar solemnity, and to which it was deemed an indispensable duty for every one to repair, at least once in his life. This principal temple was erected, it is said, by Zoroaster, in the city of Bactra (the modern *Balk*), and remained till the seventh century, when the followers of Zoroaster, being driven by the Mohammedans into Carmania, another building of the same kind was raised, to which those who still adhered to the old Magian religion resorted. They were divided into several sects; but this division probably rather respected the mode of conducting the offices of religion than religious tenets. No images or statues were permitted in the Magian worship. Hence, when Xerxes found idols in the Grecian temples, he, by the advice of the Magi, set them on fire, saying that the

gods, to whom all things are open, are not to be confined within the walls of a temple. The account which Diogenes Laertius gives of the Magi is this (1, 6, *seqq.*): "They are employed in worshipping the gods by prayers and sacrifices, as if their worship alone would be accepted; they teach their doctrine concerning the nature and origin of the gods, whom they think to be fire, earth, and water; they reject the use of pictures and images, and reprobate the opinion that the gods are male and female; they discourse to the people concerning justice; they think it impious to consume dead bodies with fire; they allow of marriage between mother and son; they practise divination and prophecy, pretending that the gods appear to them; they forbid the use of ornaments in dress; they clothe themselves in a white robe; they make use of the ground as their bed, of herbs, cheese, and bread for food, and of a reed for their staff." And Strabo relates, that there were in Cappadocia a great number of Magi, who were called *Pyrethi*, or worshippers of fire, and many temples of the Persian gods, in the midst of which were altars, attended by priests, who daily renewed the sacred fire, accompanying the ceremony with music. The religious system of the Magi was materially improved by Zoroaster. Plutarch, speaking of his doctrine (*Is. et Os.*, p. 369.—*Op.*, *ed. Reiske*, vol. 7, p. 468), says: "Some maintain, that neither is the world governed by blind chance without intelligence, nor is there one mind alone at the head of the universe; but since good and evil are blended, and nature produces nothing unmixed, we are to conceive, not that there is one storekeeper, who, after the manner of a host, dispenses adulterated liquors to his guests, but that there are in nature two opposite powers, counteracting each other's operations, the one accomplishing good designs, the other evil. To the better power Zoroaster gave the name of Oromasdes, to the worse that of Arimanius; and affirmed that, of sensible objects, the former most resembled light, the latter darkness. He also taught that Mithras was a divinity, who acted as a moderator between them, whence he was called by the Persians the Mediator." After relating several fabulous tales concerning the contests between the good and evil demon, Plutarch, still reciting the doctrines of Zoroaster, proceeds: "The fated time is approaching in which Arimanius himself shall be utterly destroyed; in which the surface of the earth shall become a perfect plain, and all men shall speak one language, and live happily together in one society." He adds, on the authority of Theopompus, "It is the opinion of the Magi, that each of these gods shall subdue and be subdued by turns, for six thousand years, but that, at last, the evil principle shall perish, and men shall live in happiness, neither needing food nor yielding a shadow; the God who directs these things taking his repose for a time, which, though it may seem long to man, is but short." Diogenes Laertius (*l. c.*), after Hecatæus, gives it as the doctrine of Zoroaster, that the gods (meaning, doubtless, those of whom he last speaks, Oromasdes and Arimanius) were derived beings.—It will appear probable, from a comparison of these with other authorities, that Zoroaster, adopting the principle commonly held by the ancients, that from nothing, nothing can be produced, conceived light, or those spiritual substances which partake of the active nature of fire and darkness, or the impenetrable, opaque, and passive mass of matter, to be emanations from one eternal source; that to derived substances he gave the names, already applied by the Magi to the causes of good and evil, Oromasdes and Arimanius; and that the first fountain of being, or the supreme divinity, he called Mithras. These active and passive principles he conceived to be perpetually at variance; the former tending to produce good, the latter evil; but that, through the mediation or intervention of the Supreme Being, the contest would at last terminate in favour of the good principle. (*Enfield's History of Philosophy*, vol. 1, p. 63, *seqq.*)

Magna Græcia or Major Græcia (*Liv.*, 31, 7.—*Justin*, 20, 2), an appellation used to designate the southern part of Italy, in consequence of the numerous and flourishing colonies which were founded by the Greeks in that part of the country. There is some difficulty in determining how far this name extended, but it does not appear to have been applied to the country beyond Cumæ and Neapolis; and some geographers have even thought, though without sufficient reasons, that it was confined to the colonies on the Gulf of Tarentum. Pliny apparently considers Magna Græcia to begin at the Locri Epizephyrii (3, 15); but Strabo (175) even includes the Grecian towns of Sicily under this name. The time when the name of Magna Græcia (Μεγάλη Ἑλλάς) was first applied to the south of Italy is uncertain. It does not occur, as far as we are aware, in the early Greek writers, such as Herodotus, Thucydides, &c., but it is used by Polybius (2, 39), and succeeding Greek and Roman writers. Taking the name in the widest signification which is given to it by Strabo, Magna Græcia may be justly considered as an appropriate name; since it contained many cities far superior in size and population to any in Greece itself. The most important of these were, Tarentum, founded by the Lacedæmonians; Sybaris, Crotona, and Metapontum, by the Achæans; Locri Epizephyrii, by the Locrians; and Rhegium, by the Chalcidians; and in Sicily, Syracuse, founded by the Corinthians; Gela, by the Cretans and Rhodians; and Agrigentum, by the inhabitants of Gela. (*Encycl. Us. Knowl.*, vol. 14, p. 283.—Compare *Cramer's Anc. Italy*, vol. 2, p. 339.)

Magna Mater, a name given to Cybele. (*Vid.* Cybele, Pessinus, and Ludi Megalesii.)

Magnentius, a German by birth, who, from being a private soldier, rose to the head of the Roman empire in the West. He was at first a prisoner of war, but, to free himself from chains, he joined the Roman troops, and became distinguished for valour. He was commander of the Jovian and Herculean bands, stationed to guard the banks of the Rhine at the time when Constans I. had incurred the contempt of the army by his indolence and voluptuousness, and having revolted against that prince, and caused him to be killed near the Pyrenees, A.D. 350, he proclaimed himself Emperor of the West. At Rome he acted with great tyranny, and by his extortions was enabled to keep in pay a large army to support his usurped authority. So formidable, indeed, did he appear, that Constantius, emperor of the East, and brother of the deceased Constans, offered him peace, with the possession of Gaul, Spain, and Britain, but his offer was rejected. A war ensued, and Magnentius was totally defeated. He fled to Aquileia, and afterward obtained a victory over the van of the pursuing army at Ticinum. Another defeat, however, soon followed, and Magnentius took refuge in Lugdunum (*Lyons*). Here his own soldiers, who had accompanied him in his flight, surrounded the house in which he was, and sought to get possession of his person and deliver him up to the conqueror; but he prevented this by despatching himself with his own sword, after having slain several of his relations and friends who were around him. (*Le Beau, Hist. du Bas-Empire*, vol. 1, p. 354, *seq.*)

Magnesia, I. a city of Lydia, described by Strabo (14, 647) as situate in a plain, at the foot of a mountain called Thorax, and not far from the Mæander. Hence, for distinction' sake from Magnesia near Mount Sipylus, it was usually styled "*Magnesia at the Mæander*" (Μαγνησία ἐπὶ Μαιάνδρῳ). In its immediate neighbourhood flowed the small stream Lethæus, which issued from Mount Pactyas lying to the north, and joined the Mæander not far from this place. Mag-

nesia, according to Pliny (5, 29), was fifteen miles, according to Artemidorus (*ap. Strab.*, 663), 120 stadia, from Ephesus. Strabo makes it a city of Æolian origin, which is not contradicted by another statement of the same writer, when he makes the Magnetes to have been descended from the Delphians who occupied the Montes Didymi of Thessaly.—Magnesia was sacked by the Cimmerians during their inroads into Asia Minor. It was afterward held by the Milesians, and was one of the cities assigned, for his support, to Themistocles, by the King of Persia. The modern *Ghiuzel-hissar* (Beautiful Castle) had been generally thought to occupy the site of the ancient Magnesia. M. Barbié du Bocage, however, in the notes to his translation of Chandler, gave convincing reasons for thinking that *Ghiuzel-hissar* occupied the position of Tralles; but it was not until Mr. Hamilton explored the ruins of Magnesia at *Inekbazar*, and discovered the remains of the celebrated temple of Diana Leucophryene, that the question could be considered as satisfactorily determined in favour of the latter place. (*Leake's Journal*, p. 242, *seqq.*)—II. A city in the northern part of Lydia, southeast of Cumæ, and in the immediate vicinity of the Hermus. It lay close to the foot of Mount Sipylus, and hence, for distinction' sake from the other Magnesia, was called "*Magnesia near Sipylus*" (Μαγνησία πρὸς Σιπύλῳ). Its founder is not known, nor its earlier history. It was first brought into notice by the battle fought in its neighbourhood between Antiochus and the Romans (187 B.C.). It was not a place of much importance under the Roman dominion, as the main road from Pergamus to Sardis passed on one side of it. At the close of the Mithradatic war the Romans gave it its freedom. It was frequently injured by earthquakes, and was one of the twelve cities destroyed by the earthquake in the reign of Tiberius, which that emperor, however, quickly rebuilt. (*Tacit.*, *Ann.*, 2, 47.—*Plin.*, 2, 84.) It became afterward the seat of a bishopric. The modern name is *Magnisa*. (*Tavernier*, 1, 7.—*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 373.)—III. A district of Thessaly. The Greeks gave the name of Magnesia to that narrow portion of Thessaly which is confined between the Peneus and Pagasæan Bay to the north and south, and between the chain of Ossa and the sea on the west and east. (*Strabo*, 441,—*Scyl.*, *Peripl.*, p. 24.—*Pliny*, 4, 9.) The people of this district were called Magnetes, and appear to have been in possession of it from the remotest period. (*Hom.*, *Il.*, 2, 756.—*Pind.*, *Pyth.*, 4, 140.—*Id.*, *Nem.*, 5, 50.) They are also universally allowed to have formed part of the Amphictyonic body. (*Æschin.*, *de fals. leg.*, p. 122.—*Pausan.*, 10, 8.—*Harpocrat.*, *s. v.* Ἀμφικτύονες.) The Magnesians submitted to Xerxes, giving earth and water in token of subjection. (*Herod.*, 7, 132.) Thucydides leads us to suppose they were in his time dependant on the Thessalians (2, 10). They passed with the rest of that nation under the dominion of the kings of Macedon who succeeded Alexander, and were declared free by the Romans after the battle of Cynoscephalæ. (*Polyb.*, *Excerpt.*, 18, 29, 5.—*Livy*, 33, 32.) Their government was then republican, affairs being directed by a general council, and a chief magistrate called Magnetarch. (*Liv.*, 34, 31.—*Strab.*, 9, 442.—*Xen.*, *Anab.*, 6, 1.—*Cramer's Anc. Greece*, vol. 1, p. 419, *seqq.*)—IV. A city of Magnesia, on the coast, opposite the island of Sciathus. It was conquered by Philip, son of Amyntas. (*Cramer's Anc. Greece*, vol. 1, p. 427.)

Mago, I. a Carthaginian admiral, who gained a naval victory over Leptines, the commander of Dionysius the elder, off Catana, in which the latter lost 100 vessels, and more than 20,000 men. (*Diod. Sic.*, 14, 90.) Some years after this we find him at the head of a land force, endeavouring to make head against Dionysius in person; but, being defeated, he was compelled to take shelter in the neighbouring town of Abacænum. (*Diod. Sic.*, 14, 90.) Being subsequently placed at the head of another expedition into Sicily, he met with equal ill success. (*Diod. Sic.*, 14, 95.) He fell at last in battle against Dionysius, B.C. 383. (*Diod. Sic.*, 15, 15.)—II. Son of the preceding, succeeded him in the command of the Carthaginian fleet B.C. 383. He defeated Dionysius in a great battle, in which the latter lost more than 14,000 men, and compelled him to sue for peace and pay 1000 talents to the Carthaginians. A considerable time after this, he came, at the head of 150 vessels, with 60,000 men, to take possession of Syracuse, which was, according to agreement, delivered up to him by Icetes, excepting the citadel, which was held by the forces of Timoleon. No final advantage, however, accrued to Carthage; for Mago, suspecting treachery on the part of his new ally, and having long wished for a pretence to depart, weighed anchor on a sudden and sailed back to Africa, "shamefully and unaccountably," says Plutarch, "suffering Sicily to slip out of his hands." (*Plut.*, *Vit. Timol.*)—III. Grandfather of the great Hannibal. He succeeded Mago in the command of the Carthaginian fleet, and made himself conspicuous for the rigid discipline which he introduced. The Carthaginian senate, fearing lest Pyrrhus might quit Italy in order to seize upon Sicily, sent Mago, at the head of 120 vessels, to offer aid to the Romans, in order that the King of Epirus might find sufficient employment for his arms in Italy. The offer, however, was declined. Mago was succeeded by his two sons Hasdrubal and Hamilcar. (*Justin*, 18, 2, *seqq.*—*Id.*, 19, 1.)—IV. Son of Hamilcar and brother of Hannibal. He commanded an ambuscade at the battle of Trebia (*Liv.*, 21, 54), and was also present at the battle of Cannæ, B.C. 216. Having been sent to Carthage to carry the news of the latter victory, he is said to have poured out in the vestibule of the senate-house the golden rings obtained from the fingers of the Roman knights who had fallen in the battle. These, when measured, filled, according to the common account, three modii and a half; though Livy, with true national feeling, states that there was another and more correct tradition, which made the rings to have filled not much more than a single modius. (*Liv.*, 23, 12.) The modius contained a little over one gallon, three quarts dry measure. Mago was subsequently sent into Spain, where he was defeated by the Scipios at Iliturgis (*Liv.*, 23, 49), but he afterward joined his forces with those of Asdrubal the son of Gisgo, and defeated and slew Publius Scipio. At a later period, he was himself again defeated along with Hanno, Asdrubal's successor, by Silanus, the lieutenant of Scipio. (*Livy*, 28, 2.) On fleeing to Gades, he was ordered by the Carthaginian senate to cross over with a fleet to Sicily, and carry succours to Hannibal. He conceived thereupon the bold design of seizing upon Carthago Nova as he sailed along. Failing, however, in this, he was obliged to stop at the Balearic Islands in order to procure new levies. Here he made himself master of the smaller island of the two (the modern *Minorca*), and fortified and gave his name to the harbour. (*Vid.* Magonis Portus.) The following summer Mago landed on the coast of Liguria, with 12,000 foot and 200 horse, took Genua by surprise, and made himself master also of the harbour and town of Savo, and was soon at the head of a numerous army, by the junction of a powerful body of Gauls and Ligurians with his forces. Held, however, in check by the consul Cethegus, who prevented him from uniting with Hannibal, he turned his arms in a different direction, and penetrated into Insubria, but he was severely wounded in battle with the Romans. He reached, however, Liguria by an able retreat, and there met an order from the senate at home, requiring him to return immediately to Carthage, then menaced

by Scipio. He embarked his troops and set sail, but died of his wound at the island of Sardinia, B.C. 203. (*Liv.*, 30, 18.) Cornelius Nepos differs from other writers as to the manner of his death, and says that he either perished by shipwreck or was murdered by his servants. (*Nep.*, *Vit. Hannib.*, c. 8.)—V. A Carthaginian who wrote a work on agriculture in the Punic tongue, which was translated into Latin by order of the Roman senate. It was in twenty-eight books according to Varro. The latter informs us also, that it was translated into Greek by Cassius Dionysius of Utica, who made twenty books of it; and that it was still farther condensed by Diophanes of Bithynia, who brought it down to six books. (*Varro, De R. R.*, 1, 1.)

MAGON, a river of India falling into the Ganges. According to Mannert, the modern name is the *Ramgonga*. (*Geogr.*, vol. 5, pt. 1, p. 92.)

MAHARBAL, a Carthaginian officer in the army of Hannibal, appointed to carry on the siege of Saguntum when Hannibal marched against the Cretani and Carpetani. (*Liv.*, 21, 12.) After the battle of the Lake Trasymenus in Italy, he was sent in pursuit of the flying Romans. (*Liv.*, 22, 6.) At the battle of Cannæ he commanded the cavalry, and strenuously advised Hannibal, after the latter had gained his decisive victory, to march at once upon Rome. (*Liv.*, 22, 51.—*Id.*, 23, 18.)

MAIA, daughter of Atlas and Pleione, and the mother of Mercury by Jupiter. She was one of the Pleiades; and the brightest of the number, according to some authorities: others, however, more correctly make Halcyone the most luminous. (*Vid.* Pleiades, and consult *Ideler*, *Sternnamen*, p. 146.)

MAJORIĀNUS, Julius Valerius, grandson of the Majorianus who was master of the horse in Illyria during the reign of Theodosius. He distinguished himself early as a brave commander under Aëtius, and at the death of the latter he rose to such distinction that he was elected Emperor of the West in the room of Avitus, whom he compelled to resign the imperial dignity in 457. He was assassinated by Ricimer, one of his generals, after a reign of four years and a half, at Dertona in Liguria. (*Pierer, Lex. Univ.*, vol. 13, p. 98.)

MALEA, I. a promontory in the southeastern part of the island of Lesbos, now Cape *St. Marie*.—II. A celebrated promontory of the Peloponnesus, forming the extreme point to the southeast, and separating the Laconic from the Argolic Gulf. Strabo reckons 670 stadia from thence to Tænarus, including the sinuosities of the coast. Cape Malea was considered by the ancients the most dangerous point in the circumnavigation of the peninsula, even as early as the days of Homer. (*Od.*, 1, 80; 3, 286.) Hence arose the proverbial expression, "After doubling Cape Malea forget your country." (*Strab.*, 378.—*Eustath.*, *ad Od.*, p. 1468.—Compare *Herod.*, 4. 179.—*Thucyd.*, 4, 53.—*Scyl.*, p. 17.) It is now usually called Cape *St. Angelo*, but sometimes Cape *Malio*. (*Cramer's Ancient Greece*, vol. 3, p. 196.)—III. A city of Phthiotis. (*Vid.* Malia.)

MALEVENTUM, the ancient name of Beneventum. (*Liv.*, 9, 27.)

MALĪA, the chief city of the Malienses, in the district of Phthiotis in Thessaly, from which they probably derived their name. (*Steph. Byz.*, *s. v.* Μαλιεύς.) It was near the head-waters of the Sinus Maliacus, now the Gulf of *Zeitoun*.

MALIĂCUS SINUS, a gulf of Thessaly, running up in a northwest direction from the northern shore of Eubœa, and on one side of which is the Pass of Thermopylæ. It is noticed by several writers of antiquity, such as Herodotus (4, 33), Thucydides (3, 96), and Strabo (432). It now takes its name from the neighbouring city of *Zeitoun*. It should be observed that Livy, who often terms it the Maliacus Sinus (27, 30; 31, 46), elsewhere uses the appellation of Ænianum Sinus (38, 5), which he has borrowed from Polybius (10, 42.—*Steph. Byz.*, *s. v.* Αἰνία.—*Cramer's Anc. Greece*, vol. 1, p. 435).

MALIENSES or MALII, the most southern tribe of Thessaly. They are called by the Attic writers Μηλιεῖς, Melians, but in their own Doric dialect Μαλιεῖς. Scylax, indeed, seems to make a distinction between the Μηλιεῖς and Μαλιεῖς, which is to be found in no other author. Palmerius (*ad Scyl.*, p. 32) considers the whole passage to be corrupt. The Malians occupied principally the shores of the gulf to which they communicated their name, extending as far as the narrowest part of the Straits of Thermopylæ, and to the valley of the Sperchius, a little above its entrance into the sea. (*Herod.*, 7, 198.) They are admitted by Æschines, Pausanias, and Harpocration, in their lists of the Amphictyonic states; which was naturally to be expected, as this celebrated assembly had always been held in their country. The Melians offered earth and water to Xerxes in token of submission. (*Herod.*, 7, 132.) According to Herodotus, their country was chiefly flat: in some parts the plains were extensive, in others narrow, being confined on one side by the Maliac Gulf, and towards the land by the lofty and inaccessible mountains of Trachinia. (*Cramer's Anc. Greece*, vol. 1, p. 435.)

MALLI, a people in the southwestern part of India intra Gangem, along the banks of the Hydraotes. (*Strabo*, 699.) It was in attacking a fortress of the Malli that Alexander was severely wounded. (*Plut.*, *Vit. Alex.*) The territory of this people would seem in some degree to correspond to the modern province or soobah of *Moultan*. (*Vincent's Voyage of Nearchus*, p. 130.)

MALLOS, a town of Cilicia Campestris, eastward from the river Pyramus; now a small village called *Malo*. (*Mela*, 1, 13.—*Curt.*, 3, 7.—*Lucan*, 3, 225.)

MALTHĪNUS, a name occurring in Horace (*Serm.*, 1, 2, 27). It was thought very effeminate among the Romans to appear in public with the tunic carelessly or loosely girded. For this Mæcenas was blamed; and the question arises, whether Horace means, under the character of Malthinus, to portray his patron, or whether the reference is merely one of a general nature. Opinions, of course, are divided on this subject. At first view, it appears hardly probable that the poet would embrace such an opportunity, or adopt such a mode, of censuring his friend and benefactor, one to whom he owed so large a share of his own elevation. And yet, when we take into consideration all the circumstances of the case, the respective characters of the bard and his patron, as well as the sincere and manly nature of the intimacy which existed between them, it would seem as if this very way of attacking the foibles of Mæcenas was the result of a genuine friendship, the applying a desperate remedy to a disgraceful failing. But, it will be asked, does not the presence of *stulti* in the text militate against this idea? We answer, by no means, if the term be taken in a softened sense. Bothe regards it here as equivalent merely to "*quicunque imprudenter aut inepte agunt*," and this explanation derives support from the following line of *Afranius* (*ap. Isidor.*, 10, *litt. S.*): "*Ego stultum mei existumo, fatuum esse non opinor.*" In addition to what is here stated, we may observe, that the very name of *Malthinus*, as indicating an effeminate person, may contain a covert allusion to Mæcenas, whose general habits in this respect were known to all. The word is derived either from the Greek μάλθων, or from the old Latin term *maltha*, equivalent to *mollis*, and used, according to Nonius, by Lucilius.

MAMERTĪNA, a name of Messana in Sicily. (*Vid.* Mamertini.—*Martial*, 13, *ep.* 117.—*Strab.* 7.)

MAMERTĪNI, a band of Campanian mercenaries, originally employed in Sicily by Agathocles. After having

been established for some time at Syracuse, a tumult arose between them and the citizens, in consequence of their being deprived of the right of voting at the election of magistrates, which they had previously enjoyed. The sedition was at last quelled by the interference of some of the elderly and most influential citizens, and the Mamertines agreed to leave Syracuse and return to Italy. Having reached the Sicilian straits, they were hospitably received by the inhabitants of Messana; but, repaying this kindness by the basest ingratitude, they rose upon the Messanians by night, slew the males, took the females to wife, and called the city Mamertina. (*Diod. Sic.*, *fragm.*, lib. 21.) This conduct on the part of the Mamertines led eventually to the first Punic War. (*Vid.* Punicum Bellum.)—The origin of the name Mamertini is said to have been as follows. It was customary with the Oscan nations of Italy, in time of famine or any other misfortune, to seek to propitiate the favour of the gods by consecrating to them not only all the productions of the earth during a certain year, but also all the male children born during that same space of time. Mamers or Mars being their tutelary deity, they called these children after him when they had attained maturity, and, under the general and customary name of Mamertini, sent them away to seek new abodes. (*Vid.* Mamertium.)

Mamertĭum, a town of the Bruttii, northeast of Rhegium. It appears to have been originally founded by a band of Campanian mercenaries, who derived their name from Mamers, the Oscan Mars, and are known to have afterward served under Agathocles and other princes of Sicily. (*Vid.* Mamertini.) Barrio and other native antiquaries have identified this ancient town with the site of *Martorana;* but this place, which is situated between *Nicastro* and *Cosenza*, seems too distant from Locri and Rhegium to accord with Strabo's description. (*Strab.*, 261.) The majority of modern topographers, with Cluverius at their head, place it at *Oppido*, an episcopal see, situate above *Reggio* and *Gerace*, and where old coins appertaining to the Mamertini are said to have been discovered. (*Cramer's Anc. Italy*, vol. 2, p. 438.)

Mamilĭa Lex, *de limitibus*, ordained that there should be an uncultivated space of five feet broad left between farms, and if any dispute happened about this matter, that a single arbiter should be appointed by the prætor to determine it. The law of the twelve tables required three arbiters.—This law was proposed by C. Mamilius Tuninus, A.U.C. 642, who had been consul in 514 A.U.C. (Consult *Ernesti, Index Leg. ad Cic., s. v. Mamilia.—Goerenz, ad Cic., de Leg.*, 1, 21.)

Mamurĭus Veturĭus, an artificer in the reign of Numa. When the *Ancile* or sacred shield fell from heaven, the monarch showed it to all the Roman artists, and ordered them to exert all their skill, and make eleven other shields exactly resembling it. All declined the attempt, however, except Mamurius, who was so successful in the imitation, and made the other eleven so like unto it, that not even Numa himself could distinguish the copies from the original. (*Vid.* Ancile and Salii.) Mamurius asked for no other reward but that his name might be mentioned in the hymn of the Salii, as they bore along these sacred shields in procession. (*Plut.*, *Vit. Num.—Ovid, Fast.*, 3, 392.)

Mamurra, a native of Formiæ, of obscure origin. He served under Julius Cæsar in Gaul, as *Præfectus fabrorum*, and rose so high in favour with him, that Cæsar permitted him to enrich himself at the expense of the Gauls in any way he was able. Mamurra, in consequence, became possessed of enormous wealth, and returned to Rome with his ill-gotten riches. Here he displayed so little modesty and reserve in the employment of his fortune, as to have been the first Roman that incrusted his entire house with marble. This structure was situate on the Cœlian Hill. We have two epigrams of Catullus against him, in which he is severely handled. Horace also alludes to him with sly ridicule in one of his satires (1, 5, 87.) He calls Formiæ "*Mamurrarum urbs*," the city of the Lamian line being here named after a race of whom nothing was known. (*Vid.* Formiæ.)

Mancĭnus, C. Hostilius, a Roman consul, who, though at the head of 30,000 men, was defeated and stripped of his camp by only 4000 Numantines. (*Liv.*, *Epit.*, 55.) The remnant of the Roman army was allowed to retire, upon their making a treaty of peace with the Numantians, but the senate refused to ratify the treaty, and ordered Mancinus to be delivered up to the enemy; but they refused to receive him. Mancinus thereupon returned to Rome, and was reinstated in his rights of a citizen, contrary to the opinion of the tribune P. Rutilius, who asserted that he could not enjoy the right of returning to his country, called by the Romans *jus postliminii.* (*Cic.*, *de Orat.*—Compare *Cic.*, *de Off.*, 3, 30.—*Flor.*, 2, 18.—*Id.*, 3, 14.—*Vell. Paterc.*, 2, 1.—*Duker, ad Flor.*, *l. c.*)

Mandānе, a daughter of King Astyages, and mother of Cyrus the elder. (*Vid.* Astyages.)

Mandēla, a village in the country of the Sabines, near Horace's farm. The poet alludes to its cold mountain atmosphere. It is now perhaps *Bardela.* (*Horat.*, *Ep.*, 1, 18, 105.)

Mandubĭi, a people of Celtic Gaul, clients of the Ædui, whose chief city was Alesia, now Alise. Their territory answered to what is now the department *de la Côte d'or.* (*Lemaire, Ind. Geogr.*, *ad Cæs.*, *s. v.*)

Mandurĭa, a city of Apulia, nearly half way between Brundisium and Tarentum. It still retains its ancient name. This otherwise obscure town has acquired some interest in history from having witnessed the death of Archidamus, king of Sparta, the son of Agesilaus. He had been summoned by the Tarentines to aid them against the Messapians and Lucanians, but even his bravery was insufficient to subdue their foes. He fell in the conflict, and his body, as Plutarch relates, remained in possession of the enemy, notwithstanding the large offers made by the Tarentines to recover it. This is said to have been the only instance in which a Spartan king was debarred the rites of burial. (*Plut.*, *Vit. Agid.—Athen.*, 12, 9.—*Strabo*, 280.) Manduria was taken by the Romans in the second Punic war. (*Liv.*, 27, 15.) A curious well is described by Pliny as existing near this town. According to his account, its water always maintained the same level, whatever quantity was added to or taken from it. (*Plin.*, 2, 103.) This phenomenon may still be observed at the present day. (*Swinburne's Travels*, vol. 1, p. 222.)

Manĕtho (Μάνεθως, Μανετῶ, Μαναίθων, Μανεθῶν), a celebrated Egyptian writer, a native of Diospolis, who is said to have lived in the time of Ptolemy Philadelphus, at Mende or Heliopolis, and to have been a man of great learning and wisdom. (*Ælian, de An.*, 10, 16.) He belonged to the priest-caste, and was himself a priest, and interpreter or recorder of religious usages, and of the sacred, and probably, also, historical writings, with the title of Ἱερογραμματεύς. It appears probable, however, that there were more than one individual of this name; and it is therefore doubtful whether all the works which were attributed by ancient writers to Manetho, were in reality written by the Manetho who lived in the reign of Ptolemy Philadelphus. Manetho wrote a history of Egypt (Αἰγυπτιακά) in three books, in which he gave an account of this country from the earliest times to the death of Darius Codomanus, the last king of Persia. There is every reason for supposing that this was written by the Manetho who lived under Philadelphus. Considerable fragments are preserved in the treatise of Jose-

phus against Apion; but still greater portions in the "Chronicles" of George Syncellus, a monk of the ninth century. The "Chronicles" of Syncellus were principally compiled from the "Chronicles" of Julius Africanus and from Eusebius, both of whom made great use of Manetho's "History." The work of Africanus is lost; and we only possess a Latin version of that of Eusebius, which was translated out of the Armenian version of the Greek text preserved at Constantinople. Manetho indicates as his principal sources of information certain ancient Egyptian chronicles, and also, if Syncellus has rightly comprehended his meaning, the inscriptions which Thoth, or the first Hermes, had traced, according to him, in the sacred language, on columns. We say, if Syncellus has rightly comprehended him, because it appears that the passage, in which Manetho speaks of the columns of Egypt, has not been taken from his history of Egypt, but from another work of a mystic character, entitled Sothis. The inscriptions just referred to, as having been written in the sacred dialect, Agathodæmon, son of the second Hermes, and father of Taut, had translated into the vulgar dialect, and placed among the writings deposited in the sanctuary of a temple. Manetho gives the list of thirty dynasties or successions of kings who reigned in the same city; for thus are we to understand the word *dynasty*, which, in Manetho, is not synonymous with *reigning family*. Hence some of his dynasties are composed of several families. The thirty-one lists of Manetho contain the names of 113 kings, who, according to them, reigned in Egypt during the space of 4465 years. As we cannot reconcile this long duration of the Egyptian monarchy with the chronology of the Scriptures, some writers have hence taken occasion to throw discredit on Manetho, and have placed him in the class of fabulous historians. (Compare, in particular, *Petav.*, *Doctr. Temp.*, lib. 9, c. 15.) A circumstance, however, which would seem to claim for this historian some degree of confidence is, that the succession of kings, as given by him, does not by any means correspond to the pretensions of the more ancient priests of Egypt, who enumerated to Herodotus a list of monarchs which would make the duration of the kingdom of Egypt exceed 30,000 years! We know also, from Josephus, that Manetho corrected many things in Herodotus which betrayed a want of exactness. Larcher accuses Manetho of having been a mere flatterer of the Ptolemies. (*Hist. d'Herod.*, vol. 7, p. 323.) But the latter has found a defender in M. Dubois-Aymé. (*Description de l'Egypte*, vol. 1, p. 301.) Other and more equitable critics, such as Calvisius, Usher, and Capellus, have endeavoured to reconcile the chronology of Manetho with that of the Scriptures, by rejecting as fabulous merely the first fourteen, fifteen, or sixteen dynasties. Marsham, however, was the first to accomplish this end, and that, too, without retrenching any part of Manetho's catalogue. (*Chronicus Canon Ægyptiacus, Hebraicus, Græcus, Lond.*, 1672, fol.) He has made it appear, that the first seventeen dynasties of Manetho might have reigned simultaneously in different parts of Egypt, and that thus the interval of time between Menes (whom Marsham believes to have been Ham, the son of Noah), and the end of the reign of Amasis, is only 1819 years. Two great men of the 17th century, Newton and Bossuet, have approved of the system of Marsham: and yet it would certainly seem to be faulty, in placing, contrary to all probability, the commencement of the Egyptian monarchy immediately after the deluge, and in limiting to 1400 years the period that elapsed between Menes and Sesostris. To remove these inconveniences, Pezron, giving the preference to the chronology of the Septuagint, modified the system of Manetho, by reckoning 2619 years from Menes to Nectanebus, the last king of the 30th dynasty of Manetho. He places Menes 648 years after the deluge, at the epoch of Debora. Whichever of these systems may be the true one, it would seem that even though the chronology of Manetho presents some difficulties, we ought not for that reason to refuse him all confidence as an historian. As Cambyses had destroyed, or transported into Persia, the ancient documents of Egyptian history, it is more than probable that the priests of Egypt replaced them by new chronicles, in which they must necessarily have committed, without intending it, some very great errors. It is from these erroneous sources that Manetho would appear to have drawn, in good faith, his means of information. It is no easy matter, however, after all, to ascertain the real value of Manetho's "History," in the form in which it has come down to us. The reader may judge of the use that has been made of it for Egyptian chronology, by referring to Rask's *Alte Ægyptische Zeitrechnung* (*Altona*, 1830); to the works of Champollion, Wilkinson's *Topography of Thebes*, and the other authorities which will be indicated by a reference to these works. (*Encycl. Us. Knowl.*, vol. 14, p. 379.)—Besides this work, Manetho wrote some others, which are lost. These were, 1. Ἱερὰ Βίβλος ("*Sacred Book*"), treating of Egyptian theology.—2. Βίβλος τῆς Σώθεως ("*Book of Sothis*"), an astronomical, or, rather, astrological work, addressed to Ptolemy Philadelphus.—3. Φυσικῶν ἐπιτομή ("*Epitome of Physics*").—4. A poem, in six cantos, which has come down to us under the title of Ἀποτελεσματικά, and treats of the influence of the stars. It is evidently the production of a much later age, as Holstensius thought, and as Tyrwhitt has demonstrated. (Compare *Heyne*, *Opusc. Acad.*, vol. 1, p. 95.) Among the works published by the credulous Nanni, of Viterbo, there is a Latin one ascribed to Manetho, and entitled "*De Regibus Ægypti.*"—The fragments of Manetho have been collected by Joseph Scaliger, and published in his treatise "*De Emendatione Temporum.*" (*Schöll*, *Hist. Lit. Gr.*, vol. 3, p. 215, *seqq.*) The Ἀποτελεσματικά were first edited by Gronovius, *Lugd. Bat.*, 1698, 4to. There is a later edition, by Axtius and Rigler, *Colon.*, 1832, 8vo. In Ruperti's and Schlichthorst's "*Neues Magazin für Schullehrer,*" *Götting.*, 1793 (vol. 2, pt. 1, p. 90, *seqq.*), there is a dissertation of Ziegler's on the Ἀποτελεσματικά, in which he undertakes to show that this poem was written after the time of Augustus. (*Hoffmann*, *Lex. Bibliogr.*, vol. 3, p. 76.)

MANILĬA LEX, I. by Manilius the tribune, A.U.C. 687, for conferring on Pompey the charge of the war against Mithradates. Its passage was supported by Cicero, who was then prætor, and also by Julius Cæsar, but from different views. (*Vid.* Pompeius.)—II. Another, by the same, that freedmen might vote in all the tribes, whereas formerly they voted in some one of the four city tribes only. This law, however, did not pass. (*Cic.*, *pro Muræn.*, 23.—*Ernesti*, *Ind. Lex.*, *s. v.*)

MANILĬUS, I. Marcus or Caius, a Latin poet, known only by his poem entitled *Astronomica*, in five books. The manuscripts do not agree about the name of this poet; some of them calling him Manlius, others Mallius. Bentley believed him to have been born in Asia. Two reasons led him to entertain this opinion; the strange construction which appears in some of the verses of Manilius, and the improbability that, at the period when this poet appeared, the Romans paid any great attention to the phenomena of the heavens and the lessons of astrology. It is true, the fourth book of the poem contains two verses (the 41st and 776th) in which Manilius speaks of Rome as *his city*; but these two lines are boldly declared by the great English critic to be interpolated. He endeavours to make it appear that the author of the Astronomica is neither the astrologer Manilius of whom Pliny speaks (35, 17), nor the mathematician of the same name, of whom, on

another occasion, he makes mention (36, 10). Bentley believes that the poet is to be placed in the age of Augustus; but he has no other ground for this belief than the observation which he has made, that Manilius never uses the genitive termination *ii* (*auxilii*, *ingenii*, *imperii*, &c.), but the contracted form in *i* (*auxili*, *ingeni*), which marks a writer of the Augustan age. Propertius among the poets first used the form in *ii*. —The poem of Manilius is unfinished. The five books which are extant treat principally of the fixed stars; but the poet promises, in many parts of his work, to give an account of the planets. The language is in many instances marked by great purity, many poetic beauties appear, and the whole betrays no inconsiderable degree of talent in managing a subject of so dry and forbidding a nature. It appears from many parts of the work that Manilius was a stanch adherent of the Stoic philosophy. The best editions are, that of Bentley, *Lond.*, 1739, 4to, and that of Stoeber, *Argent.*, 1767, 8vo. (*Schöll, Lit. Romaine*, vol. 1, p. 276.)—II. An epigrammatic poet, one of whose epigrams is cited by Varro. (*Anth. Lat.*, vol. 1, p. 673.)—III. Manius, a Roman consul, A.U.C. 605. He left a work on the Civil Law, and another entitled *Manilii Monumenta*. (*Schöll, Lit. Rom.*, vol. 1, p. 182.)

MANLIUS, the name of one of the most illustrious patrician *gentes* of Rome. Those most worthy of notice are: I. Marcus Manlius Capitolinus, who was consul B.C. 390 (*Liv.*, 5, 31), and was the means of preserving the Capitol when it was nearly taken by the Gauls (*Liv.*, 5, 47), from which exploit he received the surname of Capitolinus. He afterward became a warm supporter of the popular party against his own order, and particularly distinguished himself by the liberality with which he assisted those who were in debt. He publicly sold one of his most valuable estates, and declared that, as long as he had a single pound, he would not allow any Roman to be carried into bondage for debt. In consequence of his opposition to the patrician order, he was accused of aiming at kingly power. The circumstances attending his trial and death are involved in much obscurity. It would appear that he was accused before the centuries and acquitted; and that afterward, seeing that the patrician order were bent on his destruction, he seized upon the Capitol and prepared to defend it by arms. In consequence of this, Camillus, his personal enemy, was appointed dictator, and the curiæ (i. e., the patrician assembly) condemned him to death. According to Livy, who implies that Manlius did not take up arms, he was thrown down from the Tarpeian rock by the tribunes; but Niebuhr supposes, from a fragment of Dio Cassius (lib. 31), compared with the narrative of Zonaras (7, 24), that he was treacherously pushed down from the rock by a slave, who had been hired for that purpose by the patrician party. (*Rom. Hist.*, vol. 2, p. 610, *seq.*, *Eng. transl.*) The house which Manlius had occupied was razed to the ground; and the Manlian gens resolved that none of its patrician members should again bear the name of Marcus. Manlius was put to death B.C. 381.—II. Titus Manlius Capitolinus Torquatus, was son of L. Manlius surnamed Imperiosus, who was dictator B.C. 361. When his father Lucius was accused by the tribune Pomponius, on account of his cruelty towards the soldiers under his command, and also for keeping his son Titus among his slaves in the country, Titus is said to have obtained admittance to the house of Pomponius shortly before the trial, and to have compelled him, under fear of death, to swear that he would drop the prosecution against his father. This instance of filial affection is said to have operated so strongly in his favour, that he was appointed in the same year, B.C. 359, one of the military tribunes. (*Liv.*, 7, 4, *seq.*—*Cic.*, *de Off.*, 3, 31.) In the following year Manlius distinguished himself by slaying, in single combat, a Gaul of gigantic size, on the banks of the Anio. In consequence of his taking a chain (*torques*) from the dead body of his opponent, he received the surname of Torquatus. (*Liv.*, 7, 10.) Manlius filled the office of dictator twice, and in both instances before he had been elected consul: once in order to conduct the war against the Cærites, B.C. 351; and the second time in order to preside at the comitia for the election of consuls, B.C. 346. (*Liv.*, 7, 19, *seqq.*) Manlius was consul at least three times. (*Cic.*, *de Off.*, 3, 31.) In his third consulship he defeated the Latins, who had formed a powerful confederacy against the Romans. In this same campaign he put his own son to death for having engaged in single combat with one of the enemy contrary to his orders. (*Liv.*, 8, 5, *seqq.*)—III. Titus Manlius Torquatus, was consul B.C. 235, and obtained a triumph on account of his conquests in Sardinia. (*Vell. Paterc.*, 2, 38.—*Eutrop.*, 3, 3.) In his second consulship, B.C. 224, he conquered the Gauls. (*Polyb.*, 2, 31.) He opposed the ransom of the prisoners who had been taken at the battle of Cannæ. (*Liv.*, 22, 60.) In B.C. 215 he defeated the Carthaginians in Sardinia (*Liv.*, 23, 34, *seqq.*), and in 212 was an unsuccessful candidate for the office of Pontifex Maximus. (*Liv.*, 25, 5.) In 211 he was again elected consul, but declined the honour on account of the weakness of his eyes. (*Liv.*, 26, 22.) In 208 he was appointed dictator in order to hold the comitia. (*Liv.*, 27, 33.) The temple of Janus was closed during the first consulship of Manlius. (*Liv.*, 1, 19.—*Vell. Paterc.*, 2, 38.)—IV. Cneius Manlius Vulso, was consul B.C. 189, and appointed to the command of the war against the Gauls in Galatia, whom he entirely subdued. An account of this war is given by Livy (38, 12, *seqq.*) and Polybius (22, 16, *seqq.*). After remaining in Asia the following year as proconsul, he led his army home through Thrace, where he was attacked by the inhabitants in a narrow defile, and plundered of part of his booty. He obtained a triumph B.C. 186, though not without some difficulty. (*Liv.*, 39, 6.—*Encycl. Us. Knowl.*, vol. 14, p. 385, *seq.*)

MANNUS, the son of the German god Tuiston, of whom that nation believed themselves descendants. (*Tacit.*, *G.*, 2.) The god Tuiston evidently marks the stem-name of the Germans (Tuistones, Teutones, Deutschen), and from him comes forth the *Man* of the race, i. e., the Teutonic race itself. (Compare *Mannert, Geschichte der alten Deutschen*, p. 2.)

MANTINĒA, one of the most ancient and celebrated cities of Arcadia, said to have been founded by Mantineus, son of Lycaon. It was situate near the centre of the eastern frontier, at the foot of Mount Artemisius, on the banks of the little river Ophis (*Pausan.*, 8, 8), and was at first composed of four or five hamlets; but these were afterward collected into one city (*Xen.*, *Hist. Gr.*, 5, 2, 6, *seqq.*—*Strab.*, 337), which became the largest and most populous in Arcadia previous to the founding of Megalopolis. (*Polyb.*, 2, 56.) The Mantineans had early acquired celebrity for the wisdom of their political institutions (*Polyb.*, 6, 43, 1), and when the Cyreneans were distracted by factions, they were advised by an oracle to apply to that people for an arbiter to settle their differences. Their request was granted, and accordingly Demonax, one of the principal citizens of Mantinea, was sent to remodel their government. (*Herod.*, 4, 161.) The Mantineans fought at Thermopylæ, but arrived too late to share in the victory of Platæa, a circumstance which, according to Herodotus (9, 77), produced so much vexation, that upon their return home they banished their commanders. In the Peloponnesian war they espoused the Lacedæmonian cause; but having taken offence at the conclusion of the treaty between that people and the Athenians after the battle of Amphipolis, they were in-

duced to form an alliance with Argos and Elis, with which confederates they finally made war against Sparta. (*Thucyd.*, 5, 29, *seqq.*) In the battle which was fought on their territory, they obtained at first a decided advantage against the Lacedæmonian troops opposed to them; but the left wing of the allied army having been routed, they were in their turn vigorously attacked, and forced to give way with heavy loss. (*Thucyd.*, 5, 66.) This ill success led to the dissolution of the confederacy, and induced the Mantineans, not long after, to renew their former alliance with Sparta (*Thucyd.*, 5, 78), to which they adhered until the peace of Antalcidas. At this period the Lacedæmonians, bent on strengthening their power in the peninsula to the utmost, peremptorily ordered the Mantineans to pull down their walls, or to prepare for war, as the thirty years' truce agreed upon between the two states had now expired. On their refusal to comply with this unjust and arbitrary demand, a Spartan army entered the Mantinean territory, and laid siege to the city. The inhabitants defended themselves with vigour, and might have held out successfully, had not Agesipolis caused the waters of the river Ophis to be diverted from their channel, and directed against the walls of the town, which, being of brick, were easily demolished. By this Mantinea fell into the hands of the Spartans, who destroyed the fortifications, and compelled the inhabitants to change their constitution from a democracy to an oligarchy, and to separate, as formerly, into four townships. (*Xen.*, *Hist. Gr.*, 5, 2, 7.—*Pausan.*, 8, 8.—*Polyb.*, 4, 27.) After the battle of Leuctra, however, the Mantineans, under the protection of Thebes, again united their population and refortified their city, notwithstanding the opposition of the Lacedæmonians. (*Xen.*, *Hist. Gr.*, 5, 5.) Mantinea acquired additional celebrity from the great but undecisive battle fought in its plains between the Bœotians and Spartans, in which Epaminondas terminated his glorious career (B.C. 362); and it continued to be one of the leading cities of Arcadia till it joined the Achæan league, when it fell for a short time into the hands of the Ætolians and Cleomenes, but was recovered by Aratus four years before the battle of Sellasia. (*Polybius*, 4, 8, 4.) The Mantineans having, however, again joined the enemies of the Achæans, they treacherously put the garrison of the latter to the sword. (*Polyb.*, 2, 58, 4.) This perfidious conduct drew down upon them the vengeance of Antigonus Doson and the Achæans, who, making themselves masters of the city, gave it up to plunder, and sold all the free population as slaves; a chastisement which Polybius considered as scarcely equal to their offence, though its cruelty had been set forth in strong colours by the historian Phylarchus. The name of the city was now changed to Antigonea, in compliment to Antigonus Doson. We learn also from Pausanias, that the Mantineans had merited the protection of Augustus from having espoused his cause against Marc Antony. Their town still continued to flourish as late as the time of Hadrian, who abolished the name of Antigonea and restored its ancient appellation.—The site of the famous battle of Mantinea was about thirty stadia from the city, on the road to Pallantium, near a wood named Pelagus. The tomb of Epaminondas had been erected on the spot where he breathed his last: it consisted originally of one pillar only, surmounted by a shield and a Bœotian inscription; but another pillar was afterward added by the Emperor Hadrian. (*Pausan.*, 8, 11.)—The ruins of Mantinea are pointed out to modern travellers on the site now called *Palæopoli*. (*Gell's Itin. of the Morea*, p. 141.—*Dodwell*, vol. 2, p. 422.—*Cramer's Ancient Greece*, vol. 3, p. 300, *seqq.*)

Mantinōrum Oppidum, a town of Corsica, placed by Ptolemy directly east of the mouth of the river Volerius, where was a bay which now answers to that of *S. Fiorenzo*. Hence the modern *Bastia* will correspond to the ancient town, for it lies directly east of the bay just mentioned. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 519.)

Manto, a daughter of the prophet Tiresias, endowed with the gift of prophecy. She was made prisoner by the Argives when the city of Thebes fell into their hands; and as she was the worthiest part of the booty, the conquerors sent her to Apollo, the god of Delphi, as the most valuable present they could make. Manto, often called Daphne, remained for some time at Delphi, where she gave oracles. From Delphi, in obedience to the oracle, she came to Claros in Ionia, where she established an oracle of Apollo. Here she married Rhakius, the sovereign of the country, by whom she had a son called Mopsus. Manto afterward visited Italy, where she married Tiberinus, the king of Alba, or, as the poets mention, the god of the river Tiber. From this marriage sprang Ocnus, who built a town in the neighbourhood, which, in honour of his mother, he called Mantua. (*Schol. ad Apoll. Rhod.*, 1, 308.—*Pausan.*, 7, 3.—*Tzetz.*, *ad Lycophr.*, 980.—*Virg.*, *Æn.*, 10, 199, *seqq.*—*Heyne, Excurs.*, 1, *ad Æn.*, 10.—*Müller, Etrusk.*, vol. 1, p. 138.) The Italian legend about Mantua evidently owed its origin to similarity of name. (*Keightley, Mythol.*, p. 345, *in not.*)

Mantŭa, a city of Gallia Cisalpina, situate on an island in the Mincius, southeast of Brixia, and south of the lake Benacus. It is supposed to date its foundation long before the arrival of the Gauls in Italy. Virgil tells us it was of Tuscan origin, and derived its name from the prophetess Manto, the daughter of Tiresias. (*Æn.*, 10, 199, *seqq.*—Compare the remarks of Müller on this passage, *Etrusker*, vol. 1, p. 138, *in not.*) Whatever of poetical invention there may have been in the origin thus ascribed to Mantua, there can be no doubt of its having been a town of considerable note among the Etrurians, when they were in possession of that part of Italy where it was situated. The position of the ancient place was not different from that which the modern Mantua at present occupies. That it was not a place of any great size in Virgil's time may be collected from what the poet himself says of it. (*Eclog.*, 1, 20.) Strabo (213) classes it with Brixia, Bergomum, and Comum, but Martial attaches to it the epithet of "*parva*" (14, 193). Its vicinity to Cremona was an unhappy circumstance to Mantua; for, as the territory of the former city was not found sufficient to contain the veteran soldiers of Augustus, among whom it had been divided, the deficiency was supplied from the neighbouring lands of the latter; a loss most feelingly deplored by Virgil, though he was fortunate enough to escape from the effects of this oppressive measure. (*Georg.*, 2, 198.—*Eclog.*, 9, 27; 1, 47.) We are informed by the grammarian Donatus, in his Life of Virgil, that this great poet was born at Andes, a village near Mantua. (*Cramer's Anc. Italy*, vol. 1, p. 67, *seqq.*)

Marăthon, a town of Attica, northeast of Athens, and not far from the coast. It was said to have been named from the hero Marathos (*Plut.*, *Vit. Thes.*—*Suid.*, *s. v.* Μαραθών), and was already a place of note in the days of Homer. (*Od.*, 7, 81.) From the scholiast of Sophocles (*Œd. Col.*, 1047), who quotes Philochorus on the Tetrapolis, we learn that it possessed a temple consecrated to the Pythian Apollo. Demosthenes reports that the sacred galley was kept on this coast, and that on one occasion it was captured by Philip. (*Phil.*, 1, p. 49.) Eurystheus was said to have been defeated here by Iolaus and the Heraclidæ (*Strab.*, 377), and Theseus to have here destroyed a bull by which the country was infested. (*Plut.*, *Vit. Thes.*—*Strab.*, 399.) Marathon, however, is most famous for the victory obtained by the Greeks over the Persians in the plain in its immediate vicinity. The Persian army was commanded by Datis and Artaphernes,

while the Athenians, who had eleven generals including the polemarch, were for the day under the orders of Miltiades. According to Cornelius Nepos (*Vit. Miltiad.*), the Persians were a hundred thousand effective foot and ten thousand horse; yet Plato, meaning probably to include the seamen and the various multitude of attendants upon Asiatic troops, calls the whole armament five hundred thousand; and Trogus Pompeius, according to his epitomizer Justin (2, 9), did not scruple to add a hundred thousand more. These writers, however, did not perceive that, by encumbering the Persians with such useless and unmanageable crowds, they were not heightening, but diminishing, the glory of the conquerors. The Athenians numbered six-and-forty different nations in the barbarian host; and the Ethiopian arrows, remains of which are still found at Marathon, seem to attest the fact that Darius drew troops from the remotest provinces of the empire. Yet our calculations must be kept down by the remark, that the whole invading army was transported over the sea, according to Herodotus, in 600 ships. This, on the footing which he fixes elsewhere, of 200 men to each trireme, would give 120,000: and we ought probably to consider this as the utmost limit to which the numbers of the invaders can reasonably be carried. Those of the Athenians, including the Platæans, are uniformly rated at about 10,000. It is possible that the number of the tribes had some share in grounding this tradition: it probably falls short of the truth, and certainly does not take the slaves into account, who served most likely as light-armed troops. When all these allowances are made, the numerical inequality will be reduced to a proportion of five to one. —It is remarkable, that, though Herodotus represents the Persians as induced to land at Marathon with a view to the operations of their calvary, he does not say a word either of its movements in the battle, or of any cause that prevented them. It seems not to have come into action; but perhaps he could not learn by what means it was kept motionless. Yet there was a tradition on the subject, probably of some antiquity, which appears to have assumed various forms, one of which was adopted by Nepos, who relates, that Miltiades protected his flanks from the enemy's cavalry by an abattis: a fact which it may be thought Herodotus could scarcely have passed over in silence if it had been known to him, but which might have been the foundation of a very obscure account of the matter, which is given by another author. In the explanation of the proverb, χωρὶς ἱππεῖς (*Suidas.—Cent.*, 14, 73, *Schott*), we read, that when Datis invaded Attica, the Ionians got upon the trees (?), and made signals to the Athenians that the cavalry had gone away (ὡς εἶεν χωρὶς οἱ ἱππεῖς), and that Miltiades, on learning its retreat, joined battle and gained the victory; which was the origin of the proverb, ἐπὶ τῶν τὴν τάξιν διαλυόντων. (*Thirlwall's Greece*, vol. 2, p. 241, *seq.*)—The Persians lost in all six thousand four hundred men. Of the Athenians only one hundred and ninety-two fell; but among them were the polemarch Callimachus; Stesibius, one of the ten generals; Cynægirus, brother of the poet Æschylus, and other men of rank, who had been earnest to set an example of valour on this trying occasion. Cornelius Nepos observes that Marathon was ten miles from Athens; but as, in fact, it is nearly double that distance, it is probable that we ought to read twenty instead of ten. Pausanias affirms it was half way from Athens to Carystus in Eubœa. In the plain was erected the tumulus of those Athenians who fell in the battle, their names being inscribed on sepulchral pillars. Another tumulus was raised for the Platæans and the slaves.—Still, however, after the defeat at Marathon, the Persian armament was very formidable; nor was Athens immediately, by its glorious victory, delivered from the danger of that subversion with which it had been threatened. The Persian commanders, doubling the promontory of Sunium, coasted along the southern shore of Attica, not without hope of carrying that city by a sudden assault. But Miltiades made a rapid march with a large part of his forces; and when the Persians arrived off the port of Phalerus, they saw an Athenian army encamped on the hill of Cynosarges which overlooks it. They cast anchor, but, without attempting anything, weighed again and steered for Asia.—Marathon, which still preserves its ancient name, is situated, according to a modern traveller, "at the northwestern extremity of a valley, which opens towards the southeast into the great plain in which the battle was fought. This extends along the coast from the northeast to the southwest. At the extremity and near the sea is seen the conspicuous tomb raised over the bodies of the Athenians who fell in the battle; and close to the coast upon the right is a marsh, wherein the remains of trophies and marble monuments are yet visible." (*Clarke's Travels*, vol. 7, p. 23, *Lond. ed.*) From a memoir of Col. Squire, inserted in *Walpole's Memoirs* (vol. 1, p. 328), we farther learn, that "the land bordering on the Bay of Marathon is an uninterrupted plain about two miles and a half in width, and bounded by rocky, difficult heights, which enclose it at either extremity. About the centre of the bay a small stream, which flows from the upper part of the valley of Marathon, discharges itself into the sea by three shallow channels. A narrow rocky point, projecting from the shore, forms the northeast part of the bay, close to which is a salt stream connected with a shallow lake, and a great extent of marsh land. The village of Marathon is rather more than three miles from the sea. Towards the middle of the plain may be seen a large tumulus of earth, twenty-five feet in height, resembling those on the plain of Troy." (*Cramer's Anc. Greece*, vol. 2, p. 385, *seqq.*)

Marcella, I. daughter of Claudius Marcellus by his wife Octavia, and sister to Marcus Marcellus. She was first married to Apuleius, and afterward to Valerius Messala. (*Sueton.*, *Vit. Aug.*, 63.)—II. The younger, daughter of Claudius Marcellus by his wife Octavia, and sister of the preceding. She was first married to M. Vipsanius Agrippa, and afterward to M. Julius Antonius. (*Sueton.*, *Vit. Aug.*, 63.)

Marcellīnus, Ammiānus, the last Latin writer that merits the title of an historian. He was born at Antioch, and lived under Justinian and his successors down to the reign of Valentinian II. A large portion of his life was spent in military service in the Roman armies. He performed campaigns in Gaul, Germany, and Mesopotamia, and accompanied Julian on his expedition against the Persians. The modesty of Ammianus, which gives us but little information relative to himself, prevents us from determining what rank he held in the army, or what employment he pursued after quitting the profession of arms. It appears that he was invested with the dignity of *Comes rei privatæ:* we find, in fact, in the Theodosian Code (l. xli., *de appellat.*), a rescript of the emperors Gratian, Valentinian, and Theodosius, addressed to a certain Ammianus, who is decorated with this title. He died at Rome subsequent to A.D. 390. It was probably in this city that, at the age of fifty years, he composed his history of the Roman emperors, which he entitled "*Rerum gestarum libri* xxxi." It commenced with the accession of Nerva, A.D. 96, and consequently at the period where the history of Tacitus terminated. It is not known whether Ammianus pretended to write a continuation of that history, or if any other motive induced him to select the time when this historian brought his work to a close. It is very probable that he had no intention whatever of continuing Tacitus, as he not only does not mention him, although he cites Sallust and other Roman writers, but also as his work shows no imitation whatever of the peculiar manner

of Tacitus. The history of Ammianus proceeds as far as 378 A.D. It embraced, consequently, a period of 282 years; but the first thirteen books, which contained a sketch of the history of 256 years (from 96 to 352), are lost, and we have only the last eighteen. These eighteen, however, form the most important part of the labours of Ammianus. In the first thirteen books he merely arranged materials from writers who had gone before him; although it must be acknowledged, that even this part would have been interesting for us, as many of the works from which he selected are now lost. In the eighteen books, however, that remain to us, and which it is more than probable the copyists transcribed separately from the rest, Ammianus relates the events which occurred during his own time. As he often took an active part in these, or, at least, was an eyewitness of most of them, he relates them in the first person: when he details what did not pass under his immediate inspection, he is careful to obtain the requisite information from those who are acquainted with the subject, and who took part in the matter that is related: he does not pretend, however, to give a complete history of his time, and he passes in silence over events respecting which he has neither accurate information nor positive documents. This part of his work, therefore, is less a history than what we would call at the present day memoirs of his time. Ammianus Marcellinus was a well-informed man, and possessed of great good sense and excellent judgment. No writer was ever more entitled to praise for candour and impartiality. He understood well the art of clearly showing the connexion of events, and of painting in striking colours the characters of those individuals whom he introduces into his narrative. In a word, he would in all probability have been an accomplished historian had his lot been cast in a more favourable age. Had he lived in the golden period of Roman literature, the study of good models and the society of enlightened men would have perfected his historic talent, and have formed his style in a purer mould. The latter would not, as is too often the case in Ammianus, have been destitute of that simplicity which constitutes one of the great beauties of historical narrative, nor overloaded with ornaments and disfigured by turgid and barbarous forms of expression. These faults, however, in the style of Ammianus, find an excuse in the circumstances of his case. He was a stranger, and wrote in a language not his own; neither did the busy life which he had led in camps permit him to cultivate the talent for writing which nature had bestowed upon him. His good qualities are his own; his defects are those of the times; and, in spite of these defects, his style is conspicuous among all the writers who were contemporary with him for a purity to which they could not attain.—Ammianus Marcellinus is the last pagan historian; for, notwithstanding all that some maintain to the contrary, we have no certain proof of his having been a Christian. A public man, enriched with the experience acquired amid the scenes of an active life, he relates the events connected with the new religion introduced by Constantine with sang-froid and impartiality, and perhaps with the indifference of a man who knew how to raise himself to a point of view where he could perceive naught but masses and results. He blames with equal frankness the anti-christian mysticism of Julian, and the religious intolerance of Constantius and his bishops. He speaks with respect both of the doctrines of Christianity and the ceremonies of paganism. A remarkable passage occurs in the sixteenth chapter of the twenty-first book. After having painted the bitterness of character and the cruelties of Constantius, the historian adds: "*Christianam religionem absolutam et simplicem anili superstitione confundens; in qua scrutanda perplexius, quam componenda gravius, excitavit discidia plurima; quæ progressa fusius aluit concertatione verborum: ut catervis antistitum jumentis publicis ultro citroque discurrentibus, per synodos, quas appellant, dum ritum omnem ad suum trahere conantur arbitrium, rei vehiculariæ succideret nervos.*" On another occasion (22, 11), blaming the conduct of a bishop, he remarks: "*Professionis suæ oblitus, quæ nihil nisi justum suadet et lene, ad delatorum ausa feralia desciscebat.*"—The narrative of Ammianus is often interrupted by geographical and physical digressions. The latter show, as might be expected, a very slight acquaintance with principles; but the descriptions of countries which he had himself seen are extremely valuable. He is one of the principal sources that we have for the geography and history of ancient Germany, a country in which he passed a great number of years. We find in him also some excellent observations on the luxury and courts of the Roman emperors, on the vices which prevailed there, and on the manners in general of the great. Gibbon (c. 26) candidly avows his obligations to this writer; and from the period when he can no longer derive materials from Ammianus, the work of the English historian loses a great portion of its previous interest. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 164, *seqq.*—*Fuhrman, Handbuch der Class. Lit.*, vol. 2, p. 880, *seqq.*)—The best edition of Ammianus Marcellinus is that of Gronovius, *Lugd. Bat.*, 1693, 4to. The edition of Wagner, completed by Erfurdt, *Lips.*, 1808, 3 vols. 8vo, is also valuable.

Marcellus, I. Marcus Claudius, born of a Roman consular family, after passing through the offices of ædile and quæstor, was made consul B.C. 224. The Transpadane Gauls having declared war against Rome, Marcellus marched against them, defeated them near Acerræ, on the Addua, killed their king Viridomarus, and bore off his arms, the "*spolia opima*," which were exhibited in his triumph. At the beginning of the second Punic war, Marcellus was sent into Sicily as prætor, to administer the Roman part of the island, and had also the task of keeping the Syracusans firm in their alliance with Rome. After the battle of Cannæ, he was recalled to Italy to oppose Hannibal. Having taken the command of the relics of the Roman forces in Apulia, he kept Hannibal in check and defended Nola. In the year 214 B.C., being again consul, he took Casilinum by surprise. He was next sent to Sicily, where Syracuse had declared against Rome. After a siege of nearly three years, the city was taken 212 B.C., and Marcellus returned to Rome with the rich spoils. It was on occasion of the taking of Syracuse that the celebrated Archimedes lost his life. Marcellus did not, however, obtain a triumph, but only an ovation, as the war in Sicily was not entirely terminated. In the year 210 he was again chosen consul, and had the direction of the war against Hannibal in Apulia, when he took the town of Salapia, and fought several partial engagements with the Carthaginians, without any definite result. In the following year he continued in command of the army, and fought a battle against Hannibal at Canusium, in which the Romans were defeated and fled. On the following day Marcellus renewed the fight and defeated the Carthaginians, upon which Hannibal withdrew to the mountains of the Bruttii. In the next year, B.C. 208, Marcellus was elected consul for the fifth time with T. Quintus Crispinus. He continued to carry on the war against Hannibal, when, being encamped near Venusia, he rashly ventured out, fell into an ambuscade of advanced posts, and was slain, in the 60th year of his age. Hannibal, according to some authorities, caused his body to be burned with military honours, and sent the ashes in a silver urn to his son. According to others, however, he did not even bestow upon the corpse the ordinary rites of burial. (*Plut.*, *Vit. Marcell.*) Marcellus was one of the most distinguished Roman commanders

during the second Punic war, and was accustomed to be called the sword of the Romans, as Fabius was denominated their shield. We have a life of him by Plutarch.—II. Marcus Claudius, held the consulship with Servius Sulpicius, B.C. 51. He was remarkable for his attachment to republican principles, and his uncompromising hostility towards Cæsar; and it was he who proposed to the senate to recall that commander from his province in Gaul. After the battle of Pharsalia, Marcellus went into voluntary exile, and was not pardoned by Cæsar until some considerable interval had elapsed, and then only at the earnest intercession of the senate. It was on this occasion that Cicero delivered his speech of thanks to Cæsar. Marcellus, however, did not long survive to enjoy the pardon thus obtained, having been assassinated by an adherent of his, P. Magius Cilo. He was then on his return to Italy. The cause that prompted Cilo to the act is not known. Cicero conjectures that the latter, oppressed with debts, and apprehending some trouble on that score in case of his return, had been urging Marcellus, who was surety for some part of them, to furnish him with money to pay the whole, and that, on receiving a denial, he was provoked to the madness of killing his patron. (*Cic.*, *Ep. ad Att.*, 13, 10.—Compare *Ep. ad Fam.*, 4, 12.) According to others, however, he was prompted to the deed by seeing other friends more highly favoured by Marcellus than himself. (*Val. Max.*, 9, 11.) After stabbing his patron, Cilo slew himself.—III. Marcus Claudius, commonly known as the "Young Marcellus," was the son of Octavia the sister of Augustus, and consequently the nephew of the latter. Augustus gave him his daughter Julia in marriage, and intended him for his successor; but he died at the early age of 18, universally regretted on account of the excellence of his private character. Virgil has immortalized his memory by the beautiful lines at the close of the sixth book of the Æneid, and which are said to have drawn from Octavia so munificent a recompense. (*Vid.* Virgilius.) Livia was suspected, though without reason, it would seem, of having made away with Marcellus, who was an obstacle to the advancement of her son Tiberius. The more ostensible cause of his death was the injudicious application of the cold bath by the physician Antonius Musa. (*Vid.* Musa.)

Marcīāna, a sister of the Emperor Trajan, who, on account of her public and private virtues and her amiable disposition, was declared Augusta and empress by her brother. She died A.D. 113.

Marcianopŏlis, a city of Mœsia Inferior, to the west of Odessus, founded by Trajan, and named in honour of his sister Marciana. (*Amm. Marcell.*, 27, 4.—*Jornand.*, *Get.*, c. 16.) It soon became an important place in consequence of its lying on the main road from Constantinople to the Ister, and of its being the place where preparations were made for all the expeditions against the barbarians in this quarter. When the Bulgarians formed a kingdom out of what was previously Mœsia, Marcianopolis became the capital, under the name of *Pristhlaba* (Πρισθλάβα.—*Anna Comn.*, p. 194) or *Preslaw*. It still retains this name, and also that of *Eski Stamboul* with the Turks: the modern Greek inhabitants, however, call it *Marcenopoli*. According to the *Itin. Ant.* (p. 228.—Compare *Theopylact.*, 7, 2), Marcianopolis was 18 miles to the west of Odessus. (*Mannert, Geogr.*, vol. 7, p. 138.)

Marciānus, I. a native of Thrace, born of obscure parents, towards the end of the fourth century. He entered the army, and rose gradually by his merit to high rank, and was made a senator by Theodosius II. When Theodosius died (A.D. 450), his sister Pulcheria, then 52 years old, offered her hand to Marcianus, who was near 60, because she thought him capable of bearing the crown with dignity, and with advantage to the state. Marcianus married her, and was proclaimed emperor. His reign, which lasted little more than six years, was peaceful, and his administration was equitable and firm. He refused to pay to Attila the tribute to which Theodosius had submitted. In the year 455, Marcianus acknowledged Avitus as Emperor of the West. Marcianus died in 457; his wife Pulcheria had died before him. He was succeeded by Leo I. (*Encycl. Us. Knowl.*, vol. 14, p. 412.)—II. Capella. (*Vid.* Capella.)

Marcomanni, a nation of Germany, in the southeastern part of the country. According to some authorities, their original seats were in Moravia, whence, on being hard pressed by the Romans, they retired into what is now Bohemia. (*Vell. Paterc.*, 2, 108.—*Mannert, Geogr.*, vol. 3, p. 110.) Other writers, however, such as Cluver, Adelung, Mascov, &c., make them to have lived between the Maine and Neckar, previous to their departure for Bohemia.—They were subdued by the emperors Trajan and Antoninus. Their name denotes "*border men*," i. e., men of the marches. (*Mannert, Geogr.*, vol. 3, p. 382, *seqq.*)

Marcus, a prænomen common to many of the Romans. (*Vid.* Æmilius, Lepidus, &c.)

Mardi, I. a people of Asia, near the northern frontiers of Media, or rather of Matiene, which formed part of Media. (*Strabo*, 524.—*Tzschucke, ad Strab.*, *l. c.*, vol. 4, p. 550.—*Quint. Curt.*, 5, 5.)—II. A tribe of the Persians, according to Herodotus (1, 125), but, according to other writers, a distinct race in their immediate neighbourhood. (*Arrian, Hist. Ind.*, 40.) They are represented as a plundering race. (*Arrian, l. c.*)—III. A nation dwelling to the south of Bactriana, and to the north of the chain of Paropamisus. Pliny (6, 16) says they extended from Caucasus to Bactriana, in which he evidently followed the historians of Alexander, who, out of flattery to that prince, called the Paropamisus by the name of Caucasus. As regards these three nations, consult the remarks of Larcher (*Hist. d'Herod.*—*Table Geogr.*, vol. 8, p. 317, *seqq.*).

Mardonĭus, a general of Xerxes, who, after the defeat of his master at Thermopylæ and Salamis, was left in Greece with an army of 300,000 chosen men, to subdue the country, and reduce it under the power of Persia. His operations were rendered useless by the courage and vigilance of the Greeks; and in a battle at Platæa, Mardonius was defeated and left among the slain, B.C. 479. He had been commander of the armies of Darius in Europe, and it was chiefly by his advice that Xerxes invaded Greece. He was son-in-law of Darius. (*Vid.* Darius I., where some other particulars are given respecting him.)

Mare Mortuum, an extensive and most interesting piece of water, in Judæa, about 70 miles long and 20 broad. It was anciently called the "*Sea of the Plain*" (*Deut.* 3, 17; 4, 19), from its situation in the great hollow or plain of the Jordan; the "*Salt Sea*" (*Deut.* 3, 17.—*Josh.* 15, 5), from the extreme saltness of its waters; and the "*East Sea*" (*Ezek.* 47, 18.—*Joel* 2, 20), from its situation relative to Judæa, and in contradistinction to the West Sea, or Mediterranean. It is likewise called by Josephus, and by the Greek and Latin writers generally, *Lacus Asphaltites*, from the *bitumen* (ἄσφαλτος) found in it; and the "*Dead Sea*," its more frequent modern appellation, from the belief that no living creature can exist in its saline and sulphureous waters. It is at present known in Syria by the names of *Almotanah* and *Bahar Loth*; and occupies what may be considered as the southern extremity of the vale of Jordan. This sea, so important and so often mentioned in sacred history, still bears the most unequivocal marks of the catastrophe of which it has been the site. It differs, indeed, so essentially in situation and proper-

ties from every other piece of water in the known world, that it is a wonder it has not been the subject of more frequent and extensive observation. Its depth seems to be altogether unknown; and it is only of late that a boat has navigated its surface. Towards its southern extremity, however, in a contracted part of the lake, is a ford, about six miles over, made use of by the Arabs: in the middle of which they report the water to be warm, indicating the presence of warm springs beneath. In general, towards the shore it is shallow; and it rises and falls with the seasons, and with the quantity of water carried into it by seven streams, which fall into this their common receptacle, the chief of which is the Jordan. It also appears either to be on the increase, or to be lower in some years than in others, whence those travellers are to be credited who assert that they have beheld the ruins of the cities either exposed or ingulfed beneath the waters. Troilo and D'Arvieux attest that they observed fragments of wall, &c. Josephus remarks, that one might still see there "the shadows of the five cities" (*πέντε μὲν πολέων σκιάς*), leaving it somewhat uncertain what he means by this figurative language. (*Bell. Jud.*, 4, 8, 4.) Strabo gives a circumference of 60 stadia to the ruins of Sodom, according to the traditions of the neighbouring communities (*ὥστε πιστεύειν τοῖς θρυλλουμένοις ὑπὸ τῶν ἐγχωρίων, ὡς ἄρα ᾠκοῦντό ποτε τρισκαίδεκα πόλεις ἐνταῦθα, ὧν τῆς μητροπολέως, Σοδόμων, σώζοιτο κύκλος ἑξήκοντά που σταδίων.—Strab.*, 764). Two aged and respectable inhabitants of Jerusalem told Maundrell that they had once been able to see some part of these ruins; that they were near the shore, and the water so shallow at the time, that they, together with some Frenchmen, went into it, and found several pillars and other fragments of buildings. These several authorities are too weighty to be despised; and we may collect from them some support to the opinion, that, at the destruction of the guilty cities, they were not entirely overwhelmed with the waters, but remained more or less exposed to view, as monuments of the judgments of God; and that, from the slow increase of the waters through a period of nearly 4000 years, they have gradually receded from our sight, and are now only to be seen through the water, if seen at all, after seasons of long-continued drought. The water now covering these ruins occupies what was formerly the Vale of Siddim; a rich and fruitful valley, in which stood the five cities, called the cities of the plain, namely, Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar. The first four of these were destroyed, while the latter, being "a little city," was preserved at the intercession of Lot; to which he fled for refuge from the impending catastrophe, and where he remained in safety during its accomplishment. Naturalists have indulged themselves in many speculations as to the manner in which this destruction took place, and the immediate causes engaged in effecting it; as if this were necessary for our faith. It is probable, however, that in this instance, as in most others, the Almighty called in the aid of second causes for the accomplishment of his purpose. The most reasonable explanation of such causes is founded on what is said in *Gen.*, 14, 10, of the soil of the Vale of Siddim, that it was "full of slime pits," or, more properly, pits of bitumen, for thus the word is rendered in the Septuagint. Now it is probable that in this instance, as in that of the flood, the inhabitants of the offending cities were involved in destruction, which met them on all sides, from above and below; that the earth opened its fountains of lava or pitch ignited by subterraneous combustion, while a fiery shower from above expedited and ensured their utter destruction. Whatever the means employed might have been, they were evidently confined in a remarkable manner to the devoted district; as Lot found safety in Zoar, although only a few miles distant, and within the precincts of the plain itself. This circumstance seems to show sufficiently that the country was not destroyed by an earthquake, as supposed by some, which would scarcely have been so partial in its effects. There is also a passage (*Gen.*, 19, 28) which favours very much the above opinion respecting the combustion of the soil; where it is said that Abraham got up early in the morning, and "looked towards Sodom and Gomorrah, and towards all the land of the plain, and behold, and lo, the smoke of the country *went up* as the smoke of a furnace." The character of this catastrophe approaches nearest to that of a volcanic eruption: an opinion which is supported by the physical structure of the soil of the neighbourhood both before and since; the bituminous nature of the soil as described in Genesis (14, 10); the occasional eruptions of flame and smoke so late as the first century, as attested by Josephus; and the hot springs and volcanic substances, consisting of lava, sulphur, pumice, and basalt, still found in the vicinity of the lake, as described by Volney, Burckhardt, Buckingham, and other travellers. We know not the character of the soil beneath the surface; the figure, material, and stratification of the mountains: whether a crater or craters are to be found on them, and, if so, whether they have emitted any streams of lava, and what was their direction. All this, and much more in this interesting neighbourhood, remains to be explored by the experienced eye of a geologist. In the absence, however, of such information, it may be surmised that the cities could not have been buried beneath a shower of ashes from a mountain-crater, after the manner of Herculaneum and Pompeii, as this would be incompatible with the testimony of those who have witnessed the exposed remains of the cities, as well as with the account which represents the plain itself as burning, not the neighbouring mountains. Nor could they have been overwhelmed by a torrent of lava: for besides that this mode is liable to the objection already urged of totally obliterating the cities, the ordinary progress of a lava would not have been equal to the design, as it is never so rapid as not to give ample time for escape. The catastrophe might still, however, have been of a volcanic character, but the vale itself, or some part of it, must have been a crater; which, vomiting forth, not a vitreous and sluggish lava, but a far more liquid and diffusive stream from the bituminous stores beneath, involved the miserable inhabitants on all side, from the earth and from the air, in a deluge of fire. Before this event, the vale of Siddim was a rich and fertile valley; a continuation of that of the Jordan; through which the river took its course southward. Here we are assisted by the investigations of Burckhardt, who, although he had not an opportunity of personally examining the spot, obtained very satisfactory information, that, at the southern extremity of the lake, there is an opening leading into the Valley of *El Ghor;* which, with its southern continuation, termed *El Araba*, both inspected by Burckhardt himself, descends uninterruptedly to the Ælanitic Gulf of the Red Sea; which it joins at *Akaba*, the site of the ancient Ezion-geber. This Burckhardt supposes to be the prolongation of the ancient channel of the Jordan, which discharged itself into the sea before its absorption in the expanded Lake of Sodom. This is extremely probable: and there cannot be a more interesting country in the world than this, to be made the subject of an intelligent and accurate geological survey. We may, however, from what we know, infer thus much: that before the face of the country was changed by the judgment which fell upon it, the ground now covered by the waters of the Dead Sea was an extensive valley, called the Vale of Siddim, on which stood the five cities, and through which the Jordan flowed in its course to the sea. That it flowed *through* the vale may be inferred from the great fertility of the latter; that it passed *beyond* it, is

equally to be inferred from the want of space over which the water could expand itself to be exhausted by evaporation. But the discovery of the opening on the southern border of the lake, and the inclined valley leading thence to the sea, have rendered those inferences almost conclusive. We may then, and must in fact, refer the origin of the lake to the epoch in question, when the combustion of the soil, or of its substrata, occasioned a subsidence of the level of the valley, by which the river was arrested in its course, and a basin formed to receive its waters. These gradually spread themselves over its surface, and would no doubt soon have filled it, and resumed the ancient channel to the southward, had not their increase been retarded by the process of evaporation, which advanced in an increasing ratio as the expanse of water grew wider and wider. The newly-formed lake would thus continue to extend itself, until the supply of water from the streams, and the consumption by evaporation, arrived at a balance. When this took place, or whether it has even yet taken place, cannot be known; at least without such observations as have not yet been made. That it has not long been the case may be inferred from the disappearance of the ruins which were visible two centuries ago.—The water of this sea is far more salt than that of the ocean; containing one fourth part of its weight of saline contents in a state of perfect desiccation, and forty-one parts in a hundred in a state of simple crystallization: that is to say, a hundred pounds by weight of water will yield forty-one pounds of salts; while the proportion of saline contents in the water of the Atlantic is not more than 1-27th part in a state of dryness, and about six pounds of salts in a hundred of the water. The specific gravity of the water is 1.211; that of common water being 1000. A vial of it having been brought to England by Mr. Gordon of Clunie, at the request of Sir Joseph Banks, was analyzed by Dr. Marcet, who gives the following results: "This water is perfectly transparent, and does not deposite any crystals on standing in close vessels. Its taste is peculiarly bitter, saline, and pungent. Solutions of silver produce from it a very copious precipitate, showing the presence of marine acid. Oxalic acid instantly discovers lime in the water. The lime being separated, both caustic and carbonated alkalies readily throw down a magnesian precipitate. Solutions of barytes produce a cloud, showing the existence of sulphuric acid. No alumine can be discovered in the water by the delicate test of succinic acid combined with ammonia. A small quantity of pulverized sea salt being added to a few drops of the water, cold and undiluted, the salt was readily dissolved with the assistance of a gentle trituration, showing that the Dead Sea is not saturated with common salt. None of the coloured infusions commonly used to ascertain the prevalence of an acid or an alkali, such as litmus, violet, and turmeric, were in the least altered by the water." The result of Dr. Marcet's analysis gives the following contents in 100 grains of the water:

Muriate of Lime	3.920 grains.
Muriate of Magnesia	10.246 "
Muriate of Soda	10.360 "
Sulphate of Lime	0.054 "
	24.580

Dr. Madden, a recent traveller, brought home with him a bottle of the same water, which, on being analyzed, was found to contain the following substances:

Chloride of Soda, with a trace of Bromine	9.55
Chloride of Magnesium	5.28
Chloride of Calcium	3.05
Sulphate of Lime	1.34
	19.22

The traveller last mentioned gives us the following account of a visit which he paid to the Dead Sea. "About six in the morning I reached the shore, and, much against the advice of my excellent guides, I resolved on having a bathe. I was desirous of ascertaining the truth of the assertion, that 'nothing sinks in the Dead Sea.' I swam a considerable distance from the shore, and about four yards from the beach I was beyond my depth. The water was the coldest I ever felt, and the taste of it the most detestable; it was that of a solution of nitre, mixed with an infusion of quassia. Its buoyancy I found to be far greater than that of any sea I ever swam in, not excepting the Euxine, which is extremely salt. I could lie like a log of wood on the surface, without stirring hand or foot, as long as I chose; but, with a good deal of exertion, I could just dive sufficiently deep to cover all my body, when I was again thrown on the surface, in spite of my endeavours to descend lower. On coming out, the wounds on my feet, which had been previously made, pained me excessively; the poisonous quality of the waters irritated the abraded skin, and ultimately made an ulcer of every wound, which confined me fifteen days in Jerusalem, and became so troublesome in Alexandrea, that my medical attendant was apprehensive of gangrene." Dr. Madden is convinced that no living creature can be found in the Dead Sea; and, to try whether there were any fish in it, he spent two hours in fishing. The surface of the sea, according to him, is covered with a thin pellicle of asphaltum, which issues from the fissure of the rock adjoining it. On coming out of the water he found his body covered with it, and likewise with an incrustation of salt, almost the thickness of a sixpence. The rugged aspect of the mountains, the deep ravines, and the jagged rocks, all prove that the surrounding country has once been the scene of some terrible convulsion of nature. "I have no hesitation," says Dr. Madden, "in stating my belief, that the sea which occupies the site of Sodom and Gomorrah, Admah, Zeboim, and Segor, covers the crater of a volcano." We have said that this traveller was convinced that no living creature could be found in the Dead Sea: Chateaubriand, however, states that, hearing a noise on the lake at midnight, he was told by the Bethlemists that it proceeded from legions of small fish, which come and leap about near the shore. Maundrell also observed, among the pebbles on the bank, shells which had once contained fish. The traveller last mentioned also saw birds flying about and over the sea with impunity, which contradicts the common belief that birds fell dead in flying over it. The Dead Sea is situate between two ridges of mountains; of which those on the eastern or Arabian side are the highest and most rocky, and have much the appearance of a black perpendicular wall, throwing a dark and lengthened shadow over the water of the sea. (*Mansford's Scripture Gazetteer*, p. 123, *seqq.*) We shall close the present article with the following remarks of Dr. Clarke, which have been already in some degree anticipated. "The atmosphere was remarkably clear and serene; but we saw none of those clouds of smoke which, by some writers, are said to exhale from the surface of the lake. Everything about it was in the highest degree grand and awful. Its desolate, although majestic features, are well suited to the tales related concerning it by the inhabitants of the country, who all speak of it with terror, seeming to shrink from the narrative of its deceitful allurements and deadly influence. 'Beautiful fruit,' say they, 'grows upon its shores, which is no sooner touched than it becomes dust and ashes.' In addition to its physical horrors, the region around is said to be more perilous, owing to the ferocious tribes wandering upon the shores of the lake, than any other part of the Holy Land. A passion for the marvellous has thus affixed, for ages, false characteristics to the sublimest associations of natural scenery in the whole

world; for, although it be now known that the waters of this lake, instead of proving destructive of animal life, swarm with myriads of fishes (*Chateaubriand*, vol. 1, p. 411, *Lond.*, 1811); that, instead of falling victims to its exhalations, certain birds make it their peculiar resort (*Maundrell*, p. 84, *Oxf.*, 1721); that shells abound upon its shores; that the pretended fruit containing ashes is as natural and admirable a production of nature as the rest of the vegetable kingdom, being the fruit of the *Solanum Melangena*, the inside of which, when the fruit is attacked by an insect (*Tenthredo*), turns to dust, while the skin remains entire and of a beautiful colour; notwithstanding all these and other facts are well established, yet even the latest authors by whom it is mentioned continue to fill their descriptions with imaginary horrors.—Reland, in his account of the *Lacus Asphaltites* (*Palæst.*, vol. 1, p. 238), after inserting copious extracts from Galen concerning the properties and quality of the water, and its natural history, proceeds to account for the strange fables that have prevailed with regard to its deadly influence, by showing that certain of the ancients confounded this lake with another, bearing the same appellation of Asphaltites, near Babylon; and that they attributed to it qualities which properly belonged to the Babylonian waters. An account of the properties of the Babylonian lake occurs in the writings of Vitruvius (8, 3), of Pliny (35, 15), of Athenæus (2, 5), and of Xiphilinus (p. 252). From their various testimony it is evident, that all the phenomena supposed to belong to the Lake Asphaltites near Babylon, were, from the similarity of their names, ultimately considered as the natural characteristics of the Judæan lake, the two Asphaltites being confounded." (*Clarke's Travels*, vol. 4, p. 399, *Lond. ed.*)

Mareōtis, a lake of Egypt, in the immediate vicinity of Alexandrea. Its earlier name was Marēa (*ἡ Μαρεία λίμνη*); the later Greeks gave it the appellation of Mareotis (*Μαρεῶτις*). The first writer that makes mention of it is Scylax (p. 44). "Pharos," says he, "is an uninhabited island, with a good harbour, but destitute of water. This last is obtained from the neighbouring lake Maria (*ἐκ τῆς Μαρίας λίμνης ὑδρεύονται.*") The same writer informs us, that in very early times canals were cut connecting this lake with the Nile, and thus furnishing it with a constant supply of fresh water. The Lake Mareotis first rose into importance after the founding of Alexandrea. From this period it is mentioned by all the geographical writers, but the most particular description is given by Strabo (799). "The Lake Marea," says Strabo, "is more than 150 stadia in breadth, and not quite 300 in length. It extends on the west as far as the fortress called Cherronesus, which is 70 stadia from Alexandrea. It contains eight islands, and all the country around is well inhabited." In another part (p. 793) he informs us, that many canals connected this lake with the Nile, and that thus, in the summer season, when the lake would otherwise have been low, the inundation of the Nile afforded it an abundant supply of water, and rendered the neighbouring country, and Alexandrea in particular, extremely healthy; since, otherwise, had the waters of the lake been diminished by the summer heats, the sun would have acted on the mud left uncovered along the banks, and would have produced pestilence. Of these canals he remarks, on another occasion (p. 803), that many of them struck the Nile between Gynæcopolis and Momemphis. Along the canals connecting the river with the lake was the merchandise transported to Alexandrea, to be conveyed thence into the Mediterranean Sea.—The country around the lake was remarkable for its fertility. The principal product was wine. It was a light, sweetish white wine, with a delicate perfume, of easy digestion, and not apt to affect the head; though the allusion in Horace (*Od.*, 1, 37, 14) to its influence on the mind of Cleopatra, unless it be mere poetic exaggeration, would seem to imply that it had not always preserved its innocuous quality. It has been suggested by some critics, that the Mareotic wine did net come from the vicinity of the Lake Mareotis, but from a canton of this name in Epirus. This opinion rests for support on a passage in Herodotus (2, 77), where it is stated that there were no vines in Egypt, and that the people drank a kind of beer in its stead (*οἴνῳ δ' ἐκ κριθέων πεποιημένῳ διαχρέωνται· οὐ γάρ σφί εἰσι ἐν τῇ χώρῃ ἄμπελοι*). Malte-Brun successfully combats this assertion, and shows, by very clear proofs, that, under the Greeks and Romans, Egypt produced various kinds of wine. As regards the culture of the vine previous to the dominion of these foreign powers, it appears very manifest, from the paintings in the tombs throughout the Thebaïd, and other parts of the country, that it was far from being unknown. Some of these paintings represent the whole process of the vintage. In the Sacred writings also (*Numb.* 20, 5) there is a very plain allusion to the vines of Egypt. We must either, therefore, consider the remark of Herodotus incorrect, or refer it to a part of the country merely. Perhaps, as the vines were planted on the edge of the desert, above the level of the inundation, and not in Egypt properly so called, the veracity of the historian may in this way be saved. Unless this latter mode of explaning the difficulty be adopted, he will be found to contradict himself, since it is stated in the 168th chapter of the same book, that the caste of warriors in Egypt received individually four measures of wine, *οἴνου τέσσαρας ἀρυστῆρας*. (Compare *Bulletin des Sciences Historiques*, &c., vol. 4, p. 77, *seqq.*)—The modern name of Lake Mareotis is *Mairout*. For many ages after the Greek and Roman dominion in Egypt, it was dried up; for, though the bed is lower than the surface of the ocean, there is not sufficient rain to keep up any lake in the country in opposition to the force of perpetual evaporation. But in 1801, the English, in order to circumscribe more effectually the communications which the French army in the city of Alexandrea maintained with the surrounding country, cut across the walls of the old canal which had formed a dike, separating this low ground from Lake *Maadie*, or the Lake of Aboukir, on the east. In consequence of this easy operation, the water had a sudden fall of six feet, and the Lake Mareotis which had so long disappeared, and the site of which had been occupied partly by salt marshes, partly by cultivated lands, and even villages, resumed its ancient extent. The inhabitants of the villages were obliged to fly, and bewail from a distance the annihilation of their gardens and dwellings. This modern inundation of the sea is indeed much more extensive than the ancient Lake Mareotis, occupying probably four times its extent. (*Malte-Brun*, *Geogr.*, vol. 4, p. 32, *Am. ed.*)

Margiāna, a country of Asia, lying along the river Margus, from which it derived its name. According to Ptolemy, it was bounded on the west by Parthiene, on the north by the Oxus, on the east by Bactriana, and on the south by Asia and the Sariphian mountains. It now answers to the northern part of *Chorasan*. (Compare *Plin.*, 6, 16.—*Strabo*, 515.) Strabo speaks in strong terms of the fertility of Margiana, and states that it took two men to clasp the lower part of the stem of the vines with their arms. (*Strab.*, 73.)

Margītes, the title of one of the minor poems ascribed to Homer. (*Vid.* Homerus, p. 642, col. 1.)

Margus, I. a river in Mœsia Superior, rising from Mount Orbelus, and falling into the Danube to the west of Viminacium. It is now the *Morawa*.—II. A river of Margiana, falling into the Oxus northwest of Nisea. It is now the *Mariab*. (*Plin.*, 6, 16.)

Mariāba, I. a city of the Calingii, in the southeastern part of Arabia Felix, 13 miles northeast of

Muza; now *Mareb.*—II. A city of the Sabæi, in Arabia Felix. (*Plin.*, 6, 28.)

Marĭa Lex, I. by C. Marius, when tribune, A.U.C. 634. It ordained that the passages, called *pontes*, by which the people passed to give their votes at the *comitia*, should be narrower, in order that there might be no crowding there, and that no persons might take their stand there to impede or disturb the voters. (*Cic.*, *Leg.*, 3, 17.)—II. Maria Porcia, so called because proposed by two tribunes, Marius and Porcius. It was passed A.U.C. 691, and ordained that those commanders should be punished who, in order to obtain a triumph, wrote to the senate a false account of the number of the enemy slain in battle, or of the citizens that were missing; and that, when commanders returned to the city, they should swear before the city quæstors to the truth of the account which they had sent. (*Val. Max.*, 2, 8, 1.)

Marĭāna Fossa, a canal cut by Marius from the river Rhone, through the Campus Lapideus, into the Lake Mastramela. It was probably near the modern *Martigues*. (*Mela*, 2, 5.—*Plin.*, 3, 4.)

Mariandȳni, a people of Bithynia, to the east of the river Sangarius. They were of uncertain origin; but, since they differed neither in language nor in customs materially from the Bithynians, they might justly be considered as part of the same great Thracian stock. (*Strab.*, 542.) That they were barbarous is allowed by all; and Theopompus, whose authority is referred to by Strabo, reported, that when the Megarians founded Heraclea in their territory, they easily subjected the Mariandyni, and reduced them to a state of abject slavery, similar to that of the Mnotæ in Crete, and the Penestæ in Thessaly. (*Strab.*, *l. c.*—*Posidon.*, *ap. Athen.*, 6, p. 263.—*Athen.*, 14, p. 620.)

Marīca, I. a nymph of the river Liris, who had a grove near Minturnæ, into which, if anything was brought, it was not lawful to take it out again. (*Plut.*, *Vit. Marii*, 39.) According to some authorities, she was the same with Circe. (*Lactant.*, *de Fals. Rel.*, 1, 21.) Virgil, however, makes her the wife of Faunus, and mother of Latinus. (*Æn.*, 7, 47.—*Serv.*, *ad loc.*)

Marīnus, a native of Tyre, who flourished in the second century of the Christian era, a short time before Ptolemy. An account of his work on Mathematical Geography will be given under the article Ptolemæus.

Marīsus, a river of Dacia which falls into the Tibiscus; now the *Marosch.* (*Strabo.*—*Jornand.*, *de Reb. Get.*, p. 102.)

Marĭus, Caius, a celebrated Roman, was born of humble parents, at or in the neighbourhood of Arpinum, about B.C. 157. He served at the siege of Numantia, B.C. 134, under Scipio Africanus, together with Jugurtha, where he highly distinguished himself. He received great marks of honour from Scipio, who used frequently to invite him to his table; and when, one evening at supper, Scipio was asked where they should find so great a general when he was gone, he is said to have replied, placing his hand upon the shoulder of Marius, "Here, perhaps." In B.C. 119 he was elected tribune of the commons, through the influence of Cæcilius Metellus, according to Plutarch, but more probably in consequence of the fame he had acquired in the Numantine war. In this office he showed himself, as he did throughout the whole course of his life, a most determined enemy of the patrician order, and one who was not easily to be put down by the threats and opposition of his enemies. Having proposed a law to prevent illegal voting at elections, the senate passed a decree that the law should not be put to the vote in the popular assembly, and summoned Marius before them to answer for his conduct. Marius not only appeared, but threatened to commit the consuls to prison if they did not repeal the decree; and when Metellus continued to support it, he commanded him to be led away to prison. Marius obtained the prætorship with great difficulty, in consequence of the violent opposition of the patrician order, who accused him of having obtained the office by means of bribery. At the expiration of his prætorship the province of Spain was assigned to him, which he cleared of robbers. On his return to Rome he was anxious to obtain the consulship; but he did not venture to become a candidate for many years after. He continued, however, to rise in public opinion, and appears about this time to have married Julia, one of the Julian family, who was aunt to the celebrated Julius Cæsar. In B.C. 109 he accompanied Metellus into Africa, in the capacity of *legatus;* and by his prudence and courage in the war with Jugurtha, he added greatly to his military reputation. His friends took advantage of his increasing popularity at Rome to persuade the people that the war with Jugurtha would never be concluded until the command was given to Marius. This led to an open rupture between him and Metellus; and it was with the greatest difficulty that the latter allowed his lieutenant Marius leave of absence to go to Rome in order to stand for the consulship. Marius was, however, successful; he obtained the consulship B.C. 107, and the command of the Jugurthine war. On his arrival in Africa he prosecuted the war with the greatest vigour; and in the following year (B.C. 106) obtained possession of the person of Jugurtha, who was treacherously given up by Bocchus to his quæstor Sylla. Marius remained in Africa during the next year (B.C. 105), in which the consul Manlius and the proconsul Cæpio were defeated by the Teutones and Cimbri, with the prodigious loss, according to Livy (*Epit.*, 67), of 80,000 soldiers, besides 40,000 camp followers. The news of their defeat caused the greatest consternation at Rome, especially as the Teutones and Cimbri threatened the immediate invasion of Italy; and Marius was accordingly elected consul in his absence, without any opposition even from the patrician party, as the only man in the state who was able to save it from impending ruin. He entered upon his second consulship B.C. 104, and enjoyed a triumph for his victories over Jugurtha; but, in consequence of the threatened invasion of Italy having been deferred by an irruption of the Cimbri into Spain, he was again chosen consul in the two following years (B.C. 103, 102). In the fourth consulship of Marius (B.C. 102), the Cimbri, having been defeated by the Celtiberi in Spain, returned to Gaul, and resolved to invade Italy in two divisions; the one consisting of the Teutones and Ambrones (a Gallic people), through Gallia Narbonensis; and the other, comprising the Cimbri, by way of Noricum. Marius defeated the Teutones and Ambrones near Aquæ Sextiæ (now *Aix*) in Gaul; but Catulus, who was stationed at the foot of the Alps to oppose the passage of the Cimbri, retreated first to the other side of the Athesis (now the *Adige*), and afterward quitted this position also, without waiting for the enemy's attack. In the following year (B.C. 101), Marius, who was again elected consul for the fifth time, joined his forces with those of Catulus, and entirely defeated the Cimbri in the plain of Vercellæ (now *Vercelli*), situate to the north of the Po, near the Sessites. In these two battles the Teutones and Ambrones are said to have lost the incredible number of 290,000 men (200,000 slain, and 90,000 taken prisoners); and the Cimbri 200,000 men (140,000 slain, and 60,000 taken prisoners). (*Liv.*, *Epit.*, 68.) Marius again became candidate for the consulship for the following year; but, now that the fear of the Gallic invasion was removed, he was opposed by the whole strength of the patrician party. He nevertheless obtained the consulship, in great part owing to the exertions of Satur-

ninus, the tribune, who is described as a man that scrupled at the commission of no crime to accomplish his object. The events of the sixth consulship of Marius, which are some of the most important in this period of Roman history, are imperfectly narrated by historians. It appears that an agrarian law, proposed by Saturninus, and supported by Marius and one of the prætors named Glaucia, was carried, notwithstanding the most violent opposition of the patrician party; and that Metellus Numidicus was driven into exile, in consequence of refusing to take the oath of conforming to the law. When the election of consuls for the ensuing year came on, Memmius, who opposed Glaucia as a candidate for the office, was murdered by order of Saturninus; and the senate, perceiving the city to be in a state of anarchy, passed the usual decree, "that the consuls should take care that the republic received no injury," by which almost absolute power was vested in those magistrates. Marius, unable or unwilling to protect his old friends, besieged Saturninus and Glaucia, who had seized upon the Capitol. They surrendered to Marius on the promise that their lives should be spared, but they were all immediately put to death. It appears probable that Marius, after the blow which had been given to the popular party by the surrender of Saturninus and Glaucia, would not have been able to save their lives, even if he had made the attempt. At the expiration of his consulship, Marius left Rome, to avoid witnessing the triumph of the patrician party in the return of his old enemy Metellus, whose sentence of banishment was repealed after the death of Saturninus. According to Plutarch, he went to Cappadocia and Galatia, under the pretence of offering a sacrifice which he had vowed to Cybele, but with the real object of exciting Mithradates to war, in order that he might be again employed in military affairs, since he did not obtain much distinction in peace. In B.C. 90 the Marsian or Social war broke out, in which both Marius and Sylla were employed as *legati* to the two consuls. Marius gained several victories over the enemy, but he no longer possessed that activity and energy which had distinguished him in his earlier years; and disgusted, it is said, with the increasing reputation of Sylla, he resigned his command before the conclusion of the war. The Marsian war had scarcely been brought to an end, before the civil war broke out between Marius and Sylla. The command of the Mithradatic war had been assigned to the latter, who was now consul (B.C. 88); but Marius used every effort to wrest it from him, and is said by Plutarch to have gone every day to the Campus Martius, and to have performed his exercises with the young men, although he was now in his 70th year, and very corpulent, in order to show that he was not incapacitated by age. He was warmly supported by P. Sulpicius, the tribune, who possessed great property and influence; and a law was eventually passed, that the command should be taken from Sylla and given to Marius. Sylla was with the army at the time, besieging Nola; but, as soon as he heard of the law which had been passed, he marched to Rome, and Marius and his adherents were obliged to flee from the city. After wandering through many parts of Italy, Marius escaped with the greatest difficulty to Africa; but he had no sooner landed at Carthage than Sextilius, the governor of the province, sent word to him, that, unless he quitted Africa, he should treat him as a public enemy. "Go and tell him," replied the wanderer, "that you have seen the exile Marius sitting on the ruins of Carthage." But, in the following year (B.C. 87), during the absence of Sylla, who had gone to Greece to oppose Archelaus, Marius returned to Italy in order to join the consul Cinna, who, in his attempt to abrogate the laws of Sylla, had been driven from Rome by his colleague Octavius, supported by the patrician party. Shortly afterward, Marius and Cinna entered the city at the head of a large army, and a general massacre of the opposite party ensued.—Marius always appears to have been of a fierce and unrelenting temper; and the sufferings he had lately undergone, which at his time of life must have greatly impaired his health, tended to exasperate him more than ever against the party which had opposed and thwarted him during the whole of his life. All the leaders of the patrician party who were unable to escape from Rome, were put to death. Lutatius Catulus, who had been the colleague of Marius in the war with the Cimbri, destroyed himself to avoid assassination; and among the numerous illustrious patricians that fell were C. and L. Julius Cæsar, and the celebrated orator M. Antonius, who is so frequently praised by Cicero, and is one of the principal speakers in the dialogue "De Oratore." Marius and Cinna declared themselves consuls for the ensuing year (B.C. 86), without even holding the comitia; but Marius died of a fever in the beginning of the year, on the 17th day of his consulship according to Plutarch (*Vit. Mar.*, c. 46), or the 13th according to Livy (*Epit.* 80).—The character of Marius is chiefly known to us from his life by Plutarch, who appears to have taken his account from the "Memoirs of Sylla," the inveterate enemy of Marius. It cannot be denied, that, after his return from exile, Marius was guilty of the greatest cruelties; but even these were surpassed by the atrocities of Sylla; and we should not be doing justice to Marius if we ascribed to him during the whole of his life the character which he displayed in his seventh consulship. "I have seen," says Plutarch, "the statue of Marius at Ravenna, in Gaul, which expresses in a remarkable manner his sternness and severity. Since he was naturally robust and warlike, and more acquainted with the arts of war than those of peace, he was fierce and haughty when in authority. It is said that he never learned Greek, and that he would not make use of that language on any serious occasion; as if it were ridiculous to learn the language of a people who were subject to others. If he could have been persuaded to pay his court to the Grecian Muses and Graces, he would not, after bearing so many honourable offices, and performing so many glorious exploits, have crowned the whole by a most savage and infamous old age, in consequence of his yielding to anger, ill-timed ambition, and insatiable avarice." (*Plut.*, *Vit. Mar.*—*Sall.*, *Bell. Jug.*—*Encycl. Us. Knowl.*, vol. 14, p. 420, *seq.*)—II. Son of the preceding, resembled his father in private character, and was equally fierce and vindictive. He seized upon the consulship at the age of 27, and put to death numbers of his political opponents. Defeated subsequently by Sylla, he fled to Præneste, where he slew himself. (*Plut.*, *Vit. Mar.*)—III. Mercator, an ecclesiastical writer, the antagonist of Celestius and Nestorius, who flourished between 425 and 450 A.D. His country is not exactly known: some believe him to have been a native of Apulia; others, of some other province of Lower Italy; and others, again, of Africa. It appears that he was not a priest. He has left behind him a number of works, or, rather, translations from the Greek, consisting of pieces relative to the heresies of Pelagius and Nestorius, of extracts from the works of the latter, refutations of his doctrine, errors of Theodorus and Mopsuestus, acts of synods held against heretics, &c. Marius Mercator was the disciple and friend of St. Augustine. His works were edited by Garner, *Paris*, 1673, 2 vols. fol., and by Baluze, *Paris*, 1684.—IV. Marcus Aurelius Marius Augustus, was originally an armourer or blacksmith in Gaul. He afterward turned his attention to a military life, and soon raised himself, by his merit, to the highest stations. After the death of Victorinus the younger, the

army elected Marius emperor. It is generally supposed that the Empress Victorina contributed to his elevation, with the hope of preserving her own authority; but this is denied by some modern writers, who maintain that she took part in the conspiracy which deprived Marius of his crown and life. (*De Boze, Dissertation sur un médaillon de Tetricus.—Mem. de l'Acad. des Inscr.*, vol. 26.) He reigned only three days, and was slain by a soldier to whom he had refused some favour, and who, in stabbing him, exclaimed, "Take it—it was thou thyself that forged it." Marius was remarkable for personal strength, of which historians give some accounts that are evidently fabulous. (*Treb. Pollio, Trigint. Tyrann.—Vit. Marii.*)

MARMARĬCA, a country of Africa, to the east of Cyrenaïca, lying along the Mediterranean shore. It forms at present a part of the district of *Barca*. The inhabitants were a roving race, and remarkable for their skill in taming serpents. (*Sil. Ital.*, 3, 300.) The ancient Marmarica was a region much less highly favoured by nature than Cyrenaïca. According to Della Cella (p. 182, *seqq.*), the general features of the country, however, are similar to those of the region last mentioned. "We wound our way," says this traveller, "among wild and rugged mountains, frequently enlivened by groups of evergreens; among which the cypress, arbutus, Phœnician juniper, gigantic myrtle, carob, and laurel, were most abundant; and as they form no long and uniform woods, but are scattered about in a variety of forms and groups among the rocks, they are very picturesque ornaments of the scenery. The ground is throughout broken and irregular, and does not slope down into pastures, as in Cyrenaïca; but the privation of that agreeable feature has its compensation, for the want of grass-lands secures this district from the incursions of the vagabond hordes in its neighbourhood. The woody and elevated nature of this country affords frequent and copious springs of clear and most delicious water.—This tract of border country is, as in former times, the resort of all the thieves, miscreants, and malcontents of the two governments of Tripoli and Egypt. Pitching their tents in the neighbourhood of the Bay of Bomba, they make incursions into the adjacent districts, and pillage all who have the misfortune to fall in their way. They are ever on the watch for the caravans and pilgrims who traverse this country on their way to Mecca; and this is the only route used by the people of Morocco, above all others the most fervently devoted to their prophet."—M. Pacho speaks of the general aspect of Marmarica in still less favourable terms. The soil, he says, is rocky, of a yellowish-gray colour, and depends for its fertility solely on the copious rains. The country presents none of those verdant groves of laurel and myrtle which crown the mountains and overshadow the valleys of the Pentapolis. The singing-birds, vainly seeking foliage and shelter, flee from this naked region; only birds of prey, the eagle, the hawk, and the vulture, appear in numerous flights, their sinister screams rendering the solitude more frightful. The jackal, the hyena, the jerboa, the hare, and the gazelle, are the wild animals which chiefly abound; and the existence of man is indicated merely by the bleating of distant flocks, and the dark tent of the Arab. Yet this country also exhibits traces of having once been occupied by a civilized and even numerous population, and there are marks of the extraordinary exertions which were made to supply the deficiency of water. Canals of irrigation cross the plain in every direction, and even wind up the sides of the hills. The ancient cisterns are numerous; they are frequently divided into several chambers, adorned with pillars, and coated with a cement harder than stone. But the monuments of Marmarica possess none of the elegant and classic character of those of Cyrene, being ruder, and more in the Egyptian style. (*Pacho, Voyage dans la Marmarique*, p. 63, *seqq.*) The inhabitants of this region are entirely Bedouins, chiefly of the great tribe of Welled Ali, and are supposed by M. Pacho not to exceed 38,000. (*Modern Traveller*, pt. 50, p. 182, *seqq.*)

MARMARĬDÆ, the inhabitants of Marmarica.

MARMARĬUM, a place in the immediate vicinity of Carystus, in Eubœa, which furnished the valuable marble for which Carystus was famed. A temple was erected here to Apollo Marmarus. Marmarium was exactly opposite to Halæ Araphenides in Attica. (*Strabo*, 446.—*Cramer's Anc. Greece*, vol. 2, p. 142.)

MARO. *Vid.* Virgilius.

MARON, I. a priest of Apollo in Thrace, near Maronea. (*Hom., Od.*, 9, 197.)—II. A follower of Osiris, well acquainted with the art of rearing the vine. (*Diod. Sic.*, 1, 18.) Athenæus (1, 25) makes him a follower of Bacchus. He was fabled to have been the founder of Maronea in Thrace. (Consult *Wesseling's note, ad Diod.*, *l. c.*)

MARONĒA, a town of Thrace, southeast of the Bistonis Palus, on the coast. It was a place of some note, and is mentioned by Herodotus (7, 109), Scylax (p. 27), Strabo (*Epit.*, 7, p. 331), and several other writers. Diodorus Siculus (1, 18) reports that it was founded by Maron, a follower of Osiris (*vid.* Maron), but Scymnus affirms (v. 675) that it was a colony of Chios. Pliny states that the more ancient name was Ortagurea (4, 11). The same writer extols the excellence of its wine (14, 4), whence a comic writer, quoted by Athenæus (8, 44), styled it a tavern. Maronea, taken in the first Macedonian war by Philip, king of Macedon (*Liv.*, 31, 16), and his retaining possession of it, was subsequently made a cause of complaint against him at Rome (39, 24). According to Mela, it was situated near a small river named Schœnus. Its ruins are still called *Marogna*. (*Cramer's Anc. Greece*, vol. 1, p. 313.)

MARPESSA, daughter of Evenus, was beloved by Apollo, whose suit was favoured by her father. Idas, another applicant for her hand, having obtained a winged chariot from Neptune, carried off the apparently not reluctant maid. Her father pursued the fugitives, but, coming to the river Lycormas, and finding his progress stopped by it, he slew his horses and cast himself into the stream, which from him derived its name Evenus. Meantime Apollo met and took the fair prize from Idas. The matter being referred to Jupiter, he allowed the maiden to choose for herself; whereupon, fearing that when she grew old Apollo would desert her, she wisely chose to match with her equal, and gave her hand to her mortal lover. (*Apollod.*, 1, 1, 7.—*Schol. ad Il.*, 9, 557.—*Keightley's Mythology*, p. 119, *seq.*)

MARPĒSUS, I. a town of Troas, to the north of the Scamander, and to the west of Troja Vetus. (*Tibull.*, 2, 5, 67.)—II. or Marpessa (Μάρπησσα), a mountain in the island of Paros, containing the quarries whence the famous Parian marble was obtained. Hence the expression of Virgil, *Marpesia cautes* (*Æn.*, 6, 471.—Compare *Plin.*, 36, 4.—*Jornand., de Reb. Get.*, p. 88). This mountain was situate to the west of the harbour of Marmora. Dr. Clarke gives *Capresso* as the modern name. (*Travels*, vol. 6, p. 134, *Lond. ed.*)

MARRUCĪNI, a people of Italy, occupying a narrow slip of territory on the right bank of the river Aternus, between the Vestini to the north and the Frentani to the south, and between the Peligni and the sea towards the east and west. Cato derived their origin from the Marsi (*ap. Priscian.*, c. 8). Like that people, they were accounted a hardy and warlike race, and with them they made common cause against the tyranny of Rome. An idea may be formed of the population and force of the several petty nations in this quarter of

Italy, from a statement of Polybius (2, 24), where that historian, in enumerating the different contingents which the allies of the Romans were able to furnish about the time of the second Punic war, estimates that of the Marsi, Marrucini, Vestini, and Frentani, at 20,000 foot and 4000 horse. The only city of note which we find ascribed to the Marrucini, is Teate, now *Chieti*, on the right bank of the Aternus. (*Cramer's Anc. Italy*, vol. 1, p. 339.)

Marruvium, I. a town of the Sabines, answering to the modern *Morro Vecchio*.—II. The capital of the Marsi, situate on the eastern shore of the Lacus Fucinus, and corresponding to the modern *San Benedetto*. (*Strabo*, 241.—*Plin.*, 3, 12.—*Cramer's Anc. Italy*, vol. 1, p. 328.)

Mars (in Greek Ἄρης), the god of war, about whose parentage different accounts are given. Homer (*Il.*, 5, 892, *seqq.*) and Hesiod (*Theog.*, 922) make him to have been the offspring of Jupiter and Juno. Others say that he was the son of Enyo or Bellona. (*Schol. ad Il.*, *l. c.*) Ovid, however, gives a different version of the fable. According to this poet, Juno wished to become a mother by herself, just as Jupiter had become a father in the case of Minerva. On applying to Flora for aid in the accomplishment of her design, the latter directed her to pluck a certain flower which grew near the city of Olenus, the touch of which would make her instantly a mother. Juno obeyed, and straightway conceived the god Mars. (*Ovid*, *Fast.*, 5, 227, *seqq.*)—The delight of Mars was in war and strife; yet his wild fury was always forced to yield to the skill and prudence of Minerva, guided by whom Diomede, in the Iliad, wounds and drives him from the battle (*Il.*, 5, 855); and in the conflict of the gods (*Il.*, 21, 391), this goddess strikes him to the earth with a stone. To give an idea of his huge size and strength, the poet says, in the former case, that he roared as loud as nine or ten thousand men; and in the latter, that he covered seven plethra of ground. Terror and Fear (Δειμός and Φόβος), the sons of Mars, and Strife (Ἔρις), his sister, accompany him to the field when he seeks the battle. (*Il.*, 4, 440.) Another of his companions is Enyo (Ἐνυώ), the daughter of Phorcys and Ceto, according to Hesiod (*Theog.*, 273), a war-goddess answering to the Bellona of the Romans. The name Enyalius, which is frequently given to him in the Iliad, corresponds with hers.—The figurative language, which expresses origin and resemblance by terms of paternity, gave a mortal progeny to Mars. As a person who came by sea was figuratively called a son of Neptune, so a valiant warrior was termed *a son*, or, as it is sometimes expressed by Homer, *a branch* or *shoot of Mars* (ὄζος Ἄρηος). But the only tale of his amours related at any length by the poets, is that in the case of Venus. (*Hom.*, *Od.*, 8, 266, *seqq.*—*Ovid*, *A. A.*, 2, 561.) This tale is an evident interpolation in the Odyssey, where it occurs. Its date is uncertain; though the language, the ideas, and the state of society which it supposes, might almost lead us to assign its origin to a comparatively late period. It is generally supposed to be a physical myth, or, rather, a combination of two such myths; for beauty might naturally have been made the spouse of the god, from whose workshop proceeded so many elegant productions of art; and, as we are about to show, another physical view might have led to the union of Mars and Venus. Hesiod, for example, says (*Theog.*, 937) that Harmonia (*Order*) was the daughter of Mars and Venus. This has evidently all the appearance of a physical myth, for from Love and Strife (i. e., attraction and repulsion), arises the *order* or *harmony* of the universe. (*Plut.*, *de Is. et Os.*, 48.—*Aristot.*, *Pol.*, 2, 6.—*Welcker*, *Kret. Kol.*, 40.) Terror and Fear are also said by Hesiod (*Theog.*, 934) to have been the offspring of Mars and Venus, of whose union with Vulcan (to whom he gives a different spouse) he seems to have known nothing. In the Iliad we may observe that Mars and Venus are spoken of as brother and sister, much in the same manner as Apollo and Diana. (*Il.*, 5, 359, *seq.*—*Ib.*, 21, 416, *seqq.*)—The best known of the children of this god by mortal women were Ascalaphus and Ialmenus, Œnomaus, king of Pisa, Diomedes of Thrace, Cycnus, Phlegyas, Dryas, Parthenopæus, and Tereus. He was also said to be the sire of Meleager and other hero-princes of Ætolia. The temples and images of Mars were not numerous. He was represented as a warrior, of a severe and menacing air, dressed in the heroic style, with a cuirass on, and a round Argive shield on his arm. His arms are sometimes borne by his attendants. (*Keightley's Mythology*, p. 104, *seqq.*)

Marsăci, a people of Gallia Belgica, of German origin, and belonging to the great tribe of the Istævones. According to Wilhelm (*Germanien und seine Bewohner*, *Weimar*, 1823), they occupied the islands between the mouths of the *Maese* and *Scheld*. Wersebe, however (*über die Völker des Alten Teutschlands*, *Hannover*, 1826), makes their territory correspond to the modern province of *Utrecht*. They are mentioned by Tacitus (*Hist.*, 4, 56) and Pliny (4, 29).

Marsi, I. a people in the northwestern part of Germany, belonging to the great tribe of the Istævones. They appear to have been originally settled on both banks of the *Lippe*, whence they spread south to the Tenchtheri. Weakened by the Roman arms, they retired into the interior of Germany, and from this period disappeared from history. (*Mannert*, *Geogr.*, vol. 3, p. 168.)—II. A nation of Italy, whose territory lay to the northeast of Latium, and southeast of the country of the Sabines. Though inconsiderable as a people, they are yet entitled to honourable notice in the page of history, for their hardihood and warlike spirit. Their origin, like that of many other Italian tribes, is enveloped in obscurity and fiction. A certain Phrygian, named Marsyas, is said to have been the founder of their race (*Solin.*, 8); by others Marsus, the son of Circe (*Plin.*, 7, 2), and hence they are represented as enchanters, whose potent spells deprived the viper of its venom, or cured the hurt which it might have caused. (*Virg.*, *Æn.*, 7, 750.—*Sil. Ital.*, 8, 497.)—We do not find the Marsi engaged in war with Rome before A.U.C. 445, when they were defeated and forced to sue for peace. (*Livy*, 9, 41.) Six years after they again assumed a hostile character, but with as little success; they were beaten in the field, and lost several of their fortresses. (*Liv.*, 10, 3.) From that time we find them the firm and stanch allies of Rome, and contributing by their valour to her triumphs, till her haughty and domineering spirit compelled them and most of the other neighbouring people to seek, by force of arms, for that redress of their wrongs, and that concession of privileges and immunities, to which they were justly entitled, but which was not to be granted to their entreaties. In the war which ensued, and which, from that circumstance, is called the Marsic as well as Social War, the Marsi were the first to take the field under their leader Silus Pompædius, A.U.C. 661. Though often defeated, the perseverance of the allies was at last crowned with success, by the grant of those immunities which they may be said to have extorted from the Roman senate, A.U.C. 665. (*Strabo*, 241.—*Vell. Paterc.*, 2, 16.—*Appian*, *Bell. Civ.*, 1, 39.—*Liv.*, *Epit.*, 72.) The valour of the Marsi is sufficiently indicated by the proverbial saying which Appian records (*Bell. Civ.*, 1, 46), "that there was no triumph to be obtained either over the Marsi or without their aid: οὔτε κατὰ Μάρσων, οὔτε ἄνευ Μάρσων, γενέσθαι θρίαμβον." (*Cramer's Anc. Italy*, vol. 1, p. 325, *seqq.*)

Marsyas, I. a satyr of Phrygia, son of Olympus, who, having found the pipe which Minerva, for fear of injuring her beauty, had thrown away, contended with

Apollo for the palm in musical skill. The Muses were the umpires, and it was agreed that the victor might do what he pleased with the vanquished. Marsyas lost, and Apollo flayed him alive for his temerity. The tears of the nymphs and rural deities for the fate of their companion gave origin, it was fabled, to the stream which bore his name; and his skin was said to have been hung up in the cave whence the waters of the river flowed. (*Apollod.*, 1, 4, 2.—*Pausan.*, 2, 7, 9.—*Plut.*, *de Fluv.*, 10.—*Hygin.*, *fab.*, 165.—*Ovid*, *Met.*, 6, 382, *seqq.*—*Xen.*, *Anab.*, 1, 2, 8.)—It seems, according to the ancient mythological writers, that, in the contest above alluded to, Apollo played at first a simple air on his instrument; but Marsyas, taking up his pipe, struck the audience so much with the novelty of its tone and the art of his performance, that he seemed to be heard with more pleasure than his rival. Having agreed upon a second trial of skill, it is said that the performance of Apollo, by his accompanying the lyre with his voice, was allowed greatly to excel that of Marsyas upon the pipe alone. Marsyas with indignation protested against the decision of his judges, urging that he had not been fairly vanquished according to the rules stipulated, because the dispute was concerning the excellence of their respective instruments, not their voices; and that it was unjust to employ two arts against one. Apollo denied that he had taken any unfair advantage, since Marsyas had used both his mouth and fingers in playing on his instrument, so that if he was denied the use of his voice, he would be still more disqualified for the contention. On a third trial Marsyas was again vanquished, and met with the fate already mentioned. (*Diod. Sic.*, 3, 58.)—The whole fable, however, admits of a very rational explanation. The pipe as cast away by Minerva, and Marsyas as punished by Apollo, are intended merely to denote the preference given, at some particular period, by some particular Grecian race, with whom the myth originated, to the music of the lyre over that of the pipe, or, in other words, to the *Citharoedic* over the *Auletic* art. The double pipe was a Phrygian or Asiatic invention, and ascribed to a certain Marsyas. (*Diod. Sic.*, 3, 58.) The music of this instrument was generally used in celebrating the wild and enthusiastic rites of Cybele. Hence we may explain the remark of Diodorus, that Marsyas was a companion and follower of Cybele (ἑκουσίως αὐτῇ παρακολουθεῖν καὶ συμπλανᾶσθαι, 3, 58). Subsequently, the wildness of the Bacchanalian celebrations became intermingled with the phrensied delirium that characterized the procession and the rites of Cybele. The double pipe came now to be employed in the orgies of Bacchus. The worship of this god spread over Greece, and with it was disseminated the knowledge of this instrument. To the new species of music thus introduced was opposed the old and national melody of the lyre; or, in the language of mythology, Apollo, the inventor and improver of the lyre, engaged in a stubborn conflict with Marsyas, the representative of the double pipe. Apollo conquers; that is, the pipe was long regarded by the Greeks as a barbarian instrument, and banished from the hymns and festivals of the gods: it could only find admittance into the festivals of the vintage, in the Bacchanalian orgies, and in the chorus of the drama. (*Wieland*, *Attisches Museum*, vol. 1, p. 311, *seqq.*)—A statue of Marsyas, representing him in the act of being flayed, stood in the Roman forum, in front of the rostra. The story of Marsyas, understood in its literal sense, presents a remarkable instance of well-merited punishment inflicted on reckless presumption; and as this feeling is nearly allied to, if not actually identified with, that arrogant and ungovernable spirit which formed the besetting sin of the ancient democracies, we need not wonder that, in many of the cities of antiquity, it was customary to erect a group of Apollo and Marsyas, in the vicinity of their courts of justice, both to indicate the punishment which such conduct merited, and to denote the omnipotence of the law. Servius (*ad Virg.*, *Æn.*, 4, 58) alludes to the custom of which we have just made mention. His explanation, however, shows that he only half understood the nature of the allegory: "*Marsyas per civitates in foro positus libertatis indicium est.*"—II. A river of Phrygia, rising, according to Xenophon, in a cavern under the Acropolis of Celænæ, and falling into the Mæander. (*Anab.*, 1, 2, 8.) Here, as the same writer informs us, Apollo contended with Marsyas, and hung up the skin of his vanquished antagonist in the cavern whence the river flowed. The following remarks of Mr. Leake appear worthy of insertion. "According to Xenophon, the Mæander rose in the palace of Cyrus, flowing thence through his park and the city of Celænæ: and the sources of the Marsyas were at the palace of the King of Persia, in a lofty situation under the Acropolis of Celænæ. From Arrian (1, 29) and Quintius Curtius (3, 1) we learn, that the citadel was upon a high and precipitous hill, and that the Marsyas fell from its fountains over the rocks with a great noise: from Herodotus (7, 26) it appears, that the same river was from this circumstance called Catarrhactes; and from Strabo (578), that a lake on the mountain above Celænæ was the reputed source both of the Marsyas, which rose in the ancient city, and of the Mæander. Comparing these authorities with Livy (38, 38), who probably copied his account from Polybius; with Pliny (5, 29); with Maximus Tyrius (8, 8); and with the existing coins of Apamea, it may be inferred, that a lake or pool on the summit of a mountain which rose above Celænæ, and which was called Celænæ or Signia, was the reputed source of the Marsyas and Mæander; but that, in fact, the two rivers issued from different parts of the mountain below the lake; that the lake was named Aulocrene, as producing reeds well adapted for flutes, and that it gave the name of Aulocrenis to a valley extending for ten miles from the lake to the eastward; that the source of the Marsyas was in a cavern on the side of a mountain in the ancient agora of Celænæ, and that the Marsyas and Mæander, both of which flowed through Celænæ, united a little below the ancient site." (*Leake's Journal*, p. 158, *seqq.*)—III. A river of Caria, mentioned by Herodotus (5, 118) as flowing from the country of Idrias into the Mæander. Idrias was one of the earlier names of the city which, under the Macedonians, assumed the name of Stratonicea. The Marsyas of Herodotus is supposed, therefore, to be the same with the modern *Tshina*. (*Barbié du Bocage.*—*Voyage de Chandler*, vol. 2, p. 252.—*Leake's Journal*, p. 234.)—IV. A native of Pella, brother of Antigonus. He wrote, in ten books, a *History of the Kings of Macedon*, from the origin of the monarchy to the founding of Alexandrea; and also a work on the *Education of Alexander*, with which prince he had been brought up. The loss of both these works, but particularly the latter, is much to be regretted. Marsyas is also named among the grammarians, and Suidas calls him γραμματοδιδάσκαλος, "a master of a school." (*Schöll*, *Hist. Lit. Gr.*, vol. 3, p. 207.)

Martia or Marcia Aqua, a name given to the water conveyed to the city by one of the Roman aqueducts. This water was considered the most wholesome of any brought to Rome. The history of the Marcian aqueduct is as follows: Previous to its erection, the Romans obtained their supply of water from the Aqua Appia and Anio Vetus. At the end, however, of 127 years after the erection of the two last-mentioned aqueducts, their channels had become decayed, and much of their water was abstracted by the fraud of private individuals. The prætor Quintus Marcius Rex was thereupon appointed by the senate to repair the injuries sustained by the old aqueducts; in addition to which, he also constructed a new one,

which was ever after called from him the Aqua Marcia. Pliny, however, states that the Aqua Marcia was first conveyed to Rome by Ancus Marcius; and that Quintus Marcius Rex merely re-established the conduits. The same writer informs us that the earlier name of the water was Saufeia. (*Plin.*, 31, 24.)—The Marcian water was obtained from the little river Pitonius, now *Giovenco*. This stream entered the Lacus Fucinus on the northeast side, and was said not to mix its waters, the coldest known, with those of the lake. According to the same popular account, it afterward emerged by a subterranean duct near Tibur, and became the Aqua Marcia. (*Cramer's Anc. It.*, vol. 1, p. 327.—*Burgess, Antiq. of Rome*, vol. 2, p. 328.)

Martiālis, Marcus Valerius, a Latin epigrammatic poet, born at Bilbilis in Spain, about A.D. 40. Rader fixes his birth at A.D. 43; while Masson (*Vit. Plin.*, p. 112) makes him not to have died before A.D. 101.—Very few particulars of his life are ascertained, and even these are principally collected from his own writings. He was destined originally for the bar, but showed little disposition to apply himself to such a career. In order to complete his education, Martial was sent to Rome. It was at the age of about twenty-two years, and in the sixth year of Nero's reign, that he established himself in the capital. Here he gave himself up entirely to poetry, which he made a means of subsistence, for he was compelled to live by his own exertions. Titus and Domitian both favoured him, and the latter bestowed on him the rank of an *eques* and the office of a tribune, granting to him at the same time all the privileges connected with the *Jus trium liberorum.* After having passed thirty-five years at Rome, he felt desirous of visiting his native country. Pliny the younger supplied him with the necessary means for travelling. Having reached Spain, he there, according to some critics, married a rich female named Marcella, who had possessions on the Bilbilis or *Salon*, and lived many years in the enjoyment of conjugal happiness. The conclusion, however, to be drawn from his writings rather favours the supposition that such an union did not take place. Martial was acquainted with most of his literary contemporaries, Juvenal, Quintilian, Pliny the younger, and others, as appears from his own writings. (*Ep.*, 2, 90; 12, 18, &c.)—We have about 1200 epigrams from the pen of Martial: they form fourteen books, of which the last two are entitled *Xenia* and *Apophoreta* respectively, from the circumstance of their containing mottoes or devices to be affixed to presents offered to his friends, or distributed at the Saturnalia and other festivals. These fourteen books are preceded by one under the title of *Spectacula*, containing epigrams or small pieces on the spectacles given by Titus and Domitian. These are not all productions of Martial; but it is very possible that he may have made and published the collection.—The greater part of Martial's epigrams are of a different kind from those of Catullus. They approach more nearly to the modern idea of epigram, for they terminate with a point for which the author reserves all the edge and bitterness of his satire. Among the numerous epigrams which Martial has left behind him, there are some that are excellent; of the collection as a whole, however, we may say, in the words of the poet himself (1, 17): "*Sunt bona, sunt quædam mediocria, sunt mala plura.*" Many of these epigrams have lost their point for us, who are ignorant of the circumstances to which they allude. A large portion, moreover, are disgustingly obscene. Besides the epigrams which form the collection here referred to, there are others ascribed to Martial, which Burmann has inserted in his Anthology, vol. 1, p. 237, 340, 470, 471.—The best editions of Martial are, that of Rader, *Ingolst.*, 1602, 1611, fol., *et Mogunt.*, 1627; that of Scriverius, *Lugd. Bat.*, 12mo, 1619; that of Smidsius, *Amst.*, 8vo, 1701; and that of Lemaire, 2 vols. 8vo, *Paris*. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 349.)

Marullus, a tribune of whom Plutarch makes mention in his life of Julius Cæsar. Marullus and another of his colleagues, named Flavius, when the statues of Cæsar were seen adorned with royal diadems, went and tore them off. They also found out the persons who had saluted Cæsar king, and committed them to prison. The people followed with joyful acclamations, calling the tribunes Brutuses; but Cæsar, highly irritated, deposed them from office. (*Plut.*, *Vit. Cæs.*)

Masæsylii or Massæsўli, a people in the western part of Numidia, on the coast, between the river Mulucha and the promontory Masylibum or Musulubium. (*Polyb.*, 3, 33.—*Dionys. Perieg.*, 187.—*Sallust, Jugurth.*, c. 92.—*Liv.*, 28, 17.) They were under the dominion of Syphax. The promontory of Tretum, now *Scbda-Kuz*, or *the Seven Capes*, separated this nation from the Massyli, or subjects of Masinissa.

Masca or Mascas, a river of Mesopotamia, falling into the Euphrates, and having at its mouth the city Corsote, which it surrounded in a circular course. Mannert, after a review of the several authorities which have a bearing on the subject, charges D'Anville with an error in placing the Masca too far to the west of Anatho, and in fixing this latter place at too great a distance from the Chaboras, since Isidorus makes the intervening space only 29 miles, whereas, on D'Anville's chart, it is 35 geographical miles. D'Anville also is alleged to err in giving the Euphrates too large a bend to the southwest of Anatho. The river Masca is termed by Ptolemy the Saocoras. Mannert thinks that the Masca was nothing more than a canal from the Euphrates. (*Mannert, Anc. Geogr.*, vol. 5, p. 323.)

Masinissa, king of Numidia, was the son of Gula, who reigned among the Massyli in the eastern portion of that country. (*Liv.*, 24, 48, *seq.*) Masinissa was educated at Carthage, and became, though still quite young, enamoured of Sophonisba, daughter of Hasdrubal, who promised him her hand. Urged on by his passion, and wishing, moreover, to signalize himself by some deed of renown, the young prince prevailed upon his father to declare against Rome and in favour of Carthage. This was at the commencement of the second Punic war, and Masinissa was only seventeen years of age, but even then gave great promise of future eminence. (*Liv.*, 24, 49.) Having attacked Syphax, another monarch, reigning over the western part of Numidia, and then in alliance with the Romans, he gained over him two great victories, and afterward, passing the straits, united his forces with those of the Carthaginians in Spain. Hannibal was at that time carrying all before him in Italy, while Hasdrubal his brother was defending Spain. Not long after his arrival, Masinissa contributed essentially to the entire defeat of Cneus and Publius Scipio, by charging the Roman army with his Numidian horse, B.C. 212; but, after some other less successful campaigns, both he and his allies were compelled to yield to the superior ability of the young Scipio, afterward surnamed Africanus, and to abandon to him almost the whole of the peninsula. Having retreated towards the frontiers of Bætica, the Carthaginians were reduced to the greatest extremity, when Scipio made prisoner of Massiva, the nephew of Masinissa, and sent him back to his uncle loaded with presents. The hostility of Masinissa towards the Romans immediately changed into the warmest admiration: he had a secret conference with Scipio near Gades, which was eventually followed by his complete defection from the Carthaginian cause. It is more than probable that the Numidian prince was long before secretly disposed to this step, in consequence of the bad faith of Hasdrubal, who had offered his daughter Sophonisba in

marriage to Syphax. However this might have been, Masinissa, before declaring openly against Carthage, made a secret treaty with the Romans, and advised Scipio, it is said, to carry the war into Africa. Returning to this country himself, he found his kingdom a prey to usurpers, his father and elder brother having both died during his absence. With the aid, however, of Bocchus, king of Mauretania, he obtained possession of his hereditary throne, and would have enjoyed it peaceably, if the Carthaginians, irritated at his now open avowal for the Romans, had not incited Syphax to make war upon him. Defeated and stripped of his dominions, Masinissa was compelled to take refuge near the Syrtis Minor, where he defended himself until the arrival of Scipio. The aspect of affairs immediately changed, and Masinissa, by his valour and skill, contributed greatly to the victory gained by Scipio over Hasdrubal and Syphax. Having been sent with Lælius in pursuit of the vanquished, he penetrated, after a march of fifteen days, to the very heart of his rival's kingdom, gained a battle against him, made himself master of Cirta, the capital of Syphax, and found in it Sophonisba, to whom, as we have said, he had been attached in early youth. The charms of the daughter of Hasdrubal proved too powerful for the Numidian king, and he married her at once, in the hope of rescuing her from slavery, since she belonged to the Romans by the right of conquest. This imprudent union, however, with a captive whose hatred towards Rome was so deep-rooted, could not but prove displeasing to Scipio, and Masinissa was severely reproved in private by the Roman commander. The Numidian, in his despair, sent a cup of poison to his bride, who drank it off with the utmost heroism. (*Liv.*, 30, 15.) To console him for his loss, Scipio bestowed upon Masinissa the title of king and a crown of gold, and heaped upon him other honours; and these distinctions, together with the hope of soon seeing himself master of all Numidia, caused the ambitious monarch to forget the death of Sophonisba. Constantly attached to the fortunes of Scipio, Masinissa fought on his side at the battle of Zama, defeated the left wing of the enemy, and, though severely wounded, nevertheless went in pursuit of Hannibal himself, in the hope of crowning his exploits by the capture of this celebrated commander. Scipio, before leaving Africa, established Masinissa in his hereditary possessions, and added to these, with the authority of the senate, all that had belonged to Syphax in Numidia. Master now of the whole country from Mauretania to Cyrene, and become the most powerful prince in Africa, Masinissa profited by the leisure which peace afforded him, and exerted himself in introducing among his semi-barbarous subjects the blessings of civilization. Neither age, however, nor the tranquil possession of so extensive a territory, could damp his ardour for conquest. Imboldened by his relations with Rome, he violated the treaties subsisting between himself and the Carthaginians, and, although in his ninetieth year, placed himself at the head of a powerful army and marched into the territories of Carthage. He was preparing for a general action when Scipio Æmilianus arrived at his camp, having come from Spain to visit him. Masinissa received the young Roman with distinguished honours, alluded with tears to his old benefactor Africanus, and afterward caused the élite of his troops to pass in review before the son of Paulus Æmilius. The young Scipio was most struck, however, by the activity and address of the monarch himself, whose physical powers seemed but little impaired by age, who still performed all the exercises of youth, and mounted and rode his steed with all the spirit of earlier years. On the morrow Scipio was the witness of one of the greatest conflicts that had ever taken place in Africa, which, after having been maintained for a long time on both sides with the utmost obstinacy, was decided at last in favour of Masinissa. A second battle, equally disastrous for Carthage, soon followed, and peace was concluded on such terms as it pleased Masinissa to dictate. Not long after this the third Punic war broke out; but the Numidian monarch did not live to see the downfall of Carthage, having expired a short time before its capture, at the age of ninety-seven, and after a reign of sixty years. Masinissa was remarkable for his abstemious mode of life, which, joined to his habits of constant exercise, enabled him to enjoy so protracted an existence. He left fifty-four sons, only three of whom, Micipsa, Gulussa, and Mastanabal, were legitimate. Scipio, who had been requested to do so by Masinissa, divided the kingdom among these three, and assigned considerable revenues to the others. (*Liv.*, lib. 24, 25, 28, &c. —*Polyb.*, lib. 11, 14, 15, &c.—*Biogr. Univ.*, vol. 27, p. 364, *seqq.*)

Massagetæ, a nation of Scythia, placed by the ancient writers to the east of the river Iaxartes. The Macedonians sought for the Massagetæ in the northern regions of Asia, judging from the history of Cyrus's expedition against these barbarians, by which some definiteness was given to the position which they occupied. They missed, indeed, the true Massagetæ, but the term became a general one for the northern nations of Asia, like that of Scythians. Larcher considers the term Massagetæ equivalent probably to "Eastern Getæ." (*Hist. d'Herodote*, vol. 8, p. 323, *Table Geographique.*) According to Herodotus, the Massagetæ occupied a level tract of country to the east of the Caspian. (*Herod.*, 1, 201.) Halling takes the Massagetæ for Alans, and refers to Ammianus Marcellinus (23, 14; 31, 2) in support of his opinion. (*Wien-Iahrb.*, 63, p. 131.) Gatterer, on the other hand, thinks that they occupied the present country of the *Kirgish Tatars.* (*Comment. Soc. Gött.*, 14, p. 9.—*Bähr, ad Herod.*, *l. c.*)

Massæsyli. *Vid.* Massæsylii.

Massicus, Mons, a range of hills in Campania, famous for the wines produced there. Consult remarks under the article Falernus, near the beginning (p. 515, col. 2).

Massilia, by the Greeks called Massalia (Μασσαλία), a celebrated colony of the Phocæans, on the Mediterranean coast of Gaul, now *Marseille.* The period of its settlement appears to have been very remote. Scymnus of Chios (v. 210), Livy (5, 34), and Eusebius, agree in placing it in the 45th Olympiad, during the reign of Tarquinius Priscus. Their common authority appears to have been Timæus; at least Scymnus mentions him.—The circumstances connected with the founding of Massilia will be seen under the article Phocæa. The natives endeavoured to prevent the establishment of this colony, but, according to Livy (5, 34), the Phocæans were enabled to make an effectual resistance, and to fortify their position, by the aid of a body of Gauls. (Compare the account of *Justin*, 43, 3, 4.) Massilia soon became a powerful and flourishing city, and famed for its extensive commerce. It engaged in frequent contests with Carthage, its maritime rival, and sent out many colonies, from Emporiæ in Spain as far as Monœcus in Italy. (*Strabo*, 180.) The most prosperous period in the history of Massilia would seem to have been the interval from the fall of Carthage to the commencement of the contest between Cæsar and Pompey. This city was always the firm ally of Rome. The origin of its friendship with the Romans is not clearly ascertained: Justin, or, rather, Trogus Pompeius (43, 3), dates it from the reign of Tarquinius Priscus, but this appears deserving of no credit. (*Mannert, Geogr.*, vol. 2, p. 83, *seqq.*) It is more than probable, that the friendship in question began about the end of the first Punic war. Before this war we hear nothing of the Massilians in Roman history, and

previous to the commencement of the second Punic contest we find them the allies of the Romans. (*Liv.*, 21, 20.) The political importance of this city received a severe check in the civil war between Cæsar and Pompey, in consequence of its attachment to the party of the latter. It had to sustain a severe siege, in which its fleet was destroyed, and, after surrendering, to pay a heavy exaction. (*Cæs.*, *Bell. Civ.*, 2, 22.) The conqueror, it is true, left the city the title of freedom, but its power and former importance were gone. The downfall of its political consequence, however, was succeeded by distinguished eminence in another point of view, and already, in the days of Augustus, Massilia began to be famous as a school of the sciences, and the rival of Athens. Even in a much later age, though surrounded by barbarous tribes, she continued to enjoy her literary rank, and was also remarkable for the culture of philosophy and the healing art. Massilia remained a flourishing city until the inroads of the barbarians and the subjugation by them of nearly the whole of southern Gaul. The government of the place was a well-regulated aristocracy. (*Mannert*, *Geogr.*, vol. 2, p. 81, *seqq.*)

Massȳli, a people of Numidia, to the east of the Massæsyli and Cape Tretum. They were the subjects of Masinissa. (*Liv.*, 24, 48.—*Polyb.*, 8, 33.—*Sil. Ital.*, 16, 170.)

Matīnum, a city of Messapia or Iapygia, southeast of Callipolis. Near it was the Mons Matinus. It was here, according to Horace, that the celebrated philosopher, Archytas of Tarentum, was interred, when cast on shore after shipwreck. (*Od.*, 1, 28.) This region was famed for its bees and honey. The modern *Matinata* seems to mark the site of the ancient city. (*Cramer's Anc. Italy*, vol. 2, p. 277.)

Matrōna, a river of Gaul, now the *Marne*, which formed part of the ancient boundary between Gallia Belgica and Gallia Celtica. It takes its rise at *Langres*, runs northwest to *Chalons*, then westward, passes by *Meaux*, becomes navigable at *Vitry*, and at *Charenton*, a little above *Paris*, falls into the Sequana or *Seine*, after a course of about 92 leagues. (*Cæs.*, *B. C.*, 1, 1.—*Auson.*, *Mosel.*, v. 461.—*Ammian. Marcell.*, 15, 27.—*Sidon.*, *Panegyr. Marjorian.*, 208.)

Matronalĭa, a festival celebrated at Rome on the Calends, or first of March, and on this same occasion presents used to be given by husbands to their wives. The day is said to have been kept sacred in remembrance chiefly of the reconciliation between the Romans and the Sabines. On this same day, also, a temple had been dedicated by the Roman ladies to Juno Lucina, on the Esquiline Hill, and here they presented their annual offerings. (*Ovid*, *Fast.*, 3, 170, *seqq.*) From this last-mentioned circumstance, and particularly from a part of the passage last referred to (v. 235, *seqq.*), the true reason of the celebration may perhaps be inferred. Ovid speaks of offerings of flowers made on this occasion to Juno.

Mattiăci, a nation in the western quarter of Germany: according to Wilhelm (*Germanien und seine Bewohner*, *Weimar*, 1823), a branch of the Catti, between the *Lahn* and *Maine*, in the country between *Mayence* and *Coblenz*; but, according to Kruse, lying between the Maine, the Taunus, and the Rhine (*Archiv. für alte Geogr.*). The Aquæ Mattiacæ correspond to the modern *Wiesbaden*. (*Ammian. Marcell.*, 29, 20.)

Matūta, a deity among the Romans, the same as the Leucothoë of the Greeks. (*Vid.* Ino and Leucothoë.)

Mavors, a name of Mars. (*Vid.* Mars.)

Maurī, the inhabitants of Mauritania. Bochart derives the name from *Mahur*, or, as an elision of gutturals is very common in the Oriental languages, from *Maur*, i. e., one from the west, or an occidentalist, Mauritania being west of Carthage and Phœnicia. (*Geogr. Sacr.*, 1, 25.—*Op.*, vol. 2, c. 496.)

Mauritanĭa, a country of Africa, on the Mediterranean, now the empire of *Fez* and *Morocco*. It was bounded on the north by the Straits of Gibraltar and the Mediterranean, on the east by Numidia, on the south by Gætulia, and on the west by the Atlantic. It was, properly speaking, in the time of Bocchus the betrayer of Jugurtha, bounded by the river Mulucha or Molochath, now *Malva*, and corresponded nearly to the present kingdom of *Fez*; but, in the time of the Emperor Claudius, the western part of Numidia was added to this province under the name of Mauritania Cæsariensis, the ancient kingdom of Mauritania being called Tingitana, from its principal city Tingis, or *Old Tangier*, on the west of the straits. (*Plin.*, 5, 1.—*Cæs.*, *Bell. Civ.*, 1, 6.—*Id.*, *Bell. Afric.*, 22.—*Mela*, 1, 5.—*Id.*, 3, 10.—*Vid.* Mauri, and Maurusii.)

Maurus Terentiānus, a Latin grammarian, generally supposed to have been an African by birth. The time when he flourished has been made a matter of dispute. Vossius supposes him to have been the same Terentianus who is addressed by Martial as the prefect of Syene in Egypt. (*Ep.*, 1, 87.) Terentianus declares himself a contemporary of Septimius Serenus, which latter poet Wernsdorff refers to the age of Vespasian. (*Poet. Lat. Min.*, vol. 2, p. 249.) He at all events lived during or before the time of St. Augustine, since he is mentioned by the latter in terms of the highest respect. (*De Civ. Dei*, 6, 2.—*De Util. Cred.*, c. 17.) Terentianus, when advanced in life, wrote a poem on letters, syllables, feet, and metres ("*De Literis, Syllabis, Pedibus et Metris Carmen*"), in which these dry topics are handled with all the art of which they are susceptible. This poem is extremely useful for a knowledge of Latin Prosody: the author unites in it example and precept, by employing, for the explanation of the various metres, verses written in the very measures of which he treats.—The most recent editions of the poem in question are, that of Santen, completed by Van Lennep, *Traj. ad Rhen.*, 1825, and that of Lachmann, *Lips.*, 1836. It is given also among the Latin grammarians, *ed. Putsch.*, p. 2383, *seqq.*, and in the *Corpus Poetarum* of Maittaire.

Maurusĭi, a poetical name for the people of Mauritania.

Mausōlus, a prince of Caria, the brother and husband of Artemisia. His death was deeply lamented by the latter, who caused a splendid monument to be erected to his memory. (*Vid.* Artemisia I., Halicarnassus, and Mausoleum.)

Mausolēum, I. (Μαυσωλεῖον, *scil.* μνημεῖον, "*the tomb of Mausolus*"), a magnificent monumental structure, raised by Artemisia in memory of her husband Mausōlus, king of Caria, in the city of Halicarnassus, B.C. 353. Of this monument, once reckoned among the wonders of the world, no remains now exist; but, from Pliny's description (36, 5), it appears to have been nearly square in its plan, measuring 113 feet on its sides, and 93 on each of its ends or fronts, and to have been decorated with a peristyle of 36 columns (supposed by Hardouin to have been 60 feet high or more), above which the structure was carried up in a pyramidal form, and surmounted at its apex by a marble quadriga executed by Pythis, who, according to Vitruvius, was joint architect with Satyrus in the building. It was farther decorated with sculptures and reliefs by Scopas, Bryaxis, Timotheus, and Leochares. The entire height was 140 feet.—II. The Mausoleum erected at Babylon by Alexander the Great, in honour of Hephæstion, appears to have been still more magnificent, and somewhat extravagant in its decorations, as far as can be gathered from the account given of it by Diodorus Siculus (17, 115). It

was adorned below by gilded rostra or beaks of 240 ships, and every successive tier or story was enriched with a profusion of sculpture, representing various animals, fighting centaurs, and other figures, all of which were gilded; and on the summit were statues of sirens, made hollow, in order that the singers who chanted the funeral dirge might be concealed within them.—III. The Mausoleum of Augustus at Rome was a structure of great magnitude and grandeur, and circular in plan. It stood in the Campus Martius, where remains of it yet exist in the two concentric circles forming the first and second stories of the building, and the vaulted chambers between, which supported the first or lowest terrace. Of these terraces there were three; consequently, four stages in the building, gradually decreasing in diameter, the uppermost of which was crowned with a colossal statue of the emperor. The terraces themselves were planted with trees. From traces of something of the kind that yet remain, it is conjectured that there was originally an advanced portico attached to the building, in the same manner as that of the Pantheon, though considerably smaller in proportion to the rest of the plan, as it could not have been carried up higher than the first stage of the building. According to Hirt's representation of it, in his "*Baukunst bei den Alten*," it was a Corinthian hexastyle, advanced one intercolumn before the side-walls connecting it with the circular edifice behind it.—IV. The Mausoleum of Hadrian was also of great magnitude and grandeur, and, like the preceding, circular in plan. It is now converted into the Castle of St. Angelo, in which shape it is familiar to almost every one. This is a work of most massy construction, and originally presented an unbroken circular mass of building, erected upon a larger square basement, lofty in itself, yet of moderate height in proportion to the superstructure, the latter being about twice as high as the former. This nearly solid rotunda, which was originally coated with white marble, had on its summit numerous fine statues, which were broken to pieces and the fragments hurled down by the soldiers of Belisarius upon the Goths, who attempted to take the building by storm. Neither are any remains now left of the uppermost stage of the edifice, which assumed the form of a circular peripteral temple, whose diameter was about one third of the larger circle. According to tradition, its peristyle consisted of the twenty-four beautiful marble Corinthian columns which afterward decorated the Basilica of *San Paolo fuori delle Mura* (partially destroyed some few years ago by fire, but now nearly restored); and its tholus or dome was surmounted by a colossal pine-apple in bronze, now placed in the gardens of the Vatican. (*Encycl. Us. Knowl.*, vol. 15, p. 21.)

MAXENTIUS, MARCUS AURELĬUS VALERĬUS, son of Maximianus, the colleague of Dioclesian in the empire, was living in obscurity, when, after his father's abdication, and the elevation of Constantine to the rank of Cæsar, he became envious of the latter, and dissatisfied with the neglect which he experienced from Galerius. Accordingly, he stirred up a revolt among the prætorian soldiers at Rome, and was proclaimed emperor A.D. 306. Galerius, who was then in the East, sent orders to Severus Cæsar, who had the command of Italy, to march from Mediolanum to Rome with all his forces, and put down the insurrection. In the mean time, Maximianus, who lived in retirement in Campania, came to Rome, and was proclaimed emperor and colleague with his son, A.D. 307. Severus, on arriving with his troops near Rome, was deserted by most of his officers and soldiers, who had formerly served under Maximianus, and were still attached to their old general. Upon this he retired to Ravenna, which he soon after surrendered to Maximianus, on being promised his life and liberty; but Maximianus put him to death. The latter then proceeded to Gaul, to form an alliance with Constantius, leaving Maxentius at Rome. Galerius soon after arrived in Italy with an army; but, not finding himself strong enough to attack Maxentius in Rome, and fearing the same fate as that of Severus, he made a precipitate retreat. Maximianus, returning to Rome, reigned for some months together with his son, but afterward quarrelled with him, and took refuge with Galerius, who acknowledged him as emperor. There were then no less than six emperors; Galerius, Maximianus, Constantine, Maxentius, Licinius, and Maximinus Daza. In the following year, A.D. 309, Maxentius was proclaimed consul at Rome, together with his son, M. Aurelius Romulus, who, in the ensuing year, was accidentally drowned in the Tiber. Maxentius possessed Italy and Africa; but Africa revolted, and the soldiers proclaimed as emperor an adventurer of the name of Alexander, who reigned at Carthage for three years. In the year 311, Maxentius sent an expedition to Africa, defeated and killed Alexander, and burned Carthage. Proud of his success, for which he enjoyed a triumph, Maxentius made great preparations to attack Constantine, with whom he had till then preserved the appearance of friendship. Constantine moved from Gaul into Italy, advanced to Rome, and defeated Maxentius, who was drowned in attempting to swim his horse across the Tiber, A.D. 312. (*Encycl. Us. Knowledge*, vol. 15, p. 22.)

MAXIMIĀNUS I., MARCUS VALERĬUS, a native of Pannonia, born of obscure parents. He served in the Roman armies with distinction, and was named by Dioclesian his colleague in the empire, A.D. 286. The remainder of his life is given under Diocletianus, Constantinus, and Maxentius. He was put to death by Constantine, at Massilia, for having conspired against his life (A.D. 310.)—II. GALERĬUS VALERĬUS, was surnamed Armentarius on account of his having been a herdsman in his youth. The events of his life are narrated under Diocletianus, Constantius, and Constantinus. According to historians, he died A.D. 311, of a loathsome disease, which was considered by his contemporaries and himself as a punishment from heaven for his persecution of the Christians. (*Encycl. Us. Knowl.*, vol. 15, p. 23.)

MAXIMĪNUS, I. CAIUS JULIUS VERUS, was originally a Thracian shepherd. He was of gigantic size and great bodily strength, and, having entered the Roman army under Septimius Severus, was rapidly advanced for his bravery. Alexander Severus gave him the command of a new legion raised in Pannonia, at the head of which he followed Alexander in his campaign against the Germans, when, the army being encamped on the banks of the Rhine, he conspired against his sovereign, and induced some of his companions to murder him in his tent, as well as his mother Mammæa, A.D. 235. Maximinus, being proclaimed emperor, named his son, also called Maximinus, Cæsar and his colleague in the empire. He continued the war against the Germans, and devastated a large tract of country beyond the Rhine; after which he repaired to Illyricum to fight the Dacians and Sarmatians. But his cruelty and rapacity raised enemies against him in various parts of the empire. The province of Africa revolted, and proclaimed Gordianus, who was soon after acknowledged by the senate and people of Rome, A.D. 237. But Capellianus, governor of Mauritania for Maximinus, defeated Gordianus and his son, who both fell in the struggle, after a nominal reign of little more than a month. Rome was in consternation at the news, expecting the vengeance of Maximinus. The senate proclaimed as emperors Clodius Pupienus Maximus and Decimus Cælius Albinus; but the people insisted upon a nephew of the younger Gordianus, a boy twelve years of age, being associated with them.

Maximus marched out of Rome with troops to oppose Maximinus, who had laid siege to Aquileia. The latter, however, experienced a brave resistance from the garrison and people of that city, which excited still more his natural cruelty, and the soldiers, becoming weary of him, mutinied and killed both him and his son, A.D. 238. Maximinus, the father, then 65 years old, was a ferocious soldier and nothing else, and wonderful tales are related of his voracity, and the quantity of food and drink which he swallowed daily. His son is said to have been a handsome but arrogant youth. (*Jul. Capitol.*, *Vit. Maxim.*—*Encycl. Us. Knowl.*, vol. 15, p. 23.)—II. Daia or Daza, an Illyrian peasant, served in the Roman armies, and was raised by Galerius, who was his relative, to the rank of military tribune, and lastly to the dignity of Cæsar, A.D. 303, at the time of the abdication of Dioclesian and Maximian, when he had for his share the government of Syria and Egypt. After the death of Galerius, A.D. 311, Maximinus and Licinius divided his dominions between them, and Maximinus obtained the whole of the Asiatic provinces. Both he and Licinius behaved ungratefully towards the family of Galerius, their common benefactor. Valeria, the daughter of Dioclesian and widow of Galerius, having escaped from Licinius into the dominions of Maximinus, the latter offered to marry her, and, on her refusal, banished her, with her mother, to the deserts of Syria. He persecuted the Christians, and made war against the Armenians. A new war having broken out between Licinius and Maximinus, the latter advanced as far as Adrianopolis, but was defeated, fled into Asia, and died of poison at Tarsus, A.D. 313. (*Encycl. Us. Knowl.*, vol. 15, p. 24.)

Maxĭmus, I. Magnus, a native of Spain, who proclaimed himself emperor A.D. 383. The unpopularity of Gratian favoured his usurpation, and he was acknowledged by the troops. Gratian marched against him, but he was defeated, and soon after assassinated. Maximus refused the honours of burial to the remains of Gratian; and, when he had made himself master of Britain, Gaul, and Spain, he sent ambassadors into the East, and demanded of the Emperor Theodosius to acknowledge him as his associate on the throne. Theodosius endeavoured to amuse and delay him, but Maximus resolved to enforce his claim by arms, and, crossing the Alps, made himself master of Italy. Theodosius, however, marched against and besieged him in Aquileia, where he was betrayed by his own soldiers, and put to death, A.D. 383.—II. Petronius, a Roman senator, twice consul, and of patrician origin. He caused the Emperor Valentinian III. to be assassinated, and ascended the throne, but was stoned to death, and his body thrown into the Tiber by his own soldiers, A.D. 455, after a reign of only 77 days. (*Procop.*, *Bell. Vand.*—*Sidon.*, *Apoll.*, 1, 23.)—III. Tyrius, a native of Tyre, distinguished for his eloquence, and who obtained some degree of celebrity also as a philosopher of the New-Platonic school. According to Suidas, he lived under Commodus; but, according to Eusebius and Syncellus, under Antoninus Pius. The accounts of these chronologers may be reconciled by supposing that Maximus flourished under Antoninus, and reached the time of Commodus. Joseph Scaliger believed that Maximus was one of the instructors of Marcus Aurelius; and that emperor, in fact, mentions a Maximus among his preceptors; but this individual was Claudius Maximus, as we learn from a passage in Capitolinus. (*Vit. Anton.*, *Phil.*, c. 3.) Although he was frequently at Rome, Maximus Tyrius probably spent the greater part of his time in Greece. We have from him, under the title of *Discourses* (or *Dissertations*), Λόγοι (or Διαλέξεις), forty-one treatises or essays on various subjects of a philosophical, moral, and literary nature. That he possessed the most captivating powers of eloquence, sufficiently appears from these elegant productions; but they are of little merit on the score of ideas. They are, for the most part, written upon Platonic principles, but sometimes lean towards scepticism. The following may serve as a specimen of the topics discussed by this writer. *Of God, according to Plato's idea.*—*If we must return Injury for Injury.*—*How we may distinguish a Friend from a Flatterer.*—*That an Active is better than a Contemplative Life.* (The contrary position is maintained in another discourse.)—*That the Farmer is more useful to a State than the Soldier.*—*Whether the Liberal Arts contribute to Virtue.*—*Of the End of Philosophy.*—*That there is no greater Good than a good Man.*—*Of the Demon of Socrates.*—*Of the beneficial Effects of adverse Fortune.*—*Whether the Maladies of the Body or the Mind be more severe.*—The best edition of Maximus Tyrius is that of Davis, *Lond.*, 1740, 4to, enriched with some excellent observations by Markland. It had been preceded by a smaller edition in 8vo, *Cantab.*, 1703, also by Davis. The larger edition was reprinted at Leipsic in 1774, in 2 vols. 8vo, under the editorial care of Reiske. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 286, *seqq.*)—IV. A native of Ephesus, and philosopher of the New-Platonic school. According to Eunapius (p. 86, *seqq.*), he was, through the recommendation of his master Ædesius, appointed by Constantius preceptor to Julian. According to the Christian historians, however, he introduced himself to Julian, during his Asiatic expedition, at Nicomedia. By accommodating his predictions to the wishes and hopes of the emperor, and by other parasitical arts, he gained entire possession of his confidence. The courtiers, as usual, followed the example of their master, and Maximus was daily loaded with new honours. He accompanied Julian in his expedition into Persia, and there, by the assistance of divination and flattery, persuaded him that he would rival Alexander in the glory of conquest. The event, however, proved as unfortunate to the philosopher as to the hero; for, Julian being slain by a wound received in battle, after the short reign of Jovian Maximus fell under the displeasure of the emperors Valentinian and Valens, and, for the imaginary crime of magic, underwent a long course of confinement and suffering, which was not the less truly persecution because they were inflicted upon a pagan. At last Maximus was sent into his native country, and there fell a sacrifice to the cruelty of the proconsul Festus. (*Ammian. Marcell.*, 29, 1.—*Socr.*, *Hist. Eccles.*, 3, 1.—*Enfield's History of Philosophy*, vol. 2, p. 70, *seqq.*)—V. An ecclesiastical writer, at first chief secretary to the Emperor Heraclius, and afterward abbot of a monastery at Chrysopolis, near Constantinople. The Greek church has numbered him among the confessors, from his having resisted all the attempts that were made to draw him over to the Monothelites, for which he was banished to Colchis, where he died A.D. 662. Among other works, we have from him a species of Anthology, divided into 71 chapters, and entitled κεφάλαια θεολογικὰ, ἤτοι ἐκλογαὶ ἐκ διαφόρων βιβλίων τῶν τε καθ' ἡμᾶς καὶ τῶν θύραθεν. It differs from the Anthology of Stobæus in containing selections also from the scriptures and from ecclesiastical writers. The works of Maximus were edited by Combefis, *Paris*, 1675, 2 vols. fol.—VI. An ecclesiastical writer, a bishop of Turin (*Augusta Taurinorum*), who died subsequently to 465 A.D. He was one of the most eloquent speakers of the Western Church. Many of his homilies remain.

Mazĭca. *Vid.* Cæsarea ad Argæum.

Mazĭcæ, a people of Sarmatia, in the vicinity of the Palus Mæotis. (*Plin.*, 6, 7.)

Mazĭces, a people of Mauritania Cæsariensis, also called, by some writers, Mazyes, and Machmes. (*Steph. Byz.*, *s. v.*—*Ammian. Marcell.*, 29, 25.—*Suet.*, *Ner.*, c. 31.)

MEÄTÆ, a people in the north of Britain, near the Vallum Severi. They are the same with the Mæatæ.

MEDĒA, daughter of Æëtes, king of Colchis, and famed for her skill in sorcery and enchantment. When Jason came to Colchis in quest of the golden fleece, she aided him in obtaining it, and then fled with him in the Argo to Greece. (*Vid.* Argonautæ.) Here she displayed her magic skill in the case of Æson, whom she restored from the decrepitude of age to the bloom of early youth. In order to effect this change, she is said by the poets to have drawn off all the blood from his veins, and then to have filled them with the juices of certain herbs. This sudden renovation of the parent of Jason so wrought upon the daughters of Pelias, that they entreated Medea to perform the same act for their aged father. The Colchian princess eagerly availed herself of this opportunity to avenge the wrongs which Pelias had done to Jason, and, in order to pique still more the curiosity of his daughters, she is said to have cut to pieces an old ram, and then, boiling the parts in a caldron, to have caused a young lamb to come forth from it. The daughters of Pelias thereupon slew their father, and boiled his flesh in a caldron; but Medea refused to perform the requisite ceremonies; and, in order to avoid the punishment she had a right to expect for this cruel deed, fled with Jason to Corinth.—According to another account, however, Medea did not restore Æson to youth, he having been driven by Pelias, before the return of Jason, to the act of self-destruction. (*Vid.* Æson.)—After residing for some time at Corinth, Medea found herself deserted by Jason, who espoused the daughter of Creon, the Corinthian king. Taking, thereupon, summary vengeance on her rival, and having destroyed her two sons whom she had by Jason (*vid.* Jason), Medea mounted a chariot drawn by winged serpents and fled to Athens, where she had by King Ægeus a son named Medus. Being detected, however, in an attempt to destroy Theseus (*vid.* Theseus), she fled from Athens with her son. Medus conquered several barbarous tribes, and also, say the poets, the country which he named Media after himself; and he finally fell in battle with the Indians. Medea, returning unknown to Colchis, found that her father Æëtes had been robbed of his throne by her brother Perses. She restored him, and deprived the usurper of life.—Neither Jason nor Medea can be well regarded as a real historical personage. (Compare remarks at the close of the article Jason.) Whether the former, whose name is nearly identical with Iasion, Iasios, Iasos, is merely a personification of the Ionian race (Ἰάονες), or, in reference to a myth to be noticed in the sequel, signifies the *healing, atoning* god or hero, may be doubted. Medea, however, seems to be plainly only another form of Juno, and to have been separated from her in a way of which many instances occur in ancient legends. She is the *counselling* (μῆδος) goddess; and in the history of Jason we find Juno always acting in this capacity towards him, who, as Homer says, "*was very dear to her*" (*Od.*, 12, 72); an obscure hint, perhaps, of the love of Jason and Medea. Medea, also, always acts a friendly part; and it seems highly probable that the atrocities related of her are pure fictions of the Attic dramatists. (*Müller, Orchom.*, p. 68.) The bringing of Jason and Medea to Corinth seems also to indicate a connexion between the latter and Juno, who was worshipped there under the title of Acræa, and the graves of the children of Medea were in the temple of this goddess. It was an annual custom at Corinth, that seven youths and as many maidens, children of the most distinguished citizens, clad in black, with their hair shorn, should go to this temple, and, singing mournful hymns, offer sacrifices to appease the deity. The cause assigned for this rite was as follows. Medea reigned at Corinth; but the people, disdaining to be governed by an enchantress, conspired against her, and resolved to put her children (seven of each sex) to death. The children fled to the temple of Juno, but were pursued and slain at the altar. The anger of heaven was manifested by a plague, and, by the advice of an oracle, the expiatory rite just mentioned was instituted. (*Parmeniscus, ap. Schol. ad Eurip., Med.*, 9, 275.—*Pausan.*, 2, 3, 7.) It was even said that the Corinthians, by a bribe of five talents, induced Euripides to lay the guilt of the murder of her children on Medea herself. (*Schol., l. c.*) There was also a tradition that Medea resided at Corinth, and that she caused a famine to cease by sacrificing to Ceres and the Lemnian nymphs, and that Jupiter made love to her, but she would not hearken to his suit, fearing the anger of Juno, who therefore rewarded her by making her children immortal; a thing she had vainly attempted to do herself, by hiding them in the temple of the goddess, whose priestess she probably was in this myth. (*Schol. ad Pind., Ol.*, 13, 74.—*Pausan.*, 2, 3, 11.) It is also remarkable, that the only place besides Corinth in which there were legends of Medea was Corcyra, an island which had been colonized by the Corinthians. Æëtes himself was, according to Eumelus (*ap. Schol. ad Pind., l. c.*), the son of Helius and Antiope, and born at Ephyra or Corinth, which his sire gave to him; but he committed it to the charge of Bunus, and went to Colchis. It would thus appear, that the whole myth of Æëtes and Medea is derived from the worship of the Sun and Juno at Corinth. (*Keightley's Mythology*, p. 310, *seqq.*)

MEDĬA, a country of Upper Asia, the boundaries of which are difficult to determine, as they differed at various times. In the time of Strabo, it was divided into Great Media and Atropatene. Great Media, which is a high table-land, is said by all ancient writers to have had a good climate and a fertile soil; an account which is fully confirmed by modern travellers. It was separated on the west and southwest from the low country, watered by the Tigris and Euphrates, by a range of mountains known to the ancients under the name of Zagros and Parachoatras. Xenophon, however, appears to include in Media all the country between the Tigris and Mount Zagrus. (*Anab.*, 2, 4, 27.) On the east it was bounded by a desert and the Caspian Mountains (the modern *Elburz* range), and on the north and northwest by the Cadusii, Atropatene, and the Matieni, thus answering, for the most part, to the modern *Irak Ajemi*. Atropatene, on the other hand, which corresponds to the modern *Azerbijan*, extended as far north as the Araxes (now *Aras*). It was much less fertile than Great Media, and does not appear to have been included in the Media of Herodotus. It derived its name from Atropates, who successfully opposed the Macedonians, and established an independent monarchy, which continued till the time of Strabo, notwithstanding its proximity to the Armenian and Parthian dominions. The principal town of Great Media was Agbatana or Ecbatana, the summer residence of the Persian kings. (*Vid.* Ecbatana.) In Great Media also was the Nisæan plain, celebrated for its breed of horses, which were considered in ancient times the best in Asia. Arrian informs us, that there were 50,000 horses reared in this plain in the time of Alexander, and that there were formerly as many as 150,000. (*Herod.*, 3, 106.—*Id.*, 7, 40.—*Arrian, Exp. Al.*, 7, 13.—*Strabo*, 525.—*Ammian. Marcell.*, 23, 6.) The mountainous country in the southwestern part of Great Media was inhabited by several warlike tribes, who maintained their independence against the Persian monarchy. Strabo mentions four tribes in particular; the Mardi, bordering on the northwest of Persis; the Uxii and Elymæi, east of Susiana; and the Cossæi, south of Great Media. The King of Persia was obliged to pass through the country of the latter whenever he visited Ecbatana, and could only obtain a free passage by the payment of a considerable sum of

money. The Cossæi were defeated by Alexander, but they never appear to have been completely subdued by the Macedonians.—According to Herodotus (1, 101), the Medes were originally divided into six tribes, the Busæ, Paretaceni, Struchates, Arizanti, Budii, and Magi. They were originally called Arii (*Herod.*, 7, 62); which word appears to contain the same root as Ar-tæi, the ancient name of the Persians. (*Herod.*, 7, 61.) It is not improbable that this name was originally applied to most of the Indo-Germanic nations. Tacitus speaks of the Arii as one of the most powerful of the German tribes (*Germ.*, 43); and India proper is called in the most ancient Sanscrit works, *Arrya-varta*, "holy land." The same name was retained in the province of Ariana, and is still employed in the East as the proper name of Persia, namely, *Iran*. (*Vid.* Aria.)—Media originally formed part of the Assyrian empire, but its history as an independent kingdom is given so differently by Herodotus and Ctesias, as to render it probable that the narrative of Ctesias must refer to a different dynasty in Eastern Asia. Ctesias makes the Median monarchy last 282 years; and, as Media was conquered by Cyrus about B.C. 560, it follows that the Median monarchy would commence, according to his account, about B.C. 842. Herodotus, on the contrary, assigns to the Median monarchy a period of 128 years, which, including the 28 years during which the Scythians had possession of the country, would place the commencement of the Median monarchy B.C. 716. The founder of this monarchy was Arbaces, according to Ctesias, who reckons eight kings from him to Astyages. According to the account of Herodotus, however, there were four kings of Media: 1. Dejoces, who reigned B.C. 716–657. —2. Phraortes, B.C. 657–635, greatly extended the Median empire, subdued the Persians and many other nations, but fell in an expedition against the Assyrians of Ninus (Nineveh).—3. Cyaxares, B.C. 635–595, completely organized the military force of the empire, and extended its boundaries as far west as the Halys. In an expedition against Nineveh, he was defeated by the Scythians, who had made an irruption into Southern Asia, and was deprived of his kingdom for 28 years. After the expulsion of the Scythians, he took Nineveh, and subdued the Assyrian empire, with the exception of the Babylonian district (Βαβυλωνίης μοίρης).—4. Astyages, B.C. 595–560, who was dethroned by his grandson Cyrus, and Media reduced to a Persian province. The history of the rise of the Persian monarchy is related differently by Xenophon, who also makes a fifth Median king, Cyaxares II., succeed Astyages.—The Medes revolted during the reign of Darius II., the father of the younger Cyrus, about B.C. 408, but were again subdued. (*Herod.*, 1, 130.—*Xen.*, *Hist. Gr.*, 1, 2, 19.) They do not appear, after this time, to have made any farther attempt at recovering their independence. On the downfall of the Persian empire they formed a part of the kingdom of the Seleucidæ, and were subsequently subject to the Parthians. (*Encycl. Us. Knowl.*, vol. 15, p. 54.)

Mediolānum, I. a city of Cisalpine Gaul, among the Insubres, now *Milan*. According to Livy (5, 34), it was founded by the Insubres, and called by them Mediolanum, from a place of the same name among the Ædui in Gaul. (Compare *Pliny*, 3, 17.—*Ptol.*, p. 63.) This city is named for the first time in history by Polybius (2, 34), in his account of the Gallic wars. The capture of it by Cn. Scipio and Marcellus was followed by the submission of the Insubres themselves. (*Oros.*, 4, 13.—*Plut.*, *Vit. Marcell.*) It was situate on a small river, now the *Olona*, in a beautiful plain between the Ticinus or *Tesino*, and the Addua or *Adda*. In the vicinity of this city, to the west, D'Anville and others locate the Raudii Campi, where Marius defeated the Cimbri; but Mannert places them near Verona. In Strabo's time, Mediolanum was considered a most flourishing city. (*Strabo*, 213.—Compare *Tacit.*, *Hist.*, 1, 70.—*Suet.*, *Aug.*, c. 20.—*Plin.*, *Ep.*, 4, 13.) But its splendour seems to have been greatest in the time of Ausonius, who flourished towards the end of the fourth century, and who assigns it the rank of the sixth city in the Roman empire. Procopius, who wrote a century and a half later, speaks of Mediolanum as one of the first cities of the west, and as inferior only to Rome in population and extent. (*Rer. Got.*, 2, 8.) In it was also established the gold and silver coinage of the north of Italy. At a later period, the frequent inroads of the barbarians of the north compelled the emperors to select, as a place of arms, some city nearer the scene of action than Rome was. The choice fell on Mediolanum. Here, too, Maximian resigned the imperial diadem (*Eutrop.*, 9, 27), and the famous St. Ambrose established the see of a bishopric. Although subsequently plundered by Attila (*Jornandes*, c. 42), it soon revived, and under Odoacer became the imperial residence. In its vicinity was fought the battle which put Theodoric, king of the Ostrogoths, in possession of Italy, and Mediolanum under this prince became second only to Rome. (*Procop.*, *Rer. Got.*, 2, 8.) It met with its downfall, however, when, having sided with Belisarius, and having been besieged by the Goths and Burgundians, it was taken by the latter, and 300,000 of the inhabitants, according to Procopius, were put to the sword (2, 21). It never, after this severe blow, regained its former eminence, although in the middle ages it became a flourishing and opulent place of trade. (*Mannert*, *Geogr.*, vol. 9, pt. 1, p. 167, *seqq.*—*Cramer's Anc. Italy*, vol. 1, p. 51.)—II. A town of the Gugerni in Germania Inferior, corresponding, as is thought by Cluver and Cellarius, to the present village of *Moyland*.—III. A city in Mœsia Superior. (*Cod. Theod.*, l. 8, *de jur. fisc.*)—IV. A town of the Ordovices in Britain, near the present town of *Ellesmeere*.

Mediomatrĭci, a people of Gallia Belgica on the Mosella or *Moselle*. The Treviri were their neighbours on the north. Their chief town was Divodurum, afterward Mediomatrici, now *Metz*. They were a powerful nation previous to their reduction by the Romans, and their territory corresponded to what is now *le pays Messin*. (*Cæs.*, *B. G.*, 4, 10.—*Plin.*, 4, 17.—*Tacit.*, *Ann.*, 1, 63.—*Id.*, *Hist.*, 4, 70.)

Mediterranĕum Mare (or *Midland Sea*), the Mediterranean, a sea between the Straits of Gibraltar to the west and the Dardanelles and Syria to the east. It was anciently called "The Sea," or "The Great Sea," by the Jews. The Greeks, on the other hand, do not seem to have had any general name for it. Herodotus calls it "this sea" (1, 185); and Strabo, "the sea within the columns," that is, within the Straits of Gibraltar (*Strab.*, 491). Mela calls the whole sea "*mare nostrum*," "our sea," and observes that different parts had their several names. Pliny appears to have no general appellation for it. The term Mediterranean is not applied to this sea by any classical Latin writer, but, instead of *Mediterraneum*, they use *internum*, or else, with Mela, call it *nostrum*. We will return to this subject at the close of the article.—The Mediterranean is comprised between the parallels of 30° 15′ and 45° 50′, and the meridians of 5° 30′ W. and 36° 10′ E. The distance from Gibraltar to the farthest shore of Syria is 2000 miles, and the narrowest part from Sicily to Africa is 79 miles across. Including the islands, it occupies an area of 734,000 square miles. On the shores of this sea have been transacted the most important events in the history of mankind, and its character seems to mark it as the theatre best adapted to the complete and rapid civilization of the race. From the great diversity of soil and productions, under a varied and favourable climate, the colonists, from whatever points they first proceeded, would soon acquire those different habits under which their

several energies and capabilities would be developed. The comparative shortness of the distances of the several places, rendering navigation easy and pleasant in small and imperfect vessels, would, by facilitating intercourse from an early period, tend to diffuse and promote civilization; while commerce, by bringing together men of different habits, manners, and languages, and thus circulating practical information, would supply the materials for the perfection of the arts and sciences.—The navigation of the Mediterranean must no doubt be of very early date. The story of Minos destroying pirates (*Thucyd.*, 1, 4) takes for granted the fact, that there must have been merchant vessels carrying something worth plundering from the earliest recorded period. If, with Strabo, we allow the accuracy of Homer's descriptions, it by no means follows that the Greeks knew everything that could have been known to every other nation at that time; and the stories told of the jealousy with which the Phœnicians and Carthaginians guarded their discoveries, prove at least that geographical knowledge was not common property: and with regard to these very nations, the knowledge which the Greeks could have had of them, among other barbarians, must have been inferior to that which we possess in the minute accuracy of the Scriptures alone. The story of Utica having been established 130 years before Carthage, proves a regular communication between this place and Syria, a distance of upward of 1200 miles; and we may conclude that occasional voyages of that enterprising people had already extended the bounds of knowledge far beyond these limits. If the precise time of the discovery of places, lying, as it were, in the thoroughfare of this sea, is so uncertain, the history of the places in the deep bays of the northern shores must be still more obscure: we shall therefore give at once a slight sketch of the geography of this sea from Strabo, who wrote in the first century of our era.—The stadium adopted by Strabo was that of Eratosthenes, 700 stadia making 1° of latitude or longitude on the equator, or 60 nautical miles; hence a stadium is 0.0857 of a nautical mile, the mile being about 6082 feet. The Mediterranean was divided into three basins: the first comprised the sea between the Columns of Hercules and Sicily; the second, between Sicily and Rhodes; the third, between Rhodes and the shores of Syria. Strabo supposed that the parallel of latitude of 36½° passed through the Sacred Promontory (Cape *St. Vincent*) between the Pillars of Hercules, dividing this part of the Mediterranean in the middle of its breadth, which was believed by navigators to be 5000 stadia, or 428½ nautical miles, from the Gulf of Lyons to the shores of Africa, but which measures only 330. The sea here, however, lies altogether to the north of this parallel; and hence, as the configuration of the European shores seems to have been tolerably good, the coast of Africa must have been proportionably distorted. This parallel was carried through the straits of Sicily, Rhodes, and the Gulf of Issus, now the Gulf of *Scanderoon*. In consequence of the above supposition, he placed Massilia (*Marseille*) to the southward instead of the northward of Byzantium. He supposed Sardinia and Corsica to lie northwest and southeast instead of north and south, and made the distance of Sardinia from the coast of Africa 2400 stadia, or 206 miles instead of 100, which is the true distance. From the Columns of Hercules to the Straits of Sicily he considers to be 12,000 stadia, or 1028 miles: it is only about 800. From Pachynum (Cape *Passaro*) to the western extremity of Crete he reckoned 4500 stadia, or 386 miles; it measures 400: and he supposed the length of Crete 2000 stadia, or 171 miles, the true length being 140. He supposed that a line drawn through Byzantium, the middle of the Propontis, the Hellespont, and along the capes of the coast of Asia Minor, would coincide with the meridian: this error placed Byzantium too far to the north, and not far enough to the east. From Alexandrea to the east end of Crete he considered 3000 stadia, or 257 miles: it measures about 290. From Alexandrea to Rhodes he made 3600 stadia, or 308 miles: it measures 320.—Many of the latitudes given by Strabo are very near, that is, within 10′; those of Massilia and Byzantium excepted, the former being 3° 43′ too little, and the latter 2° 10′ too much. The longitudes, which were all at that time referred to the Sacred Promontory as the first meridian, and the extreme western point, as was believed, of the known world, are without exception too small; that of Carthage, the nearest to the truth, being 1° 9′, and Alexandrea, the most erroneous, 6° 40′ too small. (*Encycl. Useful Knowl.*, vol. 15, p. 59, *seqq.*)—The Mediterranean Sea afforded a very frequent topic of consideration to the ancient writers. Democritus, Diogenes, and others, maintained that its waters kept constantly decreasing, and would eventually all disappear. Aristotle (*Meteor.*, 2, 3) held to the opinion, that the Mediterranean had at one time covered a large part of Africa and Egypt, and had extended inland as far as the temple of Jupiter Ammon. This doctrine was maintained also by Xanthus the Lydian, Strabo, and Eratosthenes. The ancients appear to have been led to this conclusion by observing in various parts of Africa and Egypt manifest traces and indications of the sea. They found here shells, pebbles evidently rounded or worn smooth by the action of water, incrustations of salt, and many salt lakes. Some of these appearances were particularly frequent on the route through the desert to the temple of Ammon. (*Herod.*, 2, 12.—*Plut.*, *de Is. et Os.*—*Strab.*, 809.—*Mela*, 1, 6.—*Solin.*, 26.—*Seidel.*, *ad Eratosth.*, *fragm.*, p. 28.) The ancient writers maintained, that the temple and oracle of Ammon never could have become so famous if the only approach to them had always been over vast and dangerous deserts. They insisted that the Oases had all originally been islands in the earlier and more widely extended Mediterranean. In this remote period, according to them, there existed as yet no communication between the Pontus Euxinus and Mediterranean Sea (*vid.* Lectonia), nor between the latter and the Atlantic. The isthmus connecting Arabia with Egypt was under water, and Eratosthenes believed that Menelaus had sailed over this narrow passage, which is now the Isthmus of *Suez*. When the waters of the Euxine forced a passage into the Mediterranean (*vid.* Cyaneæ), the great influx of water opened another outlet for itself through what were called by the ancients the Pillars of Hercules, Spain and Africa having been previously joined. In this tremendous convulsion the ancient land of Lectonia is thought to have been inundated, and to have sunk in the sea, leaving merely the islands of the Archipelago, its mountain-tops, to attest its former existence. According to Diodorus Siculus (5, 47), the inhabitants of Samothrace had a tradition that a great part of their island, as well as of Asia, was ravaged and laid under water by this inundation, and that, in fishing near their island, fragments of temples and other buildings were frequently rescued from the waves. (Compare *Diod. Sic.*, 5, 82.—*Strab.*, 85.—*Plat.*, *de Leg.*, 3, p. 677, *Opp.*, *ed. Bip.*, vol. 8, p. 106.—*Plin.*, 2, 80.—*Philon.*, *de Mund. non corrupt.*, p. 959.—*Lyell's Principles of Geology*, vol. 1, p. 25, *seqq.*)—Before bringing the present article to a close, it may not be amiss to enter more fully into one part of the subject, on which we merely touched at the commencement, the different appellations, namely, which have been given to this sea. Herodotus, as we have already remarked, calls it "this sea," τήνδε τὴν θάλασσαν (4, 39.—Compare *Aristot.*, *Meteor.*, 2, 2.—*Appian*, *Schweigh. ad Præf.*, c. 1.—*Wesseling*, *ad Diod. Sic.*, 4, 18). Polybius, ἡ ἔσω θάλασσα (3,

39.—Compare *Aristot.*, *de Mundo*, c. 3.—*Gellius*, *N. A.*, 10, 7.) Diodorus Siculus, ἡ καθ' ἡμᾶς θάλασσα (4, 18.—Compare *Polyb.*, 3, 37.—*Strab.*, 83.—*Appian*, *Bell. Mithradat.*, c. 93.—*Maximus Tyrius*, 14, 2). Maximus Tyrius, ἡ δεῦρο θάλασσα (41, 1). Strabo, ἡ ἐντὸς θάλασσα. (Compare *Marc. Heracl.*, *Peripl.*, p. 65.—*Agathem.*, 2, 4.) Aristotle, ἡ ἐντὸς Ἡρακλείων στηλῶν θάλασσα (*Meteor.*, 2, 1.—Compare *Dion. Hal.*, 1, 3.—*Plut.*, *Vit. Pomp.*, c. 25). The Latin writers in general, as we have already said, give it the appellation of *Nostrum Mare* (*Sallust.*, *Jug.*, c. 17.—*Mela*, 1, 1, 5.—*Liv.*, 26, 4.—*Cæs.*, *B. G.*, 5, 1. *Avien.*, *Or. Marit.*, v. 56.—Compare *Duker*, *ad Flor.*, 3, 6, 9.—*Cort. ad Sallust.*, *B. Jug.*, c. 18). Pliny styles it *Mare internum* (3, *proem.*, c. 5). Florus, *Mare intestinum* (4, 2). Later writers, not classical, have *Mare Mediterraneum*. (*Solin.*, c. 22.) Isidorus gives the following explanation of this name: "*Quia per mediam terram usque ad Orientem perfunditur, Europam et Africam Asiamque disterminans.*" (*Orig.*, 13, 13.—Compare *Priscian.*, *Perieg.*, 52.) Orosius says, "*Mare nostrum quod Magnum generaliter dicimus;*" and Isidorus remarks, "*quia cetera maria in comparatione ejus minora sunt.*" (*Oros.*, 1, 2.—*Isid.*, *Orig.*, 13, 16.—Compare *Hardouin*, *ad Plin.*, 9, 18.—*Burmann*, *ad Val. Flacc.*, *Arg.*, 1, 50.) According to Polybius (3, 42), that part of the Mediterranean which lay between the Pillars of Hercules and the Rhone was called Σαρδόνιον πέλαγος, while Aristotle calls the part between the Pillars and Sardinia Σαρδονικός (*Meteor.*, 2, 1.—*Id.*, *de Mund.*, 3.—*Eratosth.*, *ap. Plin.*, 3, 10). Strabo gives the part between the Pillars and the Pyrenees the name of Ἰβηρικὸν πέλαγος (122.—Compare *Agathem.*, 1, 3.—*Dionys. Perieg.*, v. 69.—*Niceph. Blem.*, *ed. Spohn.*, p. 3). Pliny remarks, "*Hispanum mare, quatenus Hispanias alluit; ab aliis Ibericum aut Balearicum*" (3, 2.—*Id. ibid*, 4, 34.—Compare *Solin.*, c. 23.—*Ampel.*, c. 7.—*Ptol.*, 2, 6). According to Zonaras (*Annal.*, 8, p. 406), the sea to the east of the Pyrenees was called the *Sea of the Bebrycians*. (Compare *Markland.*, *ad Max. Tyr.*, 32, 3.—*Ukert's Geogr.*, vol. 2, p. 247, *seqq.*, *in notis.*)

MEDITRĪNA, the goddess of healing, whose festival, called *Meditrinalia*, was celebrated at Rome and throughout Latium on the 5th day before the Ides of October. (Compare the Ancient Calendar given by *Gruter*, p. 133.) On this occasion new and old wine were poured out in libation, and tasted, "*medicamenti causa.*" Compare the explanatory remarks of Festus: "*Meditrinalia dicta hac de causa. Mos erat Latinis populis, quo die quis primum gustaret mustum, dicere ominis gratia,* 'vetus novum vinum bibo: veteri novo morbo medeor.' *A quibus verbis Meditrinæ deæ nomen captum, ejusque sacra Meditrinalia dicta sunt.*" (*Festus*, *s. v.*—Consult *Dacier*, *ad loc.*)

MEDOĂCI, a people of Venetia, in Cisalpine Gaul, noticed only by Strabo (216). From the affinity which their name bears to that of the Meduacus or *Brenta*, it seems reasonable to place them near the source of that river, and in the district of *Bassano*. (*Cramer's Anc. Italy*, vol. 1, p. 125.)

MEDOĂCUS or MEDUĂCUS, I. Major, a river of Venetia, now the *Brenta*.—II. Minor, a river of Venetia, now the *Bachiglione*.—Both these rivers rise in the territory of the Euganei, and fall into the Adriatic below Venice. Patavium was situate between these two streams, but nearer the Medoacus Minor. (*Plin.*, 3, 16.—*Liv.*, 10, 2.)

MEDOBRĪGA, a city of Lusitania, southwest of Norba Cæsarea; now *Marvao*, on the confines of Portugal. (*Cæs.*, *Bell. Afric.*, c. 48.)

MEDON, son of Codrus, the 17th and last king of Athens, was the first of the perpetual archons. He held the office for life, and transmitted it to his posterity; but still it would appear that, within the house of the Medontidæ, the succession was determined by the choice of the nobles. It is added, that the archon at this period, though holding the office for life, was nevertheless deemed a responsible magistrate, which implies that those who elected had the power of deposing him; and, consequently, though the range of his functions may not have been narrower than that of the king's, he was more subject to control in the exercise of them. This indirect kind of sway, however, did not satisfy the more ambitious spirits; and we find them steadily, though gradually, advancing towards the accomplishment of their final object—a complete and equal participation of the sovereignty. After twelve perpetual archonships, ending with that of Alcmæon, the duration of the office was limited to ten years; and through the guilt or calamity of Hippomanes, the fourth decennial archon, the house of Medon was deprived of its privilege, and the supreme magistracy was thrown open to the whole body of the nobles. This change was speedily followed by one much more important: the archonship was reduced to a single year; and, at the same time, its branches were severed, and were distributed among nine new magistrates. (*Vid.* Archontes.—*Thirlwall's History of Greece*, vol. 2, p. 16.—Compare *Clinton*, *Fast. Hell.*, vol. 1, p. ix., *seqq.*)

MEDUĂCUS. *Vid.* Medoacus.

MEDUĀNA, a river of Gallia Belgica, flowing into the Ligeris or *Loire*. Now the *Mayenne*. (*Lucan*, 1, 438.—*Theod. Aurel.*, 4, carm. 6.)

MEDUS, I. a river of Persis, falling into the Rogomanes; now the *Abi-Kuren*. (*Strabo*, 729.)—By the *Medum flumen* in Horace (*Od.*, 2, 9, 21) is meant the Euphrates.—II. A son of Ægeus and Medea, who was fabled to have given name to Media, in Upper Asia. (*Vid.* Medea.)

MEDŪSA, one of the three Gorgons, daughter of Phorcys and Ceto, and the only one of the number that was not immortal. (*Apollod.*, 2, 4, 2.) According to one legend, Medusa was remarkable for personal beauty, and captivated by her charms the monarch of the sea. Minerva, however, incensed at their having converted her sanctuary into a place of meeting, changed the beautiful locks of Medusa into serpents, and made her in other respects hideous to the view. Some accounts make this punishment to have befallen her because she presumed to vie in personal attractions with Minerva, and to consider her tresses as far superior to the locks of the former. (*Serv.*, *ad Virg.*, *Æn.*, 6, 289.) Apollodorus, however, gives the Gorgons snaky tresses from their birth. (*Vid.* Gorgones.)—Medusa had, in common with her sisters, the power of converting every object into stone on which she fixed her eyes. Perseus slew her (*vid.* Perseus), and cut off her head; and the blood that flowed from it produced, say the poets, the serpents of Africa, since Perseus, on his return, winged his way over that country with the Gorgon's head. The conqueror gave the head to the goddess Minerva, who placed it in the centre of her ægis or shield. (*Vid.* Ægis.)

MEGÆRA, one of the Furies. (*Vid.* Furiæ.)

MEGALESĪA, games in honour of Cybele. (*Vid.* Ludi Megalenses.)

MEGALĪA or MEGARIS, a small island in the Bay of Naples, near Neapolis, on which the Castle *del Ovo* now stands. (*Plin.*, 3, 6.—*Colum.*, *R. R.*, 10.)

MEGALOPŎLIS, the most recent of all the Arcadian cities, and also the most extensive, situate in the southern part of Arcadia, in a wide and fertile plain watered by the Helissus, which flowed from the central parts of Arcadia, and nearly divided the town into two equal parts. Pausanias informs us, that the Arcadians, having, by the advice of Epaminondas, resolved on laying the foundations of a city, which was to be the capital of their nation, deputed ten commissioners, selected from the principal states, to make the

necessary arrangements for conducting the new colony. (*Pausan.*, 8, 27.) This event took place in the 102d Olympiad, or 370–1 B.C. The territory assigned to Megalopolis was extensive, since it reached as far as the little states of Orchomenus and Caphyæ on the northeast, while to the south and southwest it adjoined Laconia and Messenia. (*Pausan.*, 8, 25.) Diodorus affirms, that the city contained about 15,000 men capable of bearing arms, according to which calculation we may compute the whole population at 65,000. (*Diod. Sic.*, 18, 70.) The Megalopolitans experienced no molestation from the Lacedæmonians as long as Thebes was able to protect them; but, on the decline of that city, and when it also became engaged in the sacred war against the Phocians, they were assailed by the Spartans, who endeavoured to obtain possession of their town; these attacks, however, were easily repelled by the aid of the Argives and Messenians. (*Pausan.*, 8, 37.) To the Athenians the Megalopolitans were likewise indebted for their protection against the attempts of Sparta, as well as for their assistance in settling some dissensions in their republic, which had led to the secession of several townships that originally contributed to the foundation of the city. (*Demosth.*, *Orat. pro Megalop.*, p. 202.) In order to strengthen themselves still farther against the Lacedæmonians, they formed an alliance with Philip, son of Amyntas, who conciliated the favour of the Arcadians not only towards himself, but towards all his successors. (*Pausan.*, 8, 27.—*Polyb.*, 2, 48.) On the death of Alexander, Megalopolis had to defend itself against the army of Polysperchon, who was engaged in war with Cassander. This general vigorously assaulted the city, but, owing to the bravery of the inhabitants, headed by Damis, who had served under Alexander, his attacks were constantly repulsed. (*Diod. Sic.*, 18, 70.) Subsequently we find Megalopolis governed by tyrants, the first of whom was Aristodemus of Phigalea, whose excellent character obtained for him the surname of Χρηστός. Under his reign the Spartans again invaded Megalopolis, but were defeated after an obstinate conflict; Acrotatus, the son of Cleomenes, who commanded the army, being among the slain. (*Pausan.*, 8, 27.) Some time after the death of Aristodemus, the sovereignty was again usurped by Lydiades, a man of ignoble birth, but of worthy character, since he voluntarily abdicated his authority for the benefit of his countrymen, in order that he might unite them with the Achæan confederacy. (*Pausan.*, 8, 27.—*Polyb.*, 2, 44.) At this period Megalopolis was assailed for the third time by the Spartans; who, having defeated the inhabitants, laid siege to the city, of which they would have made themselves masters but for a violent wind, which overthrew and demolished their engines. (*Pausan.*, 8, 27.) Not long, however, after this failure, Cleomenes, the son of Leonidas, in violation of the existing treaty, surprised the Megalopolitans by night, and, putting to the sword all who offered any resistance, destroyed the city. Philopœmen, with a considerable part of the population, escaped into Messenia. (*Polyb.*, 2, 55.—*Pausan.*, 8, 27.) Megalopolis was restored by the Achæans after the battle of Sellasia; but it never again rose to its former flourishing condition. The virtues and talents of its great general Philopœmen added materially to its celebrity and influence in the Achæan councils, and after his death its fame was upheld by the abilities of Lycortas and Polybius, who trod in the steps of their gifted countryman, and were worthy of sharing in the lustre which he had reflected on his native city. (*Pausan.*, 8, 49.—*Polyb.*, 2, 40.—*Id.*, 10, 24.—*Id.*, 24, 9.—*Plut.*, *Vit. Philopœm.*) In the time of Polybius, Megalopolis was fifty stadia in circumference, but its population was only equal to half that of Sparta; and when Strabo wrote, it was so reduced that a comic poet was justified in saying, Ἐρημία μεγάλη ἐστὶν ἡ Μεγαλόπολις. (*Strabo*, 388.—The village of *Sinano* has been built on the site, and amid the ruins of Megalopolis. (*Dodwell*, *Tour*, vol. 2, p. 375.—*Pouqueville*, *Voyage de la Grece*, vol. 5, p. 494.) Dodwell says that *Sinano*, which consists of an aga's *pyrgo* and a few cottages, is situated "just without the ancient walls." Pouqueville, however, makes the distance one mile between *Sinano* and the ruins of Megalopolis. The former is undoubtedly the more accurate statement. *Leondari* has been erroneously regarded by some as occupying the site of this ancient city. (*Cramer's Anc. Greece*, vol. 3, p. 329, *seqq.*)

Meganīra, the wife of Celeus, king of Eleusis in Attica. She was mother of Triptolemus, to whom Ceres taught agriculture. Meganira received divine honours after death, and had an altar raised to her near the fountain where Ceres had first been seen when she arrived in Attica. (*Pausan.*, 1, 39.)

Megăra, a daughter of Creon, king of Thebes, given in marriage to Hercules, because he had delivered the Thebans from the tribute they had bound themselves to pay to the Orchomenians. Subsequently, having been rendered insane by Juno, Hercules threw into the fire the children of whom he had become the father by Megara. (*Apollod.*, 2, 4, 12.) He afterward gave her in marriage to Iolaüs. (*Apollod.*, 2, 6, 1.)

Megăra (gen. *-æ*; and also, as a neuter plural, *-a*, *-orum*: in Greek, τὰ Μέγαρα), a city of Greece, the capital of a district called Megaris, about 210 stadia northwest of Athens. It was situate at the foot of two hills, on each of which stood a citadel: these were named Caria and Alcathoüs. It was connected with the port of Nisæa by two walls, the length of which was about eight stadia (*Thucyd.*, 4, 66), or eighteen according to Strabo (391). They were erected by the Athenians, at the time that the Megareans placed themselves under their protection. (*Thucyd.*, 1, 103.) The distance from Athens, as has been already stated, was 210 stadia. (*Procop.*, *Bell. Vand.*, 1, 1.) Dio Chrysostom calls it a day's journey. (*Orat.*, 6.) Modern travellers reckon eight hours. (*Dodwell*, vol. 2, p. 177.) The writer just referred to states that Megara is now but a miserable place; the houses small, and flat roofed. One only of the hills is occupied by the modern town; but on the other, which is the more eastern of the two, are some remains of the ancient walls, which appear to have been massive and of great strength. Not any of the numerous temples described by Pausanias can now be identified with certainty. Altogether, there are few places in Greece where the ancient monuments have so totally disappeared. (*Dodwell*, vol. 2, p. 177.—Compare *Gell's Itin.*, p. 16.)—Tradition, as Pausanias affirms, represented Megara as already existing under that name in the time of Car, the son of Phoroneus; while others have derived it from Megarus, a Bœotian chief, and son of Apollo or Neptune. (*Pausan.*, 1, 39.—*Steph. Byz.*, *s. v.* Μέγαρα.) Car was succeeded by Lelex, who, as was reported, came from Egypt, and transmitted his name to the ancient race of the Leleges, whom we thus trace from the Acheloüs to the shores of the Saronic Gulf. Lelex was followed by Cleson, and Pylas, who abdicated his crown in favour of Pandion, the son of Cecrops, king of Athens, by which event Megaris became annexed to the latter state. (*Pausan.*, 1, 39.) Nisus, the son of Pandion, received Megaris as his share of his father's dominions. (*Strabo*, 392.) The history of this prince and his daughter Scylla, as also the capture of Megara by Minos, are found in all the mythological writers of Greece; but Pausanias observes (1, 39) that these accounts were disowned by the Megareans. Nisus is said to have founded Nisæa, the port of Megara; whence the inhabitants of that city were surnamed Nisæi, to distinguish them from the Megareans of Sicily, their colonists. (*Theocr.*, *Idyll.*, 12,

37.) The walls of Megara, which had been destroyed by Minos, were rebuilt by Alcathoüs, the son of Pelops, who came from Elis. (*Pausan.*, 1, 41.) In this undertaking, Apollo was said to have assisted him. (*Theogn.*, 771.—*Ovid*, *Met.*, 8, 14.) Hyperion, the son of Agamemnon, according to Pausanias, was the last sovereign of Megara; after his death, the government, by the advice of an oracle, became democratical. (*Pausan.*, 1, 43.) As a republic, however, it remained still subject to Athens. Strabo indeed affirms, that, till the reign of Codrus, Megaris had always been included within the limits of Attica; and he thus accounts for Homer's making no special mention of its inhabitants, from his comprehending them with the Athenians under the general denomination of Ionians. (*Strab.*, 392.) In the reign of Codrus, Megara was wrested from the Athenians by a Peloponnesian force; and a colony having been established there by the Corinthians and Messenians, it ceased to be considered as of Ionian origin, but thenceforth became a Dorian city, both in its language and political institutions. The pillar, also, which marked the boundaries of Ionia and the Peloponnesus, was on that occasion destroyed. (*Strab.*, 393.—*Pausan.*, 1, 39.—The scholiast on Pindar (*Nem.* 7) informs us, that the Corinthians, at this early period, considering Megara as their colony, exercised a sort of jurisdiction over the city. Not long after, however, Theagenes, one of its citizens, usurped the sovereign power, by the same method, apparently, which was afterward adopted by Pisistratus at Athens. (*Aristot.*, *Rhet.*, 1, 2.—*Id.*, *Polit.*, 5, 5.—*Thucyd.*, 1, 126.) He was finally expelled by his countrymen; after which event a moderate republican form of government was established, though afterward it degenerated into a violent democracy. (*Plut.*, *Quæst. Gr.*, 18.) This should probably be considered as the period of Megara's greatest prosperity, since it then founded the cities of Selymbria, Mesembria, and Byzantium, on the shores of the Euxine, and Megara Hyblæa in Sicily. (*Strabo*, 319.) It was at this time also that its inhabitants were engaged in war with the Athenians for the possession of Salamis, which, after an obstinate contest, finally remained in the hands of the latter. (*Pausan.*, 1, 40.—*Strabo*, 394.) The Megareans fought at Artemisium with twenty ships, and at Salamis with the same number. (*Herod.*, 8, 1, 45.) They also gained some advantage over the Persians under Mardonius, in an inroad which he made into their territory (*Pausan.*, 1, 40); and, lastly, they sent 3000 soldiers to Platæa, who deserved well of their country in the memorable battle fought in its plains. (*Herod.*, 9, 21.—*Plut.*, *de defect. Orac.*, p. 186.) After the Persian war, we find Megara engaged in hostilities with Corinth, and renouncing the Peloponnesian confederacy to ally itself with Athens. (*Thucyd.*, 1, 103.—*Diod. Sic.*, 2, 60.) This state of things was not, however, of long duration; for the Corinthians, after effecting a reconciliation with the oligarchical party in Megara, persuaded the inhabitants to declare against the Athenians who garrisoned their city. These were presently attacked and put to the sword, with the exception of a small number who escaped to Nisæa. (*Thucyd.*, 1, 114.) The Athenians, justly incensed at this treacherous conduct, renounced all intercourse with the Megareans, and issued a decree excluding them from their ports and markets; a measure which appears to have been severely felt by the latter, and was made a pretence for war on the part of their Peloponnesian allies. (*Thucyd.*, 1, 67, 139.) Megara was, during the Peloponnesian war, exposed, with the other cities of Greece, to the tumults and factions engendered by violent party spirit. The partisans of the democracy favoured, it is true, the Peloponnesian cause; but, dreading the efforts of the adverse faction, which might naturally look for support from the Lacedæmonians in restoring the government to the form of an oligarchy, they formed a plan of giving up the city to the Athenians in the seventh year of the war. An Athenian force was accordingly despatched, which appeared suddenly before Nisæa, the port of Megara, and, having cut off the Peloponnesian troops which garrisoned the place, compelled them to surrender. Megara itself would also have fallen into their hands, if Brasidas had not at this juncture arrived with a Spartan army before the walls of that city, where he was presently joined by the Bœotians and other allies. On his arrival, the Athenians, not feeling sufficiently strong to hazard an action, withdrew to Nisæa, and, after leaving a garrison in that port, returned to Athens. The leaders of the democratical party in Megara, now fearing that a reaction would ensue, voluntarily quitted the city, which then returned to an oligarchical form of government. (*Thucyd.*, 4, 66, *seqq.*) From this period we hear but little of Megara in Grecian history; but we are told that its citizens remained undisturbed by the contest in which their more powerful neighbours were engaged, and in the tranquil enjoyment of their independence. "The Megareans," says Isocrates, "from a small and scanty commencement, having neither harbours nor mines, but cultivating rocks, nevertheless possess the largest houses of any people in Greece; and though they have but a small force, and are placed between the Peloponnesians, the Thebans, and our own city, yet they retain their independence and live in peace" (*de Pace*, p. 183).—Philosophy also flourished in this city, Euclid, a disciple of Socrates, having founded there a school of some celebrity, known by the name of the Megaric sect. (*Strab.*, 393.—*Cic.*, *Orat.*, 3, 17.—*Id.*, *Acad.*, 2, 42.)—Plutarch reports, that the Megareans offered to make Alexander the Great a citizen of their town, an honour which that prince was inclined to ridicule, though they asserted it had never been granted to any foreigner except Hercules. (*Plut.*, *de Monarch.*, p. 238.) After the death of that monarch, Megara fell successively into the hands of Demetrius Poliorcetes, Ptolemy Soter, and Demetrius, son of Antigonus Gonatas, by whom, according to Plutarch, the city was destroyed (*de Instit. Puer.*, p. 3); but, as Pausanias mentions a war waged by the Megareans against Thebes, in which they were assisted by the Achæans, we may infer that it was subsequently restored (8, 50), and we know that it was taken by the Romans under Metellus (*Pausan.*, 7, 15) and Calenus. (*Plut.*, *Vit. Brut.*) Strabo also affirms (393), that Megara still existed in his time, though much reduced, as we are assured by Sulpicius, in the well-known passage of his letter to Cicero (*ad Fam.*, 4, 5). "*Post me erat Ægina, ante Megara, dextra Piræus, sinistra Corinthus; quæ oppida quodam tempore florentissima fuerunt, nunc prostrata et diruta ante occulos jacent.*" Pausanias affirms, that Megara was the only city of Greece which was not restored by Hadrian, in consequence of its inhabitants having murdered Anthemocritus, the Athenian herald (1, 36). Alaric completed the destruction of this once flourishing city. (*Procop.*, *Bell. Vand.*, 1, 1.—*Cramer's Anc. Greece*, vol. 2, p. 424, *seqq.*)—II. A city of Sicily, founded by a colony from Megara in Greece. (*Vid.* Hybla, III.)

Megăris, a small territory of Greece, lying to the west and northwest of Attica. Its capital was Megara. (*Vid.* Megara; under which head an historical sketch is given.) It was separated from Bœotia, on the north, by the range of Mount Cithæron; and from Attica by the high land which descends from the northwest boundary of the latter country, and terminates, on the west side of the bay of Eleusis, in two summits, formerly called Kerata, or the Horns, and now *Kandili*. Megaris was divided from the Corinthian territory on the west by the Onean range of mountains, through which there were only two roads from Corinth into Megaris: one of these, called

the Scironian Pass, which is the steep escarpment of the mountains that terminate on the coast of the Saronic Gulf, passed by Crommyon (*Strabo*, 391); and along the side of the escarpment was the direct road from Corinth to Athens. This road was made wide enough, by the Emperor Hadrian, for two vehicles abreast (*Pausan.*, 1, 40, 10), but at present it only admits a single vehicle, except in a few places (*Thiersch, De l'État Actuel de la Grèce*, 2, p. 32); yet the road, on the whole, is in good condition. The other road, following the coast of the Corinthian Gulf, crossed the Geranean Mountains, which belong to the Oneian range, and led to Pegæ, on the Corinthian Gulf, and thence into Bœotia.—The extreme breadth of Megaris, from Pegæ to Nisæa on the Corinthian Gulf, is reckoned by Strabo at 120 stadia; and the area of the country is calculated by Mr. Clinton, from Arrowsmith's map, at 720 square miles. (*Fast. Hell.*, vol. 2, p. 385.) Megaris is a rugged and mountainous territory, and contains only one plain of small extent, in which the capital Megara was situated. The rocks are chiefly, if not entirely, calcareous. The country is very deficient in springs. (*Encycl. Us. Knowl.*, vol. 15, p. 64.)

Megasthĕnes, a Greek historian and geographical writer in the age of Seleucus Nicator, king of Syria, about 300 years before Christ. He was sent by Seleucus to Palibothra in India, to renew and confirm a previous treaty with Sandrocottus, monarch of the Prasii. He remained there many years, and after his return he wrote, under the title of *Indica* (Ἰνδικά), an account of whatever he had seen or heard during his travels. His work is lost; but Strabo, Arrian, and Ælian have preserved some fragments of it. He was the first who made the western nations acquainted with the countries beyond the Ganges, and with the manners of their inhabitants. Strabo has on several occasions expressed an unfavourable opinion of the trustworthiness of Megasthenes; but still it is quite certain, that the work of the latter contained much valuable information, which was then entirely new to the Greeks. Megasthenes gave the first account of Taprobane or *Ceylon*. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 383.)

Mela, Pomponĭus, a geographical writer, the first Latin author of a general work on this subject, and who flourished during the reign of the Emperor Claudius. He was born in Spain, of an illustrious Roman family, the Pomponii, who pretended to trace up their lineage to Numa. Some critics have thought that Mela only belonged to this family by adoption, and that he was that third son of the rhetorician Marcus Seneca to whom this writer dedicated his works; while others are inclined to regard him as the grandson of Seneca the philosopher. (Consult *Tzschucke, Diss. de Pomp. Mel.*, c. 1.) In either of these cases, however, the word Annæus would most probably have been added to his name.—There is reason to believe that his true name was not Mela, but Mella. (Compare *Voss., de Hist. Lat.*, 1, 25.—*Fabricius, Bibl. Lat.*, 2, 8, p. 75, *seqq.*—*Saxe, Onomast.*, 1, p. 243.—*Tzschucke, Diss. de Pomp. Mel.*) Pomponius Mela names his native city in one passage of his work (2, 6), but the text unfortunately is so corrupt, that it is uncertain whether we ought to read *Tingentera*, *Melleria*, *Tartessus*, or *Tingisbera*. He lived, as has been already remarked, under the Emperor Claudius, for the passage (3, 6) in which he speaks of a triumph which the emperor was upon the point of celebrating over the Britons, can only apply to that monarch. Pomponius Mela was the author of a geographical outline or abridgment, entitled "*De Situ Orbis*," or, as some manuscripts read, "*De Chorographia*." This work is divided into three books. After having spoken of the world in general, and given a sketch of the geography of Asia, Europe, and Africa, the writer commences his more particular description with this latter country. Mauritania, as being the westernmost quarter, is treated of first; from this he proceeds in an eastern direction, traverses Numidia, Africa Propria, and Cyrenaïca, and then describes Egypt, which latter country he regards as forming part of Asia. From Egypt he passes into Arabia, Syria, Phœnicia, Cilicia, and the different provinces of Asia Minor.—The *second book* opens with European Scythia. Mela then treats of Thrace, Macedonia, and Greece. He next passes into Illyria, and from Illyria into Italy. From Italy he proceeds to Gaul, and from Gaul to Spain. He finally describes the isles of the Mediterranean.—In the *third book* he returns to Spain, of which he had in the previous book described merely the westernmost part; he then gives an account of the Atlantic coast of Gaul, which conducts him to Germany, and from Germany he passes to Sarmatia and to the extremity of Scythia. Having thus gone round our hemisphere, he next gives an account of the islands in the Northern Ocean, of the Eastern Ocean, of India, and of the Red Sea, including under the last-mentioned appellation the Arabian and Persian Gulfs. He next passes to Ethiopia, and concludes his work by a description of the sea which washes the western shores of Africa.—Mela did not, like Strabo, actually visit a large portion of the countries which he describes: he has followed, however, though often without citing them, the best Greek and Roman authorities, and, above all, the geographical writings of Eratosthenes: he has consulted and followed these authorities with judgment and care, and has admitted into his work only a comparatively small number of fables, which must be set down to the account of the age in which he lived, when great ignorance still prevailed in relation to some of the simplest laws of nature. The style of his narrative is marked by conciseness and precision; he has been successful, at the same time, in avoiding the dryness of a mere nomenclature, by intermingling agreeable descriptions, physical discussions, and notices of remarkable events of which the places that he describes have been the theatre. His work, however, is not exempt from errors: sometimes, from not paying sufficient attention to the periods when the writers whom he follows respectively flourished, he describes things as existing which had ceased to exist; various omissions also occur in the course of his work; no mention, for example, is made of Cannæ, Munda, Pharsalia, Leuctra, and Mantinea, all famous in the annals of warfare; nor of Ecbatana and Persepolis, the capitals of great empires; nor of Jerusalem, to which so high a religious importance is attached; nor of Stagira, the native place of one of the greatest philosophers of antiquity. Like Strabo, he considers the earth as penetrated by four great inlets of the ocean, of which the Mediterranean, the Red Sea, and the Persian Gulf were three; the fourth was the Caspian Sea. This singular error as to the Caspian is the more remarkable, when contrasted with the fact that Herodotus knew the Caspian to be a lake. (*Herod.*, 1, 203.—*Strabo*, 121.—*Mela*, 1, 1.—*Id.*, 3, 6.)—The best editions of Mela are, that of Gronovius, *Lugd. Bat.*, 1685, 8vo, frequently reprinted, and that of Tzschucke, *Lips.*, 1807, 7 vols. 8vo (in 3).

Melampus, I. a celebrated soothsayer of Argos, son of Amythaon and Idomene, and famed also for skill in the healing art. His father resided at Pylos, but he himself lived in the country near that place. Before his house stood an oak-tree, in a hole of which abode some serpents. His servants finding these animals, killed the old ones, whose bodies Melampus burned, but he saved and reared the young ones. As he was sleeping one day, these serpents, which were now grown to full size, came, and getting each on one of his shoulders, licked his ears with their tongues.

He awoke in some terror; and, to his astonishment, found that he understood the voices of the birds which were flying around him; and, learning from their tongues the future, he was enabled to declare it to mankind. Meeting Apollo on the banks of the Alpheus, he was taught by him the art of reading futurity in the entrails of victims, and he thus became an excellent soothsayer. (*Apollod.*, 1, 9, 11.—*Schol. ad Apoll. Rhod.*, 1, 118.) Meanwhile, his brother Bias fell in love with Pero, the daughter of Neleus. As the hand of this beautiful maiden was sought by most of the neighbouring princes, her father declared that he would give her only to him, who should bring him from Thessaly the cows of his mother Tyro, which Iphiclus of Phylace detained, and which he guarded by means of a dog whom neither man nor beast could venture to approach. Bias, relying on the aid of his brother, undertook the adventure. Melampus, previously declaring that he knew he should be caught and confined for a year, but then get the cattle, set out for Phylace. Every thing fell out as he said.—The herdsman of Iphiclus took him, and he was thrown into prison, where he was attended by a man and a woman. The man served him well, the woman badly. Towards the end of the year he heard the worms in the timber conversing with one another. One asked how much of the beam was now gnawed through; the others replied that there was little remaining. Melampus immediately desired to be removed to some other place; the man took up the bed at the head, the woman at the foot, Melampus himself at the middle. They had not got quite out of the house, when the roof fell in and killed the woman. This coming to the ears of Iphiclus, he inquired, and learned that Melampus was a soothsayer or *Mantis*. He therefore, being childless, consulted him about having offspring. Melampus agreed to tell him on condition of his giving him the cows. The seer, on Iphiclus assenting to his terms, then sacrificed an ox to Jupiter, and, having divided it, called all the birds to the feast. All came but the vulture; but no one of them was able to tell how Iphiclus might have children. They therefore brought the vulture, who gave the requisite information. Iphiclus became the father of a son named Podarces; and Melampus drove the kine to Pylos, whereupon Pero was given to his brother. (*Od.*, 11, 287.—*Schol.*, *ad loc.*—*Od.*, 15, 225.—*Apollod.*, 1, 9, 11.—*Schol. ad Theocr.*, 3, 43.)—Melampus was also famous for the cure of the daughters of Prœtus, who were afflicted with insanity. For an account of this legend, consult the article Prœtides. (*Keightley's Mythology*, p. 436, *seq.*)—II. A writer on divination, who lived in the time of Ptolemy Philadelphus. He was the author of a treatise entitled Μαντικὴ περὶ παλμῶν, "*Divination from vibrations of the muscles*," and of another styled Περὶ ἐλαιῶν τοῦ σώματος, "*Art of divining from marks on the body.*" We have only fragments remaining of these two works. The library at Vienna contains another work of this same writer's, in manuscript, on the *Art of predicting from the phases of the moon*. The fragments of Melampus were edited by Porusius, at the end of his Ælian, *Romæ*, 1545, 4to, and subsequently by Sylburgius, who, in his edition of Aristotle, reunited them to the physiognomical works of that philosopher. They are to be found also in the *Scriptores Physiognomiæ Veteres* of Franz, *Altenb.*, 1780, 8vo.

MELAMPŸGES, an epithet applied to Hercules in the Greek mythology, and connecting him with the legend of the Cercopes. These last, according to Diodorus Siculus (4, 31), dwelt in the vicinity of Ephesus, and ravaged the country far and wide, while Hercules was leading with Omphale a life of voluptuous repose. Their mother had cautioned them against one to whom the name Melampyges should apply, but they disregarded her warning, and the hero, having at length been roused from his inactivity, proceeded against them by order of Omphale, and, having overcome them, brought them to her in chains.—A different tradition placed the Cercopes in the islands facing the coast of Campania. Jupiter, according to this latter account, being engaged in his war with the Titans, came to these islands to demand succours of the Arimi. The people promised him their aid, but afterward made sport of him, whereupon the irritated deity changed them into apes (πίθηκοι), and from that period the islands of Inarime and Prochyta were called Pithecusæ (Πιθηκοῦσαι, from πίθηκος.—*Vid.*, however, another explanation under the article Pithecusæ.)—The legend of the Cercopes appears to be an astronomical one. The Lydian Hercules is the sun, pale and enfeebled at the winter solstice, and which in some sense may be said to turn its obscurer parts upon the earth; while the Cercopes, as symbols of this period of languor, crowd around and insult him. On the approach, however, of the vernal equinox, the god resumes his former energies and subjugates his foes. In like manner Jupiter, the sun of suns, overcomes and dissipates all things that tend to obscure the light and disturb the repose of the universe. (*Guigniaut*, vol. 2, p. 181.)

MELANCHLÆNI, a people near the Cimmerian Bosporus, so called from their black garments. Mannert conjectures them to have been the progenitors of the modern Russians. By later writers they are called Rhoxolani. (*Mannert, Geogr.*, vol. 4, p. 134, 167.)

MELANIPPĬDES, I. a lyric poet, who flourished about 500 B.C. He was either, as some suppose, a native of the island of Melos, or, as others think, of the city of Miletus.—II. A poet, who lived about 446 B.C., at the court of Perdiccas II., king of Macedonia. He was the grandson of the former. Various poems are ascribed to these two individuals, and it is a difficult matter to make a division between them. They composed dithyrambics, epopees, elegies, and songs. The younger Melanippides is placed by Plutarch in the number of those who corrupted the ancient music by the novelties which they introduced. He also composed some tragedies. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 289.)

MELANIPPUS, a son of Astacus, one of the Theban chiefs who defended the gates of Thebes against the army of Adrastus, king of Argos. He was opposed by Tydeus, whom he wounded mortally. As Tydeus lay expiring, Minerva hastened to him with a remedy which she had obtained from Jupiter, and which would make him immortal; but Amphiaraus, who hated Tydeus as the chief cause of the war, perceiving what the goddess was about, cut off the head of Melanippus, whom Tydeus, though wounded, had slain, and brought it to him. The savage warrior opened it and devoured the brain, and Minerva, in disgust, withheld her aid. (*Bacchyl.*, *ap. Schol. ad Aristoph.*, *Av.*, 1536.—*Eurip.*, *Frag. Meleag.*, 18.—*Keightley's Mythology*, p. 479.)

MELANTHĬUS, I. an Athenian tragic poet, of inferior reputation, a contemporary of Aristophanes. He was afflicted with the leprosy, to which the comic poet alludes in the *Aves* (*v.* 151). In the *Pax* (v. 974) he is ridiculed for his gluttony.—II. A painter, whose native country is uncertain. He was a contemporary of Apelles, and received, in connexion with him, the instructions of Pamphilus in the art of painting. (*Plin.*, 35, 10, 36.) Quintilian particularly mentions his skill in the designs of his pictures; and Pliny observes, that he was one of those painters who, with only four colours, produced pieces worthy of immortality. Even Apelles conceded to him the palm in the arrangement or grouping of his figures. (*Plin.*, *l. c.*) That his pictures were held in high estimation, is evident from

the circumstance that Aratus, no mean judge of works of art, collected from every quarter the productions of Melanthius along with those of Pamphilus, and made a present of them to Ptolemy III., king of Egypt. (*Plut.*, *Vit. Arat.*, c. 21.) He left a treatise on Painting, a fragment of which has been preserved by Diogenes Laertius (4, 18), and of which Pliny availed himself in writing the 30th book of his Natural History. (*Sillig*, *Dict Art.*, *s. v.*)

Melanthus, a son of Andropompus, whose ancestors were kings of Pylos, in Messenia. Having been driven by the Heraclidæ from his paternal kingdom, he came to Athens, where Thymoetes, monarch of Attica, gave him a friendly reception. Some time after this, the Bœotians, under Xanthus, having invaded Attica, Thymoetes marched forth to meet them. Xanthus thereupon proposed to decide the issue of the war by single combat, but Thymoetes shrank from the risk, whereupon Melanthus came forward and accepted the challenge. By a stratagem, famous in after ages, he diverted the attention of his adversary, and slew him as he turned to look at the ally whom Melanthus affected to see behind him. The victor was rewarded with the kingdom, which Thymoetes had forfeited by his pusillanimity, and which now passed for ever from the house of Erechtheus. Melanthus transmitted the crown to his son Codrus. (*Pausan.*, 2, 18.—*Thirlwall's Greece*, vol. 1, p. 274.)

Melas (gen. -*æ*), I. a deep gulf formed by the Thracian coast on the northwest, and the shore of the Chersonese on the southeast; its appellation in modern geography is the Gulf of *Saros*.—II. A river of Thrace, now the *Cavatcha*, emptying into the Sinus Melas at its northeastern extremity. (*Herod.*, 7, 58.—*Liv.*, 38, 40.—*Plin.*, 4, 11.)—III. A river of Thessaly, in the vicinity of the town of Trachis. (*Herod.*, 7, 199.—*Liv.*, 37, 24.)—IV. A small river of Bœotia, near Orchomenus, emptying into the Lake Copaïs. (*Pausan.*, 9, 38.) Plutarch says that it rose close to the city, and very soon became navigable, but that part of it was lost in the marshes, while the remainder joined the Cephissus. (*Vit. Syll.*—*Strab.*, 415.) Pliny remarks of its waters, that they had the property of dying the fleeces of sheep black (2, 103). In the marshes formed near the junction of this river with the Cephissus grew the reeds so much esteemed by the ancient Greeks for making pipes and other wind-instruments. (*Pindar*, *Pyth.*, 12, 42. — *Cramer's Anc. Greece*, vol. 2, p. 249.)—V. A river of Cappadocia, rising near Cæsarea ad Argæum, and falling into the Euphrates near the city of Melitene. Schillinger (*Reise.*, p. 68) calls it the *Gensin*; but on D'Anville's map it bears in the beginning of its course the name of *Koremoz*, and near its mouth that of *Kirkghedid*. (*Mannert*, *Geogr.*, vol. 6, pt. 2, p. 296.)—VI. A river of Pamphylia, rising in the range of Mount Taurus, to the west of Homonada, and running into the sea between Side and Coracesium. (*Strabo*, 667.) It formed originally the boundary between Pamphylia and Cilicia. (*Plin.*, 5, 27.) According to Leake, there can be no doubt that the Melas is the river now called *Menavgát-su*, for Zosimus (5, 16) and Mela (1, 14) agree in showing its proximity to Side. Strabo, Mela, and the Stadiasmus, all place it to the eastward of Side, and the distance of 50 stadia in the Stadiasmus between the Melas and Side is precisely that which occurs between the ruins of Side and the mouth of the river of Menavgat. (*Leake's Tour*, p. 196.)

Meldæ or Meldorum urbs, a city of Gaul, now *Meaux*. (*Cæs.*, *B. G.*, 5, 5.—*Plin.*, 4, 13.)

Meleăger, I. a celebrated hero of antiquity, son of Œneus, king of Ætolia, by Althæa, daughter of Thestius. When he was seven days old, the Moiræ or Fates came to the dwelling of his parents, and declared that when the billet which was burning on the hearth should be consumed, the babe would die. Althæa, on hearing this, snatched the billet from the fire, and laid it carefully away in a coffer. The fame of Meleager increased with his years; he signalized himself in the Argonautic expedition, and subsequently in the Calydonian boar-hunt. Of this latter event there appear to have been two legends, an earlier and a later one. The former appears to have been a tale of great antiquity, and is commemorated in the Iliad (9, 527). According to this version of the story, Œneus, in the celebration of his harvest-home feast (θαλύσια), had treated Diana with neglect, and the goddess took vengeance upon him by sending a wild boar of surpassing size and strength to ravage the territory of Calydon. Hunters and dogs were collected from all sides, and the boar was, with the loss of several lives, at length destroyed. A quarrel arose, however, between the Curetes and Ætolians about the head and hide, and a war was the consequence. As long as Meleager fought, the Curetes had the worst of it, and could not keep the field; but when, enraged at his mother Althæa, he remained with his wife the fair Cleopatra, and abstained from the war, noise and clamour rose about the gates, and the towers of Calydon were shaken by the victorious Curetes: for Althæa, grieved at the fate of her brother, who had fallen in the fight, had with tears invoked Pluto and Proserpina to send death to her son. The elders of the Ætolians supplicated Meleager: they sent the priests of the gods to entreat him to come forth and defend them: they offered him a piece of land (τέμενος) of his own selection. His aged father Œneus ascended to his chamber and implored him, his sisters and his mother supplicated him, but in vain. He remained inexorable, till his very chamber was shaken, when the Curetes had mounted the towers and set fire to the town. Then his wife besought him with tears, picturing to him the evils of a captured town, the slaughter of the men, the dragging away into captivity of the women and children. Moved by this last appeal, he arrayed himself in arms, went forth and repelled the enemy; but, not having done it out of regard for them, the Ætolians did not give him the proffered recompense.—Such is the more ancient form of the legend, in which it would appear that the Ætolians of Calydon and the Curetes of Pleuron alone took part in the hunt. In after times, when the vanity of the different states of Greece made them send their national heroes to every war and expedition of the mythic ages, it underwent various modifications. Meleager, it is said (*Nicand.*, *ap. Anton. Lib.*, 2.—*Apollod.*, 1, 8, 2.—*Ovid*, *Met.*, 8, 270, *seqq.*—*Hygin.*, *fab.*, 181, 5), invited all the heroes of Greece to the hunt of the boar, proposing the hide of the animal as the prize of whoever should slay him. Of the Ætolians there were Meleager, and Dryas son of Mars; of the Curetes, the sons of Thestius; Idas and Lynceus, sons of Aphareus, came from Messene; Castor and Pollux, sons of Jupiter and Leda, from Laconia; Atalanta, daughter of Iasus, and Ancæus and Cepheus, sons of Lycurgus, from Arcadia; Amphiaraus, son of Oïcles, from Argos; Telamon, son of Æacus, from Salamis; Theseus, son of Ægeus, from Athens; Iphicles, son of Amphitryon, from Thebes; Peleus, son of Æacus, and Eurytion, son of Actor, from Phthia; Jason, son of Æson, from Iolcos; Admetus, son of Pheres, from Pheræ; and Pirithoüs, son of Ixion, from Larissa.—These chiefs were entertained during nine days in the house of Œneus. On the tenth, Cepheus and Ancæus, and some others, refused to hunt in company with a maiden; but Meleager, who was in love with Atalanta, obliged them to give over their opposition. The hunt began; Ancæus and Cepheus speedily met their fate from the tusks of the boar: Peleus accidentally killed Eurytion: Atalanta, with an arrow, gave the monster the first wound; Amphiaraus shot him in the eye; and

Meleager ran him through the flanks and killed him. He presented the skin and head to Atalanta; but the sons of Thestius, his two uncles, offended at this preference of a woman, took the skin from her, saying that it fell to them of right, on account of their family, if Meleager resigned his claim to it. Meleager, in a rage, killed them, and restored the skin to Atalanta. Althæa, on hearing of the death of her brothers, influenced by resentment for their loss, took from its place of concealment the billet, on which depended the existence of Meleager, and cast it into the flames. As it consumed, the vigour of Meleager wasted away; and when it was reduced to ashes, his life terminated. Repenting, when too late, of what she had done, Althæa put an end to her own life. Cleopatra died of grief; and the sisters of Meleager, who would not be comforted in their affliction, were, by the compassion of the gods, all but Gorgo and Deïanira, changed into birds called Meleagrides.—There was another tradition, according to which Meleager was slain by Apollo, the protecting deity of the Curetes. (*Pausan.*, 10, 31, 3.—*Keightley's Mythology*, p. 321, *seqq.*)—II. A Greek poet, a native of Gadara in Cœlesyria, and either contemporary with Antipater, or a very short time subsequent to him. He composed several works of a satirical character, which we find quoted under the following titles: 1. Συμπόσιον, "*The Banquet.*"—2. Λεκίθου καὶ φακῆς σύγκρισις, "*A mixture of yolks of eggs and beans.*"—3. Χάριτες, "*The Graces.*" Jacobs, however, thinks that the whole collection of his satires may have been rather entitled Χάριτες. (*Animadv. in Anthol.*, 1, 1.—*Prolegom.*, p. xxxviii.)—III. Another poet, who has left about 130 epigrams. They are marked by purity of diction and by feeling, but they betray, at the same time, something of that sophistic subtlety which characterized his age. Occasionally we meet with words rather too boldly compounded. Meleager was the first who made a collection of epigrams, or an anthology. He entitled it Στέφανος, "*The Crown.*" It contained a selection of the best pieces of forty-six poets, arranged in alphabetical order according to the names of the authors. This compilation is lost. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 45, 55.)

Meleagrĭdes, the sisters of Meleager, daughters of Œneus and Althæa. They were so disconsolate at the death of their brother Meleager, that they refused all aliment, and were changed into birds called Meleagrides. The youngest of these sisters, Gorgo and Deïanira, who had been married, alone escaped this metamorphosis. (*Apollod.*, 1, 8.—*Ovid, Met.*, 8, 540.)

Meles (*etis*), a river of Asia Minor, near Smyrna. Some of the ancients supposed that Homer was born on the banks of this river, from which circumstance they call him *Melesigĕnes*. They also showed a cave, where it was said that Homer had composed his verses. (*Pausan.*, 7, 5.) Chandler informs us that he searched for this cavern, and succeeded in discovering it above the aqueduct of the Meles. It is about four feet wide, the roof of a huge rock, cracked and slanting, the sides and bottom sandy. Beyond it is a passage cut, leading into a kind of well. (*Travels in Asia Minor*, p. 91.) According to the same traveller, the Meles, at the present day, is shallow in summer, not covering its rocky bed; but, winding in the deep valley behind the castle of Smyrna, it murmurs among the evergreens, and receives many rills from the slopes; after turning an overshot mill or two, it approaches the gardens without the town, where it branches out into small canals, and is divided and subdivided into still smaller currents, until it is absorbed, or reaches the sea, in ditches, unlike a river. In winter, however, after heavy rains, or the melting of snow on the mountains, it swells into a torrent rapid and deep, often not fordable without danger; and it then finds its way into the inner bay, where the ancient city stood. (*Chandler's Travels*, p. 76, *seqq.*)

Melesigĕnes or Melesigĕna, a name given to Homer. (*Vid.* Meles and Homerus.)

Melibœa, I. a town of Thessaly, in the district of Estiæotis, near Ithome. (*Liv.*, 36, 13.)—II. A city of Thessaly, in the district of Magnesia. According to Livy (44, 13), it stood at the base of Mount Ossa, in that part which stretches towards the plains of Thessaly, above Demetrias. Homer assigns it to the domains of Philoctetes (*Il.*, 2, 716), hence called "*Melibœus dux*" by Virgil. (*Æn.*, 3, 401.) Melibœa was attacked in the Macedonian war by M. Popilius, a Roman commander, at the head of five thousand men; but the garrison being re-enforced by a detachment from the army of Perseus, the enterprise was abandoned. (*Livy, l. c.*) We know from Apollonius (*Arg.*, 1, 592) that it was a maritime town. (*Cramer's Anc. Greece*, vol. 1, p. 423.) According to Pouqueville (*Voyage*, vol. 3, p. 404), the village of *Daoukli* indicates the site of the ancient Melibœa. (Compare *Paul Lucas's* map, appended to his Travels, 1704.)

Melicerta or Melicertes, a son of Athamas and Ino. He was saved by his mother from the fury of his father, who prepared to dash him against a wall as he had done his brother Learchus. The mother was so terrified that she threw herself into the sea, with Melicerta in her arms. Neptune had compassion on Ino and her son, and changed them both into sea-deities. Ino was called Leucothoë or Matuta, and Melicerta was known among the Greeks by the name of Palæmon, and among the Latins by that of Portumnus. (*Vid.* Leucothoë and Ino. — *Apollod.*, 1, 9; 3, 4.—*Pausan.*, 1, 44.—*Ovid, Met.*, 4, 529.)

Meligūnis, one of the earlier names of Lipara. (*Vid.* Lipara.)

Melii. *Vid.* Malii.

Melissa, I. a daughter of Melissus, king of Crete, who, with her sister Amalthæa, fed Jupiter with the milk of goats. According to the account quoted by Lactantius, she was appointed by her father the first priestess of Cybele. (*Lactant.*, 1, 22.)—II. A nymph, who first discovered the means of obtaining honey through the aid of bees. She was fabled to have been herself changed into one of these little creatures. (*Columell.*, 9, 2.)—III. One of the Oceanides, who married Inachus, by whom she had Phoroneus and Ægialus.—IV. A daughter of Procles, who married Periander, the son of Cypselus, by whom, in her pregnancy, she was killed with a blow of his foot, by the false accusation of his concubines. (*Diog. Laert.*, 1, 100.—*Herod.*, 3, 50.—*Bähr, ad Herod.*, *l. c.*—*Pausan.*, 1, 28.)

Melissus, a philosopher of Samos, of the Eleatic sect, who flourished about 440 B.C. He was a disciple of Parmenides, to whose doctrines he closely adhered. As a public man, he was conversant with affairs of state, and acquired great influence among his countrymen, who had a high veneration for his talents and virtues. Being appointed by them to the command of a fleet, he obtained a great naval victory over the Athenians. As a philosopher, he maintained that the principle of all things is one and immutable, or that whatever exists is one being; that this one being includes all things, and is infinite, without beginning or end; that there is neither vacuum nor motion in the universe, nor any such thing as production or decay; that the changes which it seems to suffer are only illusions of our senses, and that we ought not to lay down anything positive concerning the gods, since our knowledge of them is so uncertain. Themistocles is said to have been one of his pupils. (*Enfield's History of Philosophy*, vol. 1, p. 418, *seqq.*)

Melĭta, I. an island in the Mediterranean, sixty miles southeast of Sicily, now *Malta*. It is first mentioned by Scylax (p. 50), but is considered by him as

belonging to Africa, from its having Punic inhabitants, and being no farther from Africa than from Sicily. The earlier Greek historians do not mention it, since it was regarded as a Carthaginian island, and lay without their historical limits. Diodorus Siculus is the first that gives us any account of it. "There are," he says, "over against that part of Sicily which lies to the south, three islands at a distance in the sea, each of which has a town and safe ports for ships overtaken by tempests. The first, called Melite, is about 800 stadia from Syracuse, and has several excellent harbours. The inhabitants are very rich, inasmuch as they exercise many trades, and, in particular, manufacture cloths remarkable for their softness and fineness. Their houses are large, and splendidly ornamented with projections and stucco (γείσοις καὶ κονιάμασι). The island is a colony of the Phœnicians, who, trading to the Western Ocean, use it as a place of refuge, because it has excellent ports, and lies in the midst of the sea. Next to this island is another named Gaulus (*Gozo*), with convenient harbours, which is also a colony of Phœnicians." (*Diod. Sic.*, 5, 12.) Malta is said to have been subsequently occupied by the Greeks; but, however this may be, the Carthaginians obtained possession of it B.C. 402. In the first Punic war it was plundered by the Roman consul Attilius. (*Orosius*, 4, 8.) In the second Punic war it surrendered to the Romans, and was regarded henceforth as an appendage to the province of Sicily. Its commerce declined under its new masters, and the island became a not unfrequent haunt of pirates. It appears, however, that its temple of Juno was rich enough to be an object of plunder to the rapacious Verres when he was prætor of Sicily. (*Cic. in Verr.*, 4, 46.) The linen cloth of Malta was considered an article of luxury at Rome. After the division of the Roman empire at the death of Constantine, this island was included in the share allotted to Constantius. It fell subsequently into the hands of the Goths, who were expelled by Belisarius, A.D. 533. The Arabs conquered it in 870, and though it was recovered, and held by the Eastern empire for the space of 34 years, it was retaken by the Arabs, and the Greek inhabitants were exterminated. In 1120, Count Roger, the Norman conqueror of Sicily, took possession of Malta and expelled the Arabs. Malta was thus again attached to the island of Sicily, and it became subject to the different dynasties which successively governed that island. In 1516, Sicily, with the Maltese islands, passed to the Emperor Charles V., as heir to the crown of Arragon. On the 4th March, 1530, Charles granted to the Knights of St. John, who had been recently expelled from Rhodes by the Turks, the ownership of all the castles, fortresses, and isles of Tripoli, Malta, and Gozo, with complete jurisdiction. The sovereignty of Malta was by this grant, in effect, surrendered to the knights, though the form of tenure from the crown of Sicily was maintained by the reservation of the annual payment of a falcon by the same to the King of Sicily or his viceroy. It was soon fortified by the knights, and underwent several memorable sieges. In 1798, Bonaparte took possession of it on his expedition to Egypt; and in 1800, the French garrison was obliged by famine to capitulate to a British force. In 1814, the possession of it was confirmed to Great Britain by the treaty of Paris.—The cotton manufactories of Malta have been celebrated for many ages, and would seem to trace their origin to the times of the Phœnicians. The soil consists of a thin covering of earth on a soft, calcareous rock, and is increased by breaking up the surface of the stone into a sort of gravel, and mixing it through the earth. It is no uncommon thing, however, for soil to be transported from Sicily, especially when a proprietor wishes to make a new garden; a fact that could hardly be inferred from the number and excellent flavour of the Maltese oranges, from its beautiful roses, and the exhalations of a thousand flowers.—The city of Melita, the ancient capital, lay some distance inland, where *Citta Pinto* is at present situated.—Two questions are connected with this island. The first relates to the voyage of St. Paul, which will be considered under Melita II.; the other is of a more trivial nature, namely, which island, this or the Illyrian Melita (now *Meleda*), furnished the *Catuli Melitæi*, so much esteemed by the Roman ladies. Pliny, on the authority of Callimachus and Stephanus of Byzantium, pronounces in favour of *Meleda*, Strabo of *Malta* (280).—II. An island in the Adriatic, northwest of Epidaurus, and lying off the coast of Dalmatia. Its modern name is *Meleda*.—The question has often been agitated, whether it was on this island, or Melita (now *Malta*) below Sicily, that St. Paul was shipwrecked. (*Acts*, 27 and 28.) Upon a fair review of the whole subject, it will be found that the Illyrian island presents the better claim to this distinction. The following reasons may be alleged in favour of this side of the question: 1. The vessel, when lost, was in "Adria," the Adriatic Gulf, which cannot by any geographical contrivance be made to extend, as some would wish to have it, to the coast of Africa.—2. The island on which the Apostle was wrecked was an obscure one in the Adriatic sea, formerly called Melita, and now known by the name of *Meleda*. This island lies confessedly in the Adriatic, off the coast of Illyricum; it lies, too, nearer the mouth of the Adriatic than any other island of that sea, and would, of course, be more likely to receive the wreck of any vessel that would be driven by tempests to that quarter.—3. *Meleda* is situate, moreover, nearly N.W. by N. of the southwest promontory of Crete, and nearly in the direction of a storm from the southeast quarter.—4. The manner likewise in which Melita is described by St. Luke agrees with the idea of an obscure place, but not with the celebrity of Malta at that time. Cicero speaks of Melita (*Malta*) as abounding in curiosities and riches, and possessing a remarkable manufacture of the finest linen. (*Orat. in Verr.*, 4, 18, 46.) Malta, according to Diodorus Siculus (5, 1), was furnished with many and very good harbours, and the inhabitants were very rich; for it was full of all sorts of artificers, among whom were excellent weavers of fine linen. The houses were stately and beautiful, and the inhabitants, a colony of Phœnicians, famous for the extent and lucrative nature of their commerce. It is difficult to suppose that a place of this description could be meant by such an expression as "an island called Melita;" nor could the inhabitants, with any propriety of speech, be understood by the epithet "barbarous." But the Adriatic Melita perfectly corresponds with that description. Though too obscure and insignificant to be particularly noticed by ancient geographers, the opposite and neighbouring coast of Illyricum is represented by Strabo in such a way as perfectly corresponds with the expression of the apostle.—5. Father Giorgi, an ecclesiastic of Melita Adriatica, who has written on this subject, suggests, very properly, that as there are now no serpents in Malta, and as it should seem there were none in the time of Pliny, there never were any there, the country being dry and rocky, and not affording shelter or proper nourishment for animals of this description. But Meleda abounds with these reptiles, being woody and damp, and favourable to their way of life and propagation.—6. The disease with which the father of Publius was affected (dysentery combined with fever, probably intermittent) affords a presumptive evidence of the nature of the island. Such a place as Malta, dry, and rocky, and remarkably healthy, was not likely to produce such a disease, which is almost peculiar to moist situations and stagnant waters, but might well suit a country woody and damp, and, probably for want of draining, exposed to the putrid effluvia of confined moisture.—7. It has been alleged, however, in favour

of *Malta's* having been the island in question, that, had *Meleda* been the one, St. Paul would not have *called at Syracuse* in his way to Rhegium, "which is so far out of the track," says a writer who advocates this opinion, "that no example can be produced in the history of navigation of any ship going so far out of her course, except it was driven by a violent tempest." This argument tends principally to show that the writer had a very incorrect idea of the relative situations of the places to which he refers. The ship which carried St. Paul from the Adriatic to Rhegium would not deviate from its course more than half a day's sail by touching at Syracuse; and the delay so occasioned would probably be but a few hours more than it would have been had they proceeded to Syracuse in their way to the Straits of Messina from Malta. Besides, the master of the ship might have, and probably had, some business at Syracuse, which had originated at Alexandrea, from which place it must have been originally intended that the ship should commence her voyage to Puteoli; and in this course *the calling at Syracuse* would have been the smallest deviation possible.—8. Again, supposing the ship to have come from *Malta*, it must have been on account of some business, probably commercial, that they touched at Syracuse in their way to Puteoli, as Malta is scarcely more than one day and night's sail from Syracuse: whereas there might be some reasons respecting the voyage, had the ship come from Meleda, which is more than five times that distance, and probably a more uncertain navigation.—9. As regards the wind Euroclydon, it may be observed, that the word evidently implies a southeast wind. It is composed of Εὖρος, *the southeast wind*, and κλυδών, *a wave*, an addition highly expressive of the character and effects of this wind, but probably chiefly applied to it when it became typhonic or tempestuous. Typhon is described by Pliny (2, 48) as *præcipuo navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens*. The course of the wind from the southeast would impel the ship towards the island of Crete, though not so directly but that they might weather it, as they in fact did, and got clear, though it appears they encountered some risk of being wrecked when running under, or to the south of, the island of Clauda or Gaudos, which lies opposite to the port of Phœnice, the place where they proposed to winter. A circumstance occurs in this part of the narrative which creates some difficulty. They who navigated the ship were apprehensive of falling among the Syrtes, which lay on the coast of Africa, nearly to the southwest of the western point of Crete. But we should consider that this danger lay only in the fears of the mariners, who, knowing the Syrtes to be the great terror of those seas, and probably not being able to ascertain from what quarter the wind blew, neither sun nor stars having been visible for several days, and as these violent typhonic Levanters are apt to change their direction, might entertain apprehensions that they might be cast on these dangerous quicksands. The event, however, proved that the place of their danger was mistaken. (*Classical Journal*, vol. 19, p. 212, *seqq.*—*Hale's Analysis of Chronology*, vol. 1, p. 464, *seqq.*, *ed. 2d*, 1830.)

MELITĒNE, a district of Asia Minor, in the southeastern part of Armenia Minor, and lying along the right bank of the Euphrates. The soil was fertile, and yielded fruits of every kind; in this respect differing from the rest of Cappadocia, of which Armenia Minor was a part. The chief product was oil, and a wine called Monarites, which equalled the best of Grecian growth. (*Strab.*, 535.—*Plin.*, 6, 3.) Its capital was Melitene, now *Malatie*, on a branch of the river Melas. (*Plin.*, 5, 24.—*Steph. Byz.*, *s. v.*—*Procop.*, *de Ædif.*, 3, 5.)

MELĪTUS, one of the accusers of Socrates. After he had prevailed, and Socrates had been ignominiously put to death, the Athenians repented of their severity to the philosopher. Melitus was condemned to death; and Anytus, another of the accusers, to escape a similar fate, went into voluntary exile. (*Diog. Laert.*, 2.)

MELIUS or MÆLIUS, Spurius, a Roman knight, suspected of aiming at kingly power, in consequence of his uncommon liberality in supplying the populace with corn. He was summoned by the dictator L. Q. Cincinnatus to appear before him; and, having refused so to do, was slain on the spot by Ahala, the master of the horse. (*Liv.*, 4, 13, *seqq.*—*Vid.* Æquimelium.)

MELLA or MELA, a small river of Cisalpine Gaul, near Brixia. It retains its ancient name. (*Virg.*, *Georg.*, 4, 278.—*Catullus*, 66, 32.)

MELOS, now *Milo*, an island in the Ægean Sea, forming one of the group of the Cyclades. It was situate, according to Strabo (84), about 700 stadia to the southeast of Cape Scyllæum, and nearly as many, in a northeastern direction, from the Dictynnæan promontory in Crete. It was first inhabited by Phœnicians (*Steph. Byz.*, *s. v.* Μῆλος), and afterward colonized by Lacedæmon, nearly 700 years, as Thucydides relates, before the Peloponnesian war. This island adhered to the interest of that state against the Athenians, and successfully resisted at first an attempt made by the latter to reduce it. (*Thucyd.*, 3, 91.) But some years after, the Athenians returned with a greater force; and, on the rejection of all their overtures, in a conference which the historian has preserved to us, they proceeded to besiege the principal town, which they at length captured after a brave and obstinate resistance. Having thus gained possession of the city, they, with a degree of barbarity peculiar to that age, put all the males to death, enslaved the women and children, and sent 500 colonists into the island. (*Cramer's Anc. Greece*, vol. 3, p. 404.)

MELPES, a river of Lucania, flowing into the sea to the southeast of the promontory of Palinurus. (*Plin.*, 3, 5.) It is now the *Molpa*, and is probably the same stream which Lycophron (v. 1083) calls the Membles.

MELPOMĔNE, one of the Muses, daughter of Jupiter and Mnemosyne. Her name is derived from μέλπομαι, "*to celebrate in song*." She presided over tragedy, of which the poets made her the inventress. Hence the language of Ausonius, "*Melpomene tragico proclamat moesta boatu*." (*Auson.*, *Idyll. ult.*, v. 2.) She was commonly represented as veiled, and holding in her hand a tragic mask. Her instrument was the lyre. Melpomene became, by the river-god Acheloüs, the mother of the Sirens. (*Vid.* Musæ.)

MEMMIA (more correctly REMMIA) LEX, a law, by whom proposed, or in what year, is uncertain. It ordained, that an accusation should not be admitted against those who were absent in the service of the public. (*Val. Max.*, 3, 7, 9.—*Suet.*, *Vit. Jul.*, 23); and if any one was convicted of false accusation, that he should be branded on the forehead with a letter; probably K, as anciently the name of this crime was written KALUMNIA.—As regards the correct form of the name of this law, consult *Heineccius*, *Ant. Rom.*, p. 731, *ed. Haubold*.

MEMMII, the name of one of the branches of an old plebeian house, who were themselves subdivided into the families of the Galli and Gemelli. The most remarkable of the Memmii were the following.—I. C. Memmius Gallus, was prætor B.C. 176 and 170, and afterward ambassador to the Ætolians.—II. C. Memmius Gallus, son of the preceding, was tribune of the commons, and a bold and popular speaker. It was he who induced the people to summon Jugurtha, king of Numidia, to Rome, in order to expose, if possible, by his means, the corruption of the Roman nobility. (*Vid.* Jugurtha.) He was afterward elected consul, B.C. 100, but was assassinated by Glaucia, a dis

appointed candidate. (*Vid.* Marius.)—III. L. Memmius Gemellus, was tribune of the commons B.C. 64, and prætor B.C. 59, in which latter capacity he had the government of Bithynia. He was distinguished as an orator and poet, and was the friend and patron of Catullus and Lucretius, the latter of whom dedicated his poem to him. Cicero describes him as a man of great literary acquirements, and well acquainted with the Grecian language and literature. (*Brut.*, 70.) The same writer, however, represents him elsewhere as a man of licentious habits. (*Ep. ad Att.*, 1, 18.) He was an opponent of Cæsar's, and was driven into exile by means of the latter, on the charge of bribery in suing for the consulship, and also of extortion in the province of Bithynia. He died in exile. (*Cic.*, *Ep. ad Fam.*, 13, 1.—*Manut.*, *ad loc.*—*Id.*, *Ep. ad Att.*, 6, 1.—*Ernesti*, *Ind. Hist.*, *s. v.*)

MEMNON, I. a personage frequently mentioned by the Greek writers. He is first spoken of in the Odyssey as the son of Eos, or the morning, as a hero remarkable for his beauty, and as the vanquisher of Antilochus (4, 188; 11, 521). Hesiod calls him the King of the Ethiopians, and represents him as the son of Tithonus. (*Theog.*, 986.) He is supposed to have fought against the Greeks in the Trojan war, and to have been slain by Achilles. In the Ψυχοστασία, a lost drama of Æschylus, the dead body of Memnon is carried away by his mother Eos. (*Fragm. No.* 261, *ed. Dindorf.*) He is represented by most Greek writers as King of the Ethiopians, but he is also said to have been connected with Persia. According to Diodorus (2, 22), Tithonus, the father of Memnon, governed Persia, at the time of the Trojan war, as the viceroy of Teutamus, the Assyrian king; and Memnon erected at Susa the palace which was afterward known by the name of Memnonium. Diodorus also adds, that the Ethiopians claimed Memnon as a native of their country. Pausanias combines the two accounts: he represents Memnon as king of the Ethiopians, but also says that he came to Troy from Susa, and not from Ethiopia, subduing all the nations in his way. (*Pausan.*, 10, 31, 6.—*Id.*, 1, 42, 2.) Æschylus also, according to Strabo, spoke of the Cissian, that is, Susian, parentage of Memnon (*Strabo*, 720): and Herodotus mentions the palace at Susa, called Memnonia, and also says, that the city itself was sometimes described by the same name. (*Herod.*, 5, 53, *seq.*—*Id.*, 7, 151.) The great majority of Greek writers agree in tracing the origin of Memnon to Egypt or Ethiopia; and it is not improbable that the name of Memnon was not known in Susa till after the Persian conquest of Egypt, and that the buildings there called Memnonian by the Greeks were, in name, at least, the representative of those in Egypt. The partial deciphering of the Egyptian proper names affords us sufficient reason for believing, with Pausanias (1, 42, 2), that the Memnon of the Greeks may be identified with the Egyptian Phamenoph, Phamenoth, Amenophis, or Amenothph, of which name the Greek one is probably only a corruption. Phamenoph is said to mean "the guardian of the city of Ammon," or "devoted to Ammon," "belonging to Ammon."—Memnon, then, must be regarded as one of the early heroes or kings of Egypt, whose fame reached Greece in very early times. In the eighteenth dynasty of Manetho the name of Amenophis occurs, with this remark: "This is he who is supposed to be the Memnon and the vocal stone." He is Amenophis II., and the son of Thutmosis, who is said to have driven the shepherds out of Egypt.—As regards the vocal statue of Memnon, consult the article Memnonium II. (*Encycl. Us. Knowl.*, vol. 15, p. 88, *seq.*)—II. A native of Rhodes, the brother of the wife of Artabazus satrap of Lower Phrygia. He was advanced, together with his brother Mentor, to offices of great trust and power by Darius Ochus, king of Persia. We are ignorant of the time of Memnon's birth, but he is mentioned by Demosthenes as a young man in B.C. 352. (*Aristocrat.*, p. 672.) Memnon possessed great military talents, and was intrusted by Darius Codomannus, the last king of Persia, on the invasion of Asia by Alexander, with an extensive command in Western Asia; but his plans were thwarted and opposed by the satraps, and it was contrary to his advice that the Persians offered battle to the Macedonians at the Granicus. After the defeat of the Persians on this occasion, Memnon was appointed to the chief command in Western Asia, as the only general who was able to oppose the Macedonians. He first retired to Miletus, and afterward withdrew to Halicarnassus in Caria, which he defended against Alexander, and only abandoned it at last when it was no longer possible to hold out. After the fall of Halicarnassus, Memnon entered into negotiations with the Lacedæmonians, with the view of attacking Macedonia. He was now completely master of the sea, and proceeded to subdue the islands in the Ægean. He took Chios, and obtained possession of the whole of Lesbos, with the exception of Mytilene, before which place he died, B.C. 333. The loss of Memnon was fatal to the Persian cause; if he had lived, he would probably have invaded Macedonia, and thus have compelled Alexander to give up his prospects of Asiatic conquest, in order to defend his own dominions. (*Arrian*, *Exp. Al.*, 1, 20, *seqq.*—*Id. ib.*, 2, 1, *seqq.*—*Diod. Sic.*, 16, 52.—*Id.*, 17, 23, *seqq.*—*Encycl. Us. Knowl.*, vol. 15, p. 89.)—III. A native of Heraclea Pontica, in Bithynia, generally regarded as contemporary with Augustus, but who, in the opinion of some critics, ought to be placed in a later period. He wrote a history of his native city, and of the tyrants who had ruled over it, in twenty-four books. Photius has preserved for us an abridgment, or, rather, an extract from the 9th to the 16th book; for already, in his time, the first eight, as also the last eight books, were lost; and it is precisely from this circumstance that we are unable to fix the period when the history terminated, and which would give us some idea of the time when the author flourished. The extracts preserved by Photius are more interesting from the fact of Memnon's speaking, in the course of them, by way of digression, of other nations and communities with whom his townsmen had at any time political intercourse or relations. These extracts extend from the first year of the 104th Olympiad (B.C. 364) to B.C. 46.—The latest and best edition of the fragments of Memnon is that of Orellius, *Lips.*, 1816, 8vo, containing fragments of the works of other writers of Heraclea. (*Schöll*, *Hist. Lit. Gr.*, vol. 4, p. 105.)

MEMNONIUM, I. the citadel of Susa. The city also bore the epithet of "Memnonian." (*Herod.*, 5, 54; 7, 151.—Compare remarks under the article Memnon I.)—II. A splendid structure at Thebes, in Egypt, on the western side of the river. The ruins of the Memnonium are regarded at the present day as perhaps the most ancient in Thebes. This beautiful relic of antiquity looks to the east, and is fronted by a vast propylæon, of which 234 feet in length are still remaining. The main edifice has been about 200 feet wide and 600 feet long, containing six courts and chambers, passing from side to side, with about 160 columns thirty feet high. All the sidewalks have been broken down, and the materials of which they were composed carried away; nothing remaining but a portion of the colonnade and the inner chambers, to testify to the traveller what a noble structure once occupied this interesting spot. Champollion considers the Memnonium to be the same with the tomb of Osymandias, described by Diodorus Siculus (1, 47). In the Memnonium is still to be seen the statue of Osymandias. It is pronounced to be by far the finest relic of art which the place contains, and to have been once its brightest ornament, though at present it is thrown down from its pedestal, laid prostrate on the

ground, and shattered into a thousand pieces. It is about 26 feet broad between the shoulders, 54 feet round the chest, and 13 feet from the shoulder to the elbow. There are on the back and on both arms hieroglyphical tablets, extremely well executed, which identify this enormous statue with the hero whose achievements are sculptured on the walls of the temple. This figure has sometimes been confounded with that which bears the name of Memnon, and which has so long been celebrated for its vocal qualities. The latter, however, is one of the two statues vulgarly called Shama and Dama, which stand a little distance from *Medinet Abou* towards the Nile. These, we are told, are nearly equal in magnitude, being about 52 feet in height. The thrones on which they respectively rest are 30 feet long, 18 broad, and between seven and eight feet high. They are placed about 40 feet asunder; are in a line with each other, and look towards the east, directly opposite to the temple of Luxor. If there be any difference of size, the southern one is the smaller. It appears to be of one entire stone. The face, arms, and front of the body have suffered so much from studied violence, that not a feature of the countenance remains. The head-dress is beautifully wrought, as are also the shoulders, which, with the back, continue quite uninjured The massy hair projects from behind the ears like that of the sphinx. The sides of the throne are highly ornamented with the elegant device of two bearded figures tying the stem of the flexible lotus round the ligula. The colossus is in a sitting posture, with the hands resting on the knees. The other statue, which stands on the north side, appears to be that of the vocal Memnon. It presents the same attitude as its companion. This famous statue was said to utter, when it was struck by the first beams of the sun, a sound like the snapping asunder of a musical string. (*Pausan.*, 1, 42, 3.) Cambyses, who spared not the Egyptian god Apis, suspecting some imposture, broke the statue from the head to the middle of the body, but discovered nothing. Strabo (816), who visited the spot in a later age, states that he saw two colossal figures, one of them erect, and the other broken off from above, and the fragments lying on the ground. He adds, however, a tradition, that this had been occasioned by an earthquake. The geographer says that he and Ælius Gallus, with many other friends and a large number of soldiers, were standing by these statues early in the morning, when they heard a certain sound, but could not determine whether it came from the colossus, or the base, or from the surrounding multitude. He mentions also that it was a current belief that the sound came from that part of the statue which remained on the base. Pliny and Tacitus mention the sound produced from the statue without having themselves heard it (*Plin.*, 36, 11.—*Tacit.*, *Ann.*, 2, 61.—Compare *Juvenal*, 15, 5), and Lucian informs us that Demetrius went on purpose to Ægypt to see the pyramids and Memnon's statue, from which a voice proceeded at the rising of the sun. (*Toxaris*, 6, 27.) It was a general persuasion, indeed, among the Egyptians as well as others, that before Cambyses broke this colossus, it uttered the seven mysterious vowels. What characterizes, however, in a particular degree, the statue of vocal celebrity, is the inscriptions, both in Greek and Latin, in verse and prose, with which its legs are covered. Most of these inscriptions belong to the period of the early Roman emperors, and all attest that the writers had heard the heavenly voice of Memnon at the first dawn of day. Translations of two of these inscriptions follow: "*I, Publius Balbinus, heard the divine voice of Memnon or Phamenoph. I came in company with the Empress Sabina, at the first hour of the sun's course, the 15th year of the reign of Hadrian, the 24th day of Athyr, the 25th of the month of November.*" The other inscription is as follows: "*I write after having heard Memnon.—Cambyses hath wounded me, a stone cut into an image of the Sun-king. I had formerly the sweet voice of Memnon, but Cambyses has deprived me of the accents which express joy and grief.—You relate grievous things. Your voice is now obscure. Oh wretched statue! I deplore your fate.*" (*American Quarterly Review*, No. 9, p. 32.—Compare *Champollion, Précis du Système Hieroglyphique*, vol. 1, p. 236.) It will be perceived, from the first of these inscriptions, that Memnon, as we have already remarked in a previous article (Memnon I.), is made identical with the Egyptian Phamenoph; and, in fact, the hieroglyphic legend on the statue, as deciphered by Champollion, shows it to have been the effigy of Amenophis. There is some difficulty, however, notwithstanding these inscriptions, in identifying this statue with the one described by Strabo and Pausanias. These writers say that the upper part had in their time fallen down or been broken off; but at present the upper part exists in its proper position, though not in a single piece, being adapted to the lower portion of the body by courses of the common sandstone used so generally in the buildings of Thebes. Heeren conjectures that the broken statue might have been repaired after the time of Strabo.—Of the fact that the statue of Memnon uttered sounds when the sun shone upon it, there can be no doubt: as to the mode, however, in which this was effected, great diversity of opinion exists. It has been thought by some, that the priests of Thebes might have fabricated, by mechanical art, a kind of speaking head, the springs of which were so arranged that it sent forth sounds at the rising of the sun. Such an explanation, however, is altogether unsatisfactory; the circumstances of the case are directly against it. The more generally received opinion ascribes the sound to some peculiar property in the stone itself, of which the Egyptian priests artfully took advantage, though in what way is quite uncertain. Alexander Humboldt speaks of certain sounds that are heard to proceed from the rocks on the banks of the Oronoko, in South America, at sunrise: these he attributed to *confined air* making its escape from crevices or caverns, where the difference of the internal and external temperature is considerable. The French *savans* attest to their having heard such sounds at Carnak, on the east bank of the Nile; and hence it has been conjectured that the priests, who had observed this phenomenon, took advantage of their knowledge, and contrived, by what means we know not, to make the credulous believe that a similar sound proceeded from the colossal statue of Phamenoph. (*British Museum, Egypt. Antiq.*, vol. 1, p. 266.) Mr. Wilkinson, however, in his work on the "Topography of Thebes" (*Lond.*, 1835), gives a far more satisfactory solution of the difficulty. "The sound which this statue uttered," observed this writer, "was said to resemble the breaking of a harp-string, or, according to the preferable authority of a witness, a metallic ring (one of the inscriptions says, 'like brass when struck'), and the memory of its daily performance is still retained in the traditional appellation of *Salamat*, 'salutations,' by the modern inhabitants of Thebes. In the lap of the statue is a stone, which, on being struck, emits a metallic sound, that might still be made use of to deceive a visiter who was predisposed to believe in its powers; and from its position, and a square space cut in the block behind, as if to admit a person who might thus lie concealed from the most scrutinous observer in the plain below, it seems to have been used after the restoration of the statue; and another similar recess exists beneath the present site of this stone, which might have been intended for the same purpose when the statue was in its mutilated state. Mr. Burton and I first remarked the metallic sound of this

stone in the lap of the statue in the year 1824, and conjectured that it might have been used to deceive the Roman visiters; but the nature of the sound, which did not agree with the accounts given by ancient authors, seemed to present an insuperable objection. In a subsequent visit to Thebes in 1830, on again examining the statue and its inscriptions, I found that one Ballilla had compared it to the striking of brass; and feeling convinced that this authority was more decisive than the vague accounts of those writers who had never heard it, I determined on posting some peasants below and ascending myself to the lap of the statue, with a view of hearing from them the impression made by the sound. Having struck the sonorous block with a small hammer, I inquired what they heard, and their answer, *Ente betidrob e'nahâs*, 'You are striking brass,' convinced me that the sound was the same that deceived the Romans, and led Strabo to observe that it appeared to him as the effect of a slight *blow*." (*Wilkinson's Topography of Thebes*, p. 36, *seq.*)—The head of the colossal Memnon in the British Museum has no claim to be considered the vocal Memnon described by Strabo, Tacitus, and Pausanias. The height of the figure to which the head belongs was about 24 feet when entire. There is also an entire colossal Memnon in the British Museum 9 feet 6½ inches high, which is a copy of the great Memnon at Thebes. (*Hamilton's Ægyptiaca.*—*Philological Museum*, No. 4, art. *Memnon.*—*Encycl. Us. Knowl.*, vol. 15, p. 88, *seqq.*)

Memphis, a famous city of Egypt, on the left side of the Nile. Concerning the epoch of its foundation and its precise situation, writers are not agreed. With regard to its position, it would seem, from a review of all the authorities which bear upon the subject, that Memphis stood about 15 miles south of the Apex of the Delta: this, at least, is D'Anville's opinion. Herodotus (2, 99) assigns the founding of Memphis to Menes, and Diodorus (1, 50) to Uchoreus. From the account given by the former of these writers, it would seem that the Nile originally ran nearer the Libyan mountains, and that Menes, having erected a large dam about a hundred stadia south of the spot where Memphis afterward stood, caused the river to pursue a more easterly course. After he had thus diverted the current of the stream, he built Memphis within the ancient bed of the Nile. The great embankment was always an object of attention, and Herodotus states that under the Persian dominion it was annually repaired; for if the river had at any time broken through the bank, the whole city would have been inundated. In Memphis the same Menes erected a magnificent temple to Vulcan or Phtha. (*Herod.*, *l. c.*) What Herodotus partly saw and partly learned from the lips of the priests relative to this city, Diodorus confirms (1, 50). He, too, speaks of the large embankment, of a vast and deep excavation which received the water of the river, and which, encircling the city, excep in the quarter where the mound was constructed, rendered it secure against any hostile attack. He differs from Herodotus, however, in making, as has already been remarked, Uchoreus to have been its founder. On this point, indeed, there appears to have been a great diversity of opinion among the ancient writers, for we find the building of Memphis assigned also to Epaphus (*Schol.*, *in Stat.*, *Theb.*, 4, 737) and to Apis. (*Syncellus*, p. 149.—Compare *Wesseling*, *ad Diod. Sic.*, *l. c.*) It is more than probable, that the Egyptian priests themselves were possessed of no definite information on this head, and that Memphis was the capital of Lower Egypt, as Thebes was of Upper Egypt, at a very early period, when the land was under the sway of many contemporaneous monarchs. When, however, the whole country was united under one king, the royal residence would seem to have been transferred to Memphis, in order to enjoy, probably, the cool breezes from the sea, and Thebes would then appear to have declined in importance. The circuit of Memphis is given by Diodorus at 150 stadia, from which it would seem that it was still larger in compass than the city of Thebes. Memphis is supposed to have suffered much in the invasion of Cambyses. It was adorned and beautified, however, under the Ptolemies; and, about the time of our Saviour, was the second city of Egypt, Alexandrea being the capital: but its decay had already begun. Strabo, who visited it about this time, describes the temple of Vulcan, another of Venus, and a third of Osiris, where the Apis, a sacred bull, was worshipped (*vid.* Apis); and also a Serapeum and a large circus. But many of its palaces were in ruins; an immense colossus, formed of a single stone, lay in front of the circus; and among a number of sphinxes near the Serapeum, some were covered with sand to the middle of the body, and others were so nearly buried as to leave only their heads visible—melancholy and certain presages of its future fate. In the seventh century the Saracen or Arabian conquest of Egypt occurred. Memphis was not indeed destroyed by the victors, yet it had to supply abundant materials for the new capital of *Cairo*, as a view of this latter place even at the present day conclusively proves. From this period Memphis fell gradually to ruin; and though Benjamin of Tudela, in the twelfth century, found it still in part standing, yet the process of dilapidation was actively carried on, and most of the former inhabitants had taken up their residence in the new capital of Cairo. This latter city he calls "New Misraim," and Memphis "Old Misraim" (c. 21). The first modern traveller who seems to have discovered the true site of Memphis is Fourmont (*Description des ruines d'Heliopolis et de Memphis*, *Paris*, 1755, 8vo). The whole subject is now clearly elucidated by the researches of the French in Egypt. The ruins of the ancient city extend, on the western side of the Nile, for more than one geographical mile in a southern direction from *Old Cairo*. In the vicinity of Saccara is to be seen the spot where once stood the temple of Vulcan. The village which occupies a part of the site of Memphis is called by Fourmont *Menuf*, while more modern authorities name it *Myt-Rahyneh*. Both are, in fact, right: along the side of Memphis many villages rise, but the largest masses of ruins show themselves principally at *Myt-Rahyneh*, on the southern side of the city.—The following description of Memphis, as it appeared in the twelfth century, is from an Oriental writer. (*Abdollatif's Abridgment of Edrisi*, translated by *De Sacy.*—*Encyclopædia Metropolitana*, art. *Egypt.*) "Among the monuments of the power and genius of the ancients are the remains still extant in old Misr or Memphis. That city, a little above Fostat, in the province of Djizeh, was inhabited by the Pharaohs, and is the ancient capital of the kingdom of Egypt. Such it continued to be until ruined by Bokhtnasr (Nebuchadnezzar); but many years afterward, when Alexander had built Iskanderiyeh (Alexandrea), this latter place was made the metropolis of Egypt, and retained that pre-eminence till the Moslems conquered the country under Amru-ebn-el-Aasi, who transferred the seat of government to Fostat. At last El Moezz came from the west and built El Cahirah (Cairo), which has ever since been the royal place of residence.—But let us return to the description of Menuf, also called old Misr. Notwithstanding the vast extent of this city, the remote period at which it was built, the change of dynasties to which it has been subjected, the attempts made by various nations to destroy even the vestiges, and to obliterate every trace of it, by removing the stones and materials of which it was formed—ruining its houses and defacing its sculptures—notwithstanding all this, combined with what more than four thou-

sand years must have done towards its destruction, there are yet found in it works so wonderful that they confound even a reflecting mind, and are such as the most eloquent would not be able to describe. The more you consider them, the more does your astonishment increase; and the more you look at them, the more pleasure you experience. Every idea which they suggest immediately gives birth to some other still more novel and unexpected; and as soon as you imagine that you have traced out their full scope, you discover that there is something still greater behind." Among the works here alluded to, he specifies a monolithic temple similar to the one mentioned by Herodotus, adorned with curious sculptures. He next expatiates upon the idols found among the ruins, not less remarkable for the beauty of their forms, the exactness of their proportions, and perfect resemblance to nature, than for their truly astonishing dimensions. We measured one of them, he says, which, without including the pedestal, was 45 feet in length, 15 feet from side to side, and from back to front in the same proportion. It was of one block of red granite, covered with a coating of red varnish, the antiquity of which seemed only to increase its lustre. The ruins of Memphis, in his time, extended to the distance of half a day's journey in every direction. But so rapidly has the work of destruction proceeded since the twelfth century, that few points have been more debated by modern travellers than the site of this celebrated metropolis. The investigations of the French, as has already been remarked, appear to have decided the question. "At *Myt-Rahyneh* (Metrahainé), one league from Saccara, we found," says General Dugna, "so many blocks of granite covered with hieroglyphics and sculptures around and within an esplanade three leagues in circumference, enclosed by heaps of rubbish, that we were convinced these must be the ruins of Memphis. The sight of some fragments of one of those colossusses, which Herodotus says were erected by Sesostris at the entrance of the temple of Vulcan, would, indeed, have been sufficient to dispel our doubts had any remained. The wrist of this colossus shows that it must have been 45 feet high." (*Russell's Egypt*, p. 216, *seqq.*)—Memphis is thought by many to have been the Noph of Scripture. (*Isaiah*, 19, 13.—*Jer.*, 2, 16.—*Ezek.*, 30, 13-16.)

Menander (Μένανδρος), I. a celebrated comic poet of Athens, born B.C. 342. According to Suidas, he was the son of Diopithes and Hegistraté, was cross-eyed, and yet clear-headed enough (στραβὸς τὰς ὄψεις ὀξὺς δὲ τὸν νοῦν). His father was at this time commander of the forces stationed by the Athenians at the Hellespont, and must therefore have been a man of some consequence. Alexis, the comic poet, was his uncle and instructer in the drama. (*Proleg.*, *Aristoph.*, p. 30.) Theophrastus was his tutor in philosophy and literature, and he may have derived from the latter the knowledge of character for which he was so eminent. (*Diog. Laert.*, 5, 36.) The merit of his pieces obtained for him the title of Chief of the New Comedy. His compositions were remarkable for their elegance, refined wit, and knowledge of human nature. In his 21st year he brought out the Ὀργή, his first drama. (*Proleg.*, *Aristoph.*, p. xxx.) He lived 29 years more, dying B.C. 292, after having composed 105 plays, according to some authorities (*Apollod.*, *ap. Aul. Gell.*, 17, 4), and according to others 108. (*Suidas.*—γέγραφε κωμῳδίας ρή.) He gained the prize, however, only eight times, notwithstanding the number of his productions, and although he was the most admired writer of his time. One hundred and fifteen titles of comedies ascribed to him have come down to us; but it is clear, of course, that all these are not correctly attributed to him. (*Fabric.*, *Biblioth. Gr.*, vol. 2, p. 460, 468, *ed. Harles.*) Menander is said to have been drowned while bathing in the harbour of Piræus, and a line in the Ibis of Ovid is supposed by some to allude to this: "*Comicus ut mediis periit dum nabat in undis.*" (*Ib.*, 591.) According to another account, he drowned himself because his rival Philemon obtained the prize in a dramatic contest.—All antiquity agrees in praise of Menander. We learn from Ovid that all his plots turned on love, and that in his time the plays of Menander were common children's books. (*Ovid*, *Trist.*, 2, 370.) Julius Cæsar called Terence a "*dimidiatus Menander*," or "halved Menander," having reference to his professed imitation of the Athenian dramatist. Terence, indeed, was but a translator of his dramas. Plutarch preferred Menander to Aristophanes, and Dio Chrysostom ranked him above all the writers of the Old Comedy. Quintilian (10, 1, 69) gives him unqualified praise as a delineator of manners. From these notices, from the plays of Terence, and from an awkward compliment passed upon him by Aristophanes the grammarian, we may infer that Menander was an admirable painter of real life. He was a man, however, of licentious principles; and his effeminate and immoral habits, and that carelessness in his verses which subjected him to the charge of plagiarism, or, at least, of copying, all point to the man of fashion rather than the imaginative poet. It has been observed that there is very little of the humorous in the fragments of Menander which remain; but we cannot judge of a play by fragments. Sheridan's plays, if reduced to the same state, would be open to a similar charge, although he is perhaps the most witty writer of any age or country. The essential aim of the comedy of manners is to excite interest and smiles, not laughter. The plays of Menander were probably very simple in dramatic action. Terence did not keep to this simplicity, but, as he tells us himself, added to the main plot some subordinate one taken from a different piece of Menander; thus making, as he says, one piece out of two. Between the time of Aristophanes and that of Menander, a great change must have taken place in the Athenian character, which, in all probability, was mainly brought about by the change in the political condition of the Athenian state. The spirit of the people had declined from the noble patriotism which characterized the plays of Aristophanes at a time when Athens was struggling for supremacy in Greece; and, in the time of Menander, Macedonian influence had nearly extinguished the spirit that once animated the conquerors of Marathon and Platæa. Manners probably had not changed for the better in Athens; though the obscenity and ribaldry of Aristophanes would no longer have been tolerated. The transition from coarseness of expression to a decent propriety of language marks the history of literature in every country. Thus the personal satire and the coarseness, which characterized the old comedy, were no longer adapted to the age and circumstances in which Menander lived, and there remained nothing for him to attempt as a dramatist but the new species of comedy, in which, by the unanimous judgment of all antiquity, he attained to the highest excellence.—The fragments of Menander are principally preserved in Athenæus, Stobæus, and the Greek lexicographers and grammarians. They were published along with those of Philemon by Le Clerc (Clericus), in 1709, 8vo. This edition, executed with very little care, gave occasion to a very disgraceful literary warfare, in which Bentley, Burmann, Gronovius, De Pauw, and D'Orville took an active part. (*Fabric.*, *Bibl. Gr.*, vol. 2, p. 457, *ed. Harles.*) The best edition is that of Meineke, *Berol.*, 1823, 8vo.—It seems possible that some of the plays of Menander may yet exist; at least there is evidence to the fact of some of the plays having been in existence in the seventeenth century. (*Encyclop. Us. Knowl.*, vol. 15, p. 92.—*Theatre of the Greeks*, 4th ed., p. 122.)—II. A native of Laodicea, who lived

about 270 B.C. He was the author of a treatise Περὶ Ἐπιδεικτικῶν, "*Concerning discourses delivered for mere display*."—III. Surnamed "Protector," a Greek writer, who lived at Constantinople during the latter half of the sixth century. He was one of the emperor's body-guard, whence he derived the name of "Protector." (*Cod. Theodos.*, 6, 24.) He wrote a history of the Eastern empire, from A.D. 559 to A.D. 582, in eight books, of which considerable extracts have been preserved in the "*Eclogæ Legationum*," attributed to Constantine Porphyrogenitus. The best edition of Menander is by Bekker and Niebuhr, *Bonn.*, 1830, together with the fragments of Dexippus, Eunapius, Patricius, &c. (*Encycl. Us. Knowl.*, vol. 15, p. 92.)

Menapii, I. a powerful tribe of Belgic Gaul, occupying originally all the country between the Rhenus and Mosa (*Rhine* and *Meuse*) as far nearly as the territory of *Julich*. In Cæsar's time they had even possessions on the eastern side of the Rhine, until driven thence by the German tribes. (*Cæs.*, *B. G.*, 4, 4.) At a later period they removed from the banks of the Rhine, when the Ubii and Sigambri, from Germany, established themselves on the western bank of the river. From a passage in Tacitus (*Hist.*, 4, 28), it appears that the territory of this tribe was subsequently to be found along the lower *Meuse*. They had a fortress on this last-mentioned stream, whose name of Castellum still subsists in *Kessel*. In Cæsar's days the Menapii had no city, but lived after the German fashion, in the woods and among the fens. (*Mannert*, *Geogr.*, vol. 2, pt. 1, p. 201.)—II. A Gallic tribe who migrated into Hibernia (*Ireland*), and settled in part of the modern province of *Leinster*. (*Mannert*, *Geogr.*, vol. 2, pt. 2, p. 218.)

Menas, a freedman of Pompey the Great, noted for frequently changing sides in the war between Sextus Pompeius and the triumvirs. He first deserted the party of Sextus, under whom he held an important naval command, and went over to Augustus: then he returned to his former side; and again abandoned it and joined the forces of the enemy. (Compare *Appian*, *B. C.*, 5, 78, *seqq.*) The historian just quoted applies to him the very appropriate title of παλιμπροδότης. Horace has been thought to allude to him in his 4th Epode; but this opinion, though countenanced by the earlier commentators, has been rejected by more recent scholars. (*Döring*, *ad Horat.*, *Epod.*, 4, *Arg.*)

Mendes, a city of Egypt, in the Delta Parvum, northeast of Sebennytus, and near the coast. It was the chief city of, and gave name to, the Mendesian nome. From it also the Mendesian mouth of the Nile (Ostium Mendesium), now the canal of *Achmun*, derived its appellation. The goat was here an object of adoration, and Herodotus states (2, 46) that both this animal and the god Pan were called in the Egyptian language *Mendes*. Pan was worshipped at this place with the visage and feet of a goat; though what the Greek writers here call Pan answers more correctly to the deity Priapus, or the generative attribute considered abstractedly. At Mendes, female goats were also held sacred. The fable of Jupiter having been suckled by a goat probably arose from some emblematic composition, the true explanation of which was known only to the initiated.—The city of Mendes gradually disappeared from history, and in its immediate vicinity rose the city of Thmuis, where the goat was still worshipped as at Mendes.—Jablonski (*Panth. Ægypt.*, 1, 2, 7) makes *Mendes* signify "*fertile*" or "*prolific*," and regards it as expressive of the fertilizing and productive energies of nature, especially of the sun. In like manner, we find it stated that *Thmuis* in the Egyptian tongue also signified "*a goat*." (*Hieron.*, *ad Jovin.*, 2, 6.) Lacroze, on the contrary, makes *Thmuis* equivalent to "the city of Lions." Jablonski (*Voc.*, p. 89, *seqq.*) inclines to the former of these explanations; while Champollion, on his side, seeks to overthrow both, by giving Thmuis the meaning of "island." (*L'Egypte sous les Pharaons*, vol. 2, p. 119.—Compare *Creuzer*, *Symbolik*, vol. 1, p. 476.—*Knight*, *Inquiry into the Symb. Lang.*, &c., § 191.—*Class. Journ.*, vol. 26, p. 265.)—The ruins of Mendes are in the neighbourhood of the modern town of *Achmun*. (*Mannert*, *Geogr.*, vol. 10, pt. 1, p. 579.)

Menecles, a native of Barce in Cyrenaïca, who wrote an historical work on the Athenians. Harpocration and the scholiast on Aristophanes are in doubt whether to assign this production to Menecles, or to a certain Callistratus. The scholiast on Pindar (*Pyth.*, 4, 10) has preserved a fragment from a work of Menecles, which relates to Battus, the founder of Cyrene. It is supposed to be taken from the Λιβυκά of this writer. (*Schöll*, *Hist. Lit. Gr.*, vol. 3, p. 225.)

Menecrates, I. a native of Elæa, in Æolis, contemporary with Hecatæus. Strabo cites his work "*On the origin of cities*" (περὶ κτίσεων), and his "*Description of the Hellespont*" (Ἑλλησποντιακὴ περίοδος).—II. Tiberius Claudius, a physician in the reign of Tiberius, and a resident at Rome. Galen makes mention of him, and speaks also of several of his preparations. He was the inventor of the diachylon, a species of plaster much used even in modern times (*Galen*, *de Compos. Medic.*, 5, p. 228), and also of a preparation called ἐκδόριος, composed of escharotic substances. (*Id. ib.*) An inscription given by Montfaucon informs us that he was imperial physician, and that he composed 155 works. (*Montfaucon*, *suppl.*, vol. 3, pt. 4.—*Sprengel*, *Hist. Med.*, vol. 2, p. 50, *seq.*)—III. A physician, a native of Syracuse, who became extremely vain in consequence of his success in curing epilepsies. He assumed, in consequence, the appellation of Jupiter, as the dispenser of life unto others, while he gave the names of other deities to the individuals whom he had cured, and always had some of them following him as minor gods throughout the cities of Greece. He is said to have stipulated for this service on their part before he undertook to cure them. In a letter which he wrote to Philip of Macedon, he employed the following language: "*Menecrates, Jupiter* (ὁ Ζεύς) *to Philip, the king of the Macedonians, success*" (εὖ πράττειν). The reply of the Macedonian monarch was characteristic: "*Philip to Menecrates, a sound mind* (ὑγιαίνειν)*: I advise thee to betake thyself to Anticyra*."—The same king played off, on one occasion, a good practical joke on this crazy disciple of Æsculapius. Having invited him to a splendid banquet, he seated him apart from the other guests, and placed before him a censer containing frankincense. The fumes of this were his only portion of the feast, while the rest of the company banqueted on more substantial food. Menecrates at first was delighted at the compliment; but the cravings of hunger soon convinced him that he was still a mortal, and he abruptly left the apartment, complaining of having been insulted by the king. (*Athenæus*, 7, p. 289.—*Ælian*, *V. H.*, 12, 51.) Plutarch makes Menecrates to have written the letter in question to Agesilaus, king of Sparta (*Apophth. Reg. et Duc.*), but incorrectly according to Perizonius. (*Perizon.*, *ad Æl.*, *l. c.*)

Menedemus, I. a Greek philosopher, a native of Eretria, who flourished towards the close of the fourth century before Christ. Though nobly descended, he was obliged, through poverty, to submit to a mechanical employment, either as a tent-maker or mason. He formed an early acquaintance with Asclepiades, who was a fellow-labourer with him in the same occupation. Having resolved to devote themselves to philosophy, they abandoned their mean employment and went to Athens, where Plato presided in the Academy. It was soon observed that these strangers had no visi-

his means of subsistence, and, according to a law of Solon's, they were cited before the court of Areopagus, to give an account of the manner in which they were supported. The master of one of the public prisons was, at their request, sent for, and attested, that every night these two youths went among the criminals, and, by grinding with them, earned two drachmas, which enabled them to spend the day in the study of philosophy. The magistrates, struck with admiration at such an extraordinary proof of an indefatigable thirst after knowledge, dismissed them with high applause, and presented them with two hundred drachmas. (*Athenæus*, 4, p. 168.) They met with several other friends, who liberally supplied them with whatever was necessary to enable them to prosecute their studies. By the advice of his friend, and probably in his society, Menedemus went from Athens to Megara, to attend upon the instructions of Stilpo. He expressed his approbation of the manner in which this philosopher taught, by giving him the appellation of "the Liberal." He next visited Elis, where he became a disciple of Phædo, and afterward his successor. Transferring the Eliac school from Elis to his native city, he gave it the name of Eretrian. In his school he neglected those forms which were commonly observed in places of this kind; his hearers were not, as usual, placed on circular benches around him; but every one attended him in whatever posture he pleased, standing, walking, or sitting. At first Menedemus was received by the Eretrians with contempt, and, on account of the vehemence with which he disputed, he was often branded with the appellation of cur and madman. But afterward he rose into high esteem, and was intrusted with a public office, to which was affixed an annual stipend of 200 talents. He discharged the trust with fidelity and reputation, but would only accept a fourth part of the salary. He was afterward sent as ambassador to Ptolemy, Lysander, and Demetrius, and did his countrymen several important services. Antigonus entertained a personal respect for him, and professed himself one of his disciples. His intimacy with this prince made the Eretrians suspect him of a design to betray their city to Antigonus. To save himself, he fled to Antigonus, and soon after died, in the 84th year of his age. It is thought he precipitated his death by abstaining from food, being oppressed with grief at the ingratitude of his countrymen, and on being unable to persuade Antigonus to restore the lost liberties of his country. (*Diog. Laert.*, 2, § 125, *seqq.*—*Enfield's History of Philosophy*, vol. 1, p. 204, *seqq.*)—II. A native of Lampsacus, in whom the spirit of the Cynic sect degenerated into downright madness. Dressed in a black cloak, with an Arcadian cap upon his head, on which were drawn the figures of the twelve signs of the zodiac, with tragic buskins on his legs, with a long beard, and with an ashen staff in his hand, he went about like a maniac, saying that he was a spirit, returned from the lower world to admonish the living. He lived in the reign of Antigonus, king of Macedon. (*Diog. Laert.*, 6, § 102.—*Suid.*, *s. v.* φαός.—*Enfield's History of Philosophy*, vol. 1, p. 314.)

Menelāi Portus (Μενελάιος λιμήν, *Herod.*, 4, 169), a harbour on the Mediterranean coast of Africa, in Cyrenaïca, and between the city of Cyrene and Egypt. It was fabled to have derived its name from Menelaus, who, on fleeing from Egypt, landed upon this coast. (*Strab.*, 1195.—*Scylax*, p. 45.—*Corn. Nep.*, *Vit. Ages.*, 17.—*Mannert*, *Geogr.*, vol. 10, pt. 2, p. 86.)

Menelaïum (or Menelai Mons), a range of hills on the left bank of the Eurotas, stretching to the southeast of the city, and rising abruptly from the river. Polybius (5, 22) says these hills were remarkably high (διαφερόντως ὑψηλούς), but modern travellers assure us that this is not the case, and that they are mere hillocks when compared to Taygetus (*Dodwell*, vol. 2, p. 409.—*Gell*, *Itin. of the Morea*, p. 222), so that perhaps we should read, in the text of Polybius, οὐ διαφερόντως ὑψηλούς. (*Cramer's Anc. Greece*, vol. 3, p. 210.)

Menelāus, king of Sparta, and brother of Agamemnon. He was the son of Plisthenes; but his father dying young, and his mother Aërope having been taken in marriage by Atreus, her father-in-law, both Menelaus and Agamemnon received the common name of Atridæ, as if they had been the sons of Atreus. After the murder of Atreus, Thyestes his brother ascended the throne, and compelled Menelaus and Agamemnon to flee from Argolis. They found an asylum, first with Polyphides, king of Sicyon, and then with Œneus, king of Calydon. From the latter court they proceeded to Sparta, where Menelaus became the successful candidate for the hand of Helen (*Vid.* Helena); and, at the death of his father-in-law, succeeded to the vacant throne. His conjugal felicity, however, was not destined to be of long continuance. Paris, the son of Priam, king of Troy, came on a visit to Sparta, accompanied by Æneas. Here he was hospitably entertained by Menelaus. The Trojan prince, at the banquet, bestowed gifts on his fair hostess Helen, and shortly after Menelaus sailed to Crete, directing his queen to entertain the guests as long as they stayed. Venus, however, inspired Paris and Helen with mutual love, and, filling a vessel with the property of Menelaus, they fled from Sparta during his absence. A tempest sent by Juno drove them to Sidon, which city Paris took and plundered, and, sailing thence to Ilium, he there celebrated his union with Helen. Menelaus, being informed by Iris of what had occurred, returned home and consulted with his brother Agamemnon, king of Mycenæ, about an expedition to Ilium; he then repaired to Nestor at Pylos, and, going through Greece, they assembled the chieftains for the war, all of them having been bound, as is said, by an oath to lend such aid whenever it might be demanded of them.—After the destruction of Troy (*vid.* Troja) and the recovery of Helen (*vid.* Helena and Deïphobus), Menelaus, who had commanded the Spartan forces in that memorable war, kept company with Nestor, on his return to Greece, until they reached the promontory of Sunium in Attica. Apollo here slew Phrontis, the pilot of Menelaus' ship, and the latter was obliged to stay and bury him. Having performed the funeral rites, he again put to sea; but, as he approached Cape Malea, Jupiter sent forth a storm, which drove some of his vessels to Crete, where they went to pieces against the rocks. Five, on board of one of which was Menelaus himself, were carried by the wind and waves to Egypt. (*Od.*, 3, 276, *seqq.*) During the eight years of his absence, Menelaus visited all the adjacent coasts, Cyprus, Phœnicia, Egypt, the Ethiopians, Sidonians, and Erembians, and also Libya (*Od.*, 4, 81, *seqq.*), where the lambs are born horned, and the sheep yean three times a year, and milk, cheese, and flesh are in the utmost abundance, for king and shepherd alike. In these various countries he collected much wealth; but, leaving Egypt on his voyage homeward, he neglected offering sacrifices to the gods, and was, in consequence, detained by want of wind at the isle of Pharos. They were here twenty days, and their stock of provisions were nearly exhausted, when Menelaus was informed of what he ought to do by Proteus, whom he had caught for that purpose by the advice of the sea-nymph Idothea. Having offered due sacrifices to the immortal gods, a favourable wind was sent, which speedily carried him homeward; and he arrived in his native country on the very day that Orestes was giving the funeral-feast for his mother and Ægisthus, whom he had slain. (*Od.*, 4, 351, *seqq.*) Such is the narrative of Homer. Helena, according to this same poet, was the companion of all the wanderings of

Menelaus; but the Egyptian priests pretended that Paris was driven by adverse winds to Egypt, where Proteus, who was then king, learning the truth, kept Helena and dismissed Paris; that the Greeks would not believe the Trojans, that she was not in their city, till they had taken it; and that then Menelaus sailed to Egypt, where his wife was restored to him. (*Herod.*, 2, 113, *seqq.*—*Vid.* Helena.—*Keightley's Mythology*, p. 492, *seqq.*)—As regards the reconciliation of Menelaus and Helen, Virgil follows the account which makes the latter to have ingratiated herself into the favour of her first husband by betraying Deïphobus into his hands on the night when Troy was taken. (*Æn.*, 6, 494, *seqq.*—Compare *Quint. Cal.*, 13, 354, *seqq.*—*Dict. Cret.*, 5, 116.)

Menenius, I. Agrippa, a celebrated Roman, who obtained the consulship B.C. 501, and who afterward prevailed upon the people, when they had seceded to the Mons Sacer, to return to the city. He related on this occasion the well-known fable of the stomach and the limbs. (*Liv.*, 2, 16.—*Id.*, 2, 32.)—II. Titus, son of the preceding, was chosen consul with C. Horatius, B.C. 475, when he was defeated by the Tusci, and being called to an account by the tribunes for this failure, was sentenced to pay a heavy fine. He died of grief soon after. (*Liv.*, 51, *seqq.*)

Menes, the first king mentioned as having reigned over Egypt, and who is supposed to have lived above 2000 B.C., about the time fixed by biblical chronologists for the foundation of the kingdom of Assyria by Nimrod, and corresponding also with the era of the Chinese emperor Yao, with whom the historical period of China begins. All inquiries concerning the history of nations previous to this epoch are mere speculations unsupported by evidence. The records of the Egyptian priests, as handed down to us by Herodotus, Manetho, Eratosthenes, and others, place the era of Menes several thousand years farther back, reckoning a great number of kings and dynasties after him, with remarks on the gigantic stature of some of the kings, and on their wonderful exploits, and other characteristics of mystical and confused tradition. (Consult *Eusebius, Chron. Canon., ed. Maii et Zohrab., Mediol.*, 1818.) It has been conjectured that several of Manetho's dynasties were not successive, but contemporaneous, reigning over various parts of the country. From the time of Menes, however, something like a chronological series has been made out by Champollion, Wilkinson, and other Egyptian chronologists, partly from the list of Manetho, and partly from the Phonetic inscriptions on the monuments of the country.—Menes, it is said by some (*Herod.*, 2, 99), built the city of Memphis, and, in the prosecution of his work, stopped the course of the Nile near it, by constructing a causeway several miles broad, and caused it to run through the mountains. (*Vid.* Nilus.) Diodorus Siculus, however (1, 50), assigns the foundation of Memphis to Uchoreus. Bishop Clayton contends that Menes was not the first king of Egypt, but that he only transferred the seat of empire from Thebes to Memphis. (*Vid.* remarks under the article Memphis.) Zoega finds an analogy between the names *Menes* and *Mnevis*; to which may be added those of the Indian *Menu* and the Cretan *Minos*, to say nothing of the German *Mannus*. (*Zoega, de Obelisc.*, p. 11.)

Menesthĕi Portus, a harbour not far from Gades, on the coast of Spain, in the territory of Bætica. An oracle of Menestheus was said to have been in or near the place. The modern *Puerto de Santa Maria* is thought to correspond to the ancient spot. (*Ukert, Geogr.*, vol. 2, p. 342.)

Menestheus or Mnestheus, a son of Peteus, and great-grandson of Erechtheus, who so insinuated himself into the favour of the people of Athens, that, during the long absence of Theseus, who was engaged in performing his various adventures, he was elected king. The lawful monarch, at his return home, was expelled, and Menestheus established his usurpation by his popular manners and great moderation. As he had been one of Helen's suitors, he went to the Trojan war at the head of the people of Athens, and died on his return in the island of Melos. He was succeeded by Demophoön, the son of Theseus. (*Plut.*, *Vit. Thes.*)

Meninx, or Lotophagitis Insula, an island off the coast of Africa, in the vicinity of the Syrtis Minor, and forming part of its southern side. Its name of *Lotophagitis* (Λωτοφαγῖτις) or *Lotophagorum insula* (Λωτοφάγων νῆσος) was given it by the Greeks, from the belief that in this quarter was to be placed Homer's land of the Lotophagi; and, in fact, both the island itself, and also the adjacent country along the coast of the Syrtis, produced abundance of this sweet and tempting fruit. (*Herod.*, 2, 92.—*Id.*, 4, 177.—*Polyb.*, 12, 2.—*Eustath. ad Hom.*, *Od.*, 10, 84, p. 1616.) In our editions of Scylax, the island is called Brachion (Βραχείων), a manifest interpolation, which has found its way into the text from the note or gloss of some individual, who wished to convey the information that there were many shallows in the neighbourhood. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 144.)—The island fell into the hands of the Romans during the first Punic war, and then, for the first time, we learn that the true name, and the one used among the natives themselves, was Meninx (Μῆνιγξ.—*Polyb.*, 1, 39.—Compare *Dionys. Perieg.*, v. 480). From this time forward, Meninx remained the more usual appellation among the geographical writers.—Strabo (834) informs us that the chief city bore the same name with the island. Pliny (5, 4) speaks of the city of Meninx towards Africa, and of another named Thoar. Ptolemy likewise mentions two cities, Meninx and Gerra, the former of which he places to the northeast, and the latter to the southwest. It is more than probable, that the chief city of the island was not called Meninx, but only received this name from those who traded thither, and that the true appellation was Girba, which was given at a later period to the whole island. (*Aurel. Vict.*, *Epit.*, c. 31. "*Creati in insula Meninge, qua nunc Girba dicitur.*") The Arabs still give it the name of *Gerbo* or *Zerbi*.—Meninx was famed for its purple dye, obtained from the shellfish along its shores, and Pliny ranks it next in value to the Tyrian.

Menippus, a cynic philosopher, born at Sinope in Asia Minor, but whose family were originally from Gadara, in Palestine. According to an authority cited by Diogenes Laertius, he was at first a slave, but afterward obtained his freedom by purchase, and eventually succeeded, by dint of money, in obtaining citizenship at Thebes. Here he pursued the employment of a money-lender or usurer, and obtained from this circumstance the appellation of Ἡμεροδανειστής ("*one who lends money at daily interest*"). Having been defrauded, and having lost, in consequence, all his property, he hung himself in despair. Menippus was the author of several works, and his satiric style was imitated by Varro. (*Vid.* remarks on the Menippean Satire, under the article Varro.) Among other productions, he wrote a piece entitled Διογένους πρᾶσις, "*The Sale of Diogenes*," and another called Νεκυία, "*Necromancy*." It is thought by some, that this latter performance suggested to some imitator of Lucian the idea of composing the "*Menippus, or Oracle of the Dead*," which is found among the works of the native of Samosata. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 363.)

Mennis, a city of Assyria, in the district of Adiabene, to the south of Arbela. The adjacent country abounded with bitumen. Mannert supposes it to have been near the modern *Dus-Churmalu*. (*Mannert, Geogr.*, vol. 5, p. 458.) Curtius calls it Memnium (5, 1).

Menodŏtus, a physician of the empiric school, born

at Nicomedia. He was a disciple of Antiochus of Laodicea in Lycia, and lived during the reigns of Trajan and Hadrian. Sextus Empiricus ranks him among the Sceptics. (*Pyrrhon. hypotyp.*, 1, 222, p. 57.) He banished analogy from the Empiric system, and substituted what was called epilogism. The hatred which he bore towards the dogmatists was so great, that he never designated them by any other but the most derisory epithets, such as τριβωνικοί, "*old-routine-men*;" δριμυλέοντες, "*furious lions*;" δριμυμύρους, "*contemptible fools*," &c. (*Galen, de subfig. empir.*, c. 9, p. 65.—*Sprengel, Hist. Med.*, vol. 1, p. 494.)

Menœceus (three syllables), the father of Jocasta.

Menœtes, I. the pilot of the ship Gyas, at the naval games exhibited by Æneas at the anniversary of his father's death. He was thrown into the sea by his commander for having so unskilfully steered his vessel as to prevent his obtaining the prize in the contest. He saved himself by swimming to a rock. (*Virg.*, *Æn.*, 5, 161.)—II. An Arcadian, killed by Turnus in the war of Æneas. (*Id.*, 12, 517.)

Menœtiădes. *Vid.* Menœtius.

Menœtius, a son of Actor and Ægina after her amour with Jupiter. He left his mother and went to Opus, where he had, by Sthenele, Patroclus, often called from him *Menœtiades*. Menœtius was one of the Argonauts. (*Apollod.*, 3, 14.—*Hom.*, *Il.*, 1, 307.—*Hygin.*, *fab.*, 97.)

Menon, a Thessalian commander in the expedition of Cyrus the Younger against his brother Artaxerxes. He commanded the left wing in the battle of Cunaxa. He was entrapped along with the other generals after the battle by Tissaphernes, but was not put to death with them. Xenophon states that he lived an entire year after having had some personal punishment inflicted, and then met with an end of his existence. (*Anab.*, 2, 6, 29.) Diodorus states that he was not punished with the other generals, because it was thought that he was inclined to betray the Greeks, and he was therefore allowed to escape unhurt. (*Diod. Sic.*, 14, 27.) Marcellinus, in his life of Thucydides, accuses Xenophon of calumniating Menon, on account of his enmity towards Plato, who was a friend of Menon. (*Vit. Thucyd.*, p. 14, *ed. Bip.*—*Schneider, ad Xen.*, *Anab.*, *loc. cit.*)

Mentor, I. one of the most faithful friends of Ulysses, and the person to whom, before his departure for Troy, he consigned the charge of his domestic affairs. Minerva assumed his form and voice in her exhortation to Telemachus, not to degenerate from the valour and wisdom of his sire. (*Od.*, 2, 268.) The goddess, under the same form, accompanied him to Pylos. (*Od.*, 3, 21, *seqq.*)—II. A very eminent engraver on silver, whose country is uncertain. He flourished before the burning of the temple at Ephesus, in B.C. 356, as several of his productions were consumed in this conflagration. (*Plin.*, 32, 12, 55.—*Martial, Ep.*, 3, 41.—*Sillig, Dict. Art.*, *s. v.*)

Mera or Mæra, a dog of Icarius, who by his cries showed Erigone where her murdered father had been thrown. Immediately after this discovery the daughter hung herself in despair, and the dog pined away, and was made a constellation in the heavens, known by the name of Canis. (*Ovid, Met.*, 7, 363.—*Hygin.*, *fab.*, 130.—*Ælian, H. A.*, 7, 28.)

Mercurĭi Promontorĭum, the same with the Hermæum Promontorium. A promontory of Africa, on the coast of Zeugitana, now Cape *Bon*.

Mercurĭus, I. a celebrated god of antiquity, called Hermes (Ἑρμῆς) by the Greeks. Homer and Hesiod, however, style him Hermeias (Ἑρμείας); and wherever the form Ἑρμῆς occurs in these poets, the passage may be regarded as an interpolation. Mercury was the messenger of the gods, and of Jupiter in particular; he was the god of speech, of eloquence; the patron of orators, of merchants, of all dishonest persons, and particularly thieves, of travellers, and of shepherds. He also presided over highways and crossways, and conducted the souls of the dead to the world below. The Greeks ascribed to their Hermes the invention of the lyre, of letters, of commerce, and of gymnastic exercises, and they placed his birth either on Mount Cerycius in Bœotia, or on Mount Cyllene in Arcadia. In the Iliad he is called the son of Jupiter (24, 333), but his mother is unnoticed. In the later legends, however, he is styled the offspring of Jupiter and Maia. His infancy was intrusted to the Seasons or Horæ; but he had hardly been laid in his cradle, when he gave a proof of his skill in abstracting the property of others, by stealing away the oxen of Admetus, which Apollo was tending on the banks of the Amphrysus. He displayed his thievish propensities on other occasions also, by depriving Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of the implements of his art. It was his dexterity that recommended him to the notice of the gods, and that procured for him the office of cup-bearer to Jupiter, in which station he was succeeded by Hebe. Jupiter presented him with a winged cap (*petasus*), winged sandals (*talaria*), and a short sword (*harpe*) bent like a scythe. This last he lent on one occasion to Perseus, to enable him to destroy the Gorgon Medusa. (*Vid.* Perseus and Gorgones.) By means of his cap and sandals he was enabled to go into whatever part of the universe he pleased with the greatest celerity, and, besides, he was permitted to make himself invisible, and to assume whatever shape he pleased. He was the ambassador and plenipotentiary of the gods, and was concerned in all alliances and treaties. He was the confidant of Jupiter also in his erotic relations with the fair ones of earth, and was often set to watch and baffle the jealous schemes of Juno. After inventing the lyre, he gave it to Apollo, and received from him in exchange the "golden three-leafed rod," the giver of wealth and riches. (*Vid.* Caduceus.) In the wars of the giants against the gods, Mercury showed himself brave, spirited, and active.—He delivered Mars from the long confinement which he had suffered from the Aloidæ; he tied Ixion to his wheel in the infernal regions; he destroyed the hundred-eyed Argus; he sold Hercules to Omphale, the queen of Lydia; he conducted Priam to the tent of Achilles, to redeem the body of his son Hector; and he carried the infant Bacchus to the nymphs of Nysa. Mercury had many surnames and epithets. He was called Cyllenius, Caduceator, Argiphontes (or the slayer of Argos), Chthonius (or the god who guides the dead to the world below), Agoneus (or the god who presides over gymnastic exercises), &c. He was father of Autolycus, by Chione; Myrtilius, by Cleobula; Libys, by Libya; Echion and Eurytus, by Antianira; Cephalus, by Creüsa; Prylis, by Issa; Hermaphroditus, by Venus; Eudorus, by Polimela, &c. The Roman merchants yearly celebrated a festival on the the 13th of May, in honour of Mercury, in a temple near the Circus Maximus. A pregnant sow was then sacrificed, and sometimes a calf, and particularly the tongues of animals were offered. After the votaries had sprinkled themselves with lustral water, they offered prayers to the divinity, and entreated him to be favourable to them, and to forgive whatever dishonest means they had employed in the acquisition of gain.—Mercury is usually represented with a *chlamys* or cloak neatly arranged on his person, with his *petasus* or winged cap, and the *talaria* or winged sandals. In his hand he bears his *caduceus* or staff, with two serpents twined about it, and which sometimes has wings at its extremity. The more ancient statues of Mercury were nothing more than wooden posts, with a rude head and a pointed beard carved on them. They were set up on the roads and

footpaths, and in the fields and gardens. The Hermæ were pillars of stone; and the heads of some other deity at times took the place of that of Hermes; such were the Hermathenæ, Hermeracles, and others. The veneration in which these Hermæ were held by the Athenians may be inferred from the odium excited against Alcibiades when suspected of having disfigured these images.—Hermes or Mercury may be regarded as in some degree a personification of the Egyptian priesthood. It is in this sense, therefore, that he was regarded as the confidant of the gods, their messenger, the interpreter of their decrees, the genius who presided over science, the conducter of souls; elevated indeed above the human race, but the minister and the agent of celestial natures. He was designated by the name Thot. According to Jablonski (*Panth. Ægypt.*, 5, 5, 2), the word *Thot*, *Theyt*, *Thayt*, or *Thoyt*, signified in the Egyptian language an assembly, and more particularly one composed of sages and educated persons, the sacerdotal college of a city or temple. Thus the collective priesthood of Egypt, personified and considered as unity, was represented by an imaginary being, to whom was ascribed the invention of language and writing, which he had brought from the skies and imparted to man, as well as the origin of geometry, arithmetic, astronomy, medicine, music, rhythm: the institution of religion, sacred processions, the introduction of gymnastic exercises, and, finally, the less indispensable, though not less valuable, arts of architecture, sculpture, and painting. So many volumes were attributed to him, that no human being could possibly have composed them. (*Fabric.*, *Biblioth. Græc.*, 1, 12, 85–94.) To him was even accorded the honour of discoveries made long subsequent to his appearance on earth. All the successive improvements in astronomy, and, generally speaking, the labours of every age, became his peculiar property, and added to his glory. In this way, the names of individuals were lost in the numerous order of priests, and the merit which each one had acquired by his observations and labours turned to the advantage of the whole sacerdotal association, in being ascribed to its tutelary genius; a genius who, by his double figure, indicated the necessity of a double doctrine, of which the more important part was to be confined exclusively to the priests. An individual of this order, therefore, found his only recompense in the reputation which he obtained for the entire caste. To these leading attributes of Thoth was joined another, that of protector of commerce; and this, in like manner, was intended to express the influence of the priesthood on commercial enterprises. Our limits will not permit any farther development of the various ideas which, besides those already mentioned, were combined in the imaginary character of Hermes: his identity, namely, with Sirius, the star which served as the precursor of the inundation of the Nile, and the terrestrial symbol of which was the gazelle, that flies to the desert on the rising of the stream; his rank in demonology, as the father of spirits and guide of the dead; his quality of incarnate godhead, subject to death; and his cosmogonical alliance with the generative fire, the light, the source of all knowledge, and with water, the principle of all fecundity. It is surprising, however, to observe how strangely the Grecian spirit modified the Egyptian Hermes, to produce the Hermes or Mercury of Hellenic mythology. The Grecian Hermes is quite a different being from the Egyptian. He neither presides over the sciences, over writing, over medicine, nor over astronomy. He has not composed any divine works containing the germs and elements of these several departments of knowledge. The interpreter of the gods in Egypt, he is in Greece only their messenger; and it is by virtue of this latter title that he preserves his wings, which were among the Egyptians merely an astronomical symbol. For the shackles on the feet of Saturn serve to explain the wings of Mercury. Saturn is represented in this state, because it requires thirty years nearly to complete its revolution round the sun; while Mercury has wings, because this planet accomplishes the same revolution in little less than three months. Again, if, in memory of the directions given by the priests of Ammon to the caravans that traversed the desert, the Egyptian Hermes becomes the protector of commerce, the Greeks managed to deprive this peculiar attribute of all its gravity. With them Hermes or Mercury, by a ludicrous analogy, is made the god of fraud and falsehood. Is this a reaction of the Grecian spirit against the pretensions of a sacerdotal order, and one which preserves, at the same time, a reminiscence of what the Egyptian Hermes was?—It is worthy of remark, moreover, how, even when all the sacerdotal attributes of this deity have disappeared from the popular belief, they again appear in the mystic portion of the early Greek religion which the Orphic and Homeric hymns have preserved to us. The Hermes of these hymns has nothing in common with the Hermes of the Iliad, or even of the Odyssey. At one time he recalls to our minds all the peculiar qualities of the Egyptian Hermes, at another the strange legends of the Hindoo avatars. The difference between the sacerdotal and the Greek Hermes becomes very perceptible among the Romans. This people first received the sacerdotal Hermes, whose worship had been brought into Etruria by the Pelasgi previous to the time of Homer; and as the earlier Hermes was represented by a column (*Jablonski*, *Panth. Ægypt.*, 5, 5, 15), he became with them the god Terminus. When, however, the Romans were made acquainted with the twelve great deities of the Athenians, they adopted the Grecian Hermes under the name of Mercury, preserving at the same time the remembrance of their previous traditions. (Compare *Constant, de la Religion*, vol. 2, p. 122, *in notis*, *ibid.*, p. 409.—*Creuzer's Symbolik, par Guigniaut*, vol. 1, pt. 1, p. 453, *id.*, pt. 2, p. 851.)—II. Trismegistus, a celebrated Egyptian priest and philosopher. Manetho distinguishes him from the first Hermes or Thot, and says of him (*ap. Syncell.*, p. 40), that from engraved tables of stone, which had been buried in the earth, he translated the sacred characters written by the first Mercury, and wrote the explanations in books, which were deposited in the Egyptian temples. He calls him the son of Agathodæmon, and adds, that to him are ascribed the restoration of the wisdom taught by the first Mercury, and the revival of geometry, arithmetic, and the arts among the Egyptians. The written monuments of the first Hermes having been lost or neglected in certain civil revolutions or natural calamities, the second Hermes recovered them, and made use of them as means of establishing his authority. (*Herod.*, 2, 82.—*Marsham, Chron.*, p. 241.—*Clem. Alex.*, *Strom.*, 6, p. 242.) By an ingenious interpretation of the symbols inscribed upon the ancient columns, he impressed the sacred sanction of antiquity upon his own institutions; and, to perpetuate their influence upon the minds of the people, he committed the columns, with his own interpretations, to the care of the priesthood. Hence he obtained a high degree of respect among the people, and was long revered as the restorer of learning. From the tables of the first Hermes he is said to have written, as commentaries and explanations, an incredible number of books. It has been asserted that he was the author of more than 20,000 volumes, which treated of universal principles, of the nature and orders of celestial beings, of astrology, medicine, and other topics. For an account of his pretended works, consult the article Trismegistus.

Merĭŏnes, son of Molus, a Cretan prince, and of Melphidis. He had been among the suitors of Helen, and was therefore bound to join in the common cause

against Troy. Meriones assisted Idomeneus in the conduct of the Cretan troops, under the character of charioteer, and not only distinguished himself by his valour, but, at the funeral games in honour of Patroclus, he obtained the prize for archery. (*Il.*, 2, 651; 4, 254; 5, 59, &c.)

MERMNĂDÆ, the name of a dynasty of kings in Lydia, of whom Gyges was the first. The line ended with Crœsus. They claimed descent from Hercules. (*Vid.* Lydia.)

MERŎE, according to the ancient writers, an island and state of Ethiopia. Herodotus only mentions the city of Meroë. All other writers, however, describe Meroë as an island, with a city of the same name. It was situated between the Astaboras and Astapus. "The Astaboras," says Agatharchides, "which flows through Ethiopia, unites its stream with the greater Nile, and thereby forms the island of Meroë by flowing round it. (*Huds.*, *Geogr. Min.*, 1, p. 37.) Strabo is still more precise. "The Nile," says this geographer, "receives two great rivers, which run from the east out of some lakes, and encompass the great island of Meroë. One is called the Astaboras, which flows on the eastern side; the other the Astapus. Seven hundred stadia above the junction of the Nile and the Astaboras is the city of Meroë, bearing the same name as the island." (*Strab.*, 786.) A glance at the map, remarks Heeren (*Ideen*, vol. 4, p. 397; vol. 1, p. 385, *Oxford transl.*), will immediately show where the ancient Meroë may be found. The Astaboras, which flows round it on the eastern side, is the present *Atbar* or *Tacazze;* the Astapus, which bounds it on the left, and runs parallel with the Nile, is the *Bahr el Abiad*, or *White River*. From these and other statements, Heeren comes to the following conclusions: *First:* that the ancient island of Meroë is the present province of *Atbar*, between the river of the same name, or the *Tacazze*, on the right, and the White stream and the Nile on the left. The point where the island begins is at the junction of the *Tacazze* and the Nile; in the south it is enclosed by a branch of the above-mentioned river, the *Waldubba*, and a branch of the Nile, the *Bahad*, whose sources are nearly in the same district, although they flow in different directions. It lies between 13° and 18° N. lat. In recent times a great part is included in the kingdom of *Sennaar*, while the southern part belongs to Abyssinia. — *Secondly:* Meroë was, therefore, an extensive district, surrounded by rivers; whose superficial contents exceeded those of Sicily rather more than one half. It cannot be called an island in the strictest sense of the word, because, although it is very nearly, it is not completely enclosed by rivers; but it was taken for an island of the Nile, because, as Pliny (5, 9) expressly observes, the various rivers which flow round it were all considered as branches of that stream. It becomes, moreover, as we are told by Bruce, a complete island in the rainy season, in consequence of the overflowing of the river.—*Thirdly:* Upon this island stood the city of the same name. It is impossible, from the statements of Herodotus, to determine precisely its site. Fortunately, other writers give us more assistance. According to Eratosthenes (*ap. Strab.*, *l. c.*), it lay 700 stadia (about 80 English miles) above the junction of the *Tacazze* or Astaboras and the Nile. Pliny (6, 29), following the statements of those whom Nero had sent to explore it, reckons 70 *milliaria* (63 English miles); and adds the important fact, that near it, in the river on the right side going up stream, is the small island Tadu, which serves the city as a port. From this it may be concluded with certainty, that the city of Meroë was not on the *Tacazze*, as might otherwise be conjectured from the names of those rivers being so unsettled, but on the proper Nile; and its situation, notwithstanding the little difference between Pliny and Eratosthenes, may be determined with the nicest accuracy by the small island just mentioned, which Bruce has not omitted to note upon his map. The ancient city of Meroë then stood a little below the present *Shendy*, under 17° N. lat., 54° E. long. Bruce saw its ruins from a distance. What Bruce and Burckhardt, however, only saw at a distance and hastily, has now been carefully examined by later travellers, especially Caillaud, and placed before our eyes by their drawings. But, although it is probable that the true site of Meroë has here been indicated, yet it is proper to remark, that antiquaries have differed on the subject: some considering the ruins of Mount Berkel, considerably farther down the river, to point to the spot. (*Edinb. Review*, vol. 41, p. 181.) Mount Berkel is situated in *Dar Sheyga*, near a village called *Merawe*, at about 18° 31′ N. lat., and the ruins are nearly of equal extent with those near Shendy. The circumstance of the name Merawe has doubtless led partly to this idea, but the argument is rendered null by the fact mentioned by Caillaud, that a place not far from Shendy, covered with remains of ancient buildings, is called *El Merawy*, and similar names are by no means uncommon in many of the provinces of the Nile. The ruins at Mount Berkel, according to Caillaud, are probably those of Napata, originally the second city, and latterly the capital, of Ethiopia. (*Long's Anc. Geogr.*, p. 78.) The site of the ancient city of Meroë is still indicated by the remains of a few temples, and of many other edifices of sandstone. The whole extent, according to Caillaud, amounts to nearly 4000 feet. The plain allowed sufficient room for a much larger city, and that the city itself was larger than what is here stated cannot for a moment be doubted.

1. *Religion of Meroë.*

From the observations of travellers who have carefully examined the ruins of Meroë, we arrive at the important deduction, that this region was once inhabited by a people equally as far advanced in refinement as the Egyptians, and whose style of architecture and religious ceremonies, as portrayed on the remains of that architecture, bear a close resemblance to those of Egypt. All this becomes extremely interesting when we call to mind what is stated by many of the ancient writers, that Meroë was the cradle of the religious and political institutions of Egypt: that here the arts and sciences arose; that here hieroglyphic writing was discovered; and that temples and pyramids had already sprung up in this quarter, while Egypt still remained ignorant of their existence. It stands as an incontrovertible fact, remarks Heeren (*Ideen*, vol. 4, p. 419; vol. 1, p. 406, *Oxford transl.*), that, besides the pastoral and hunting tribes, which led a nomade life to the west of the Nile, and still more to the east, as far as the Arabian Gulf, there existed a cultivated people near this stream, in the valley through which it flows, who had fixed abodes, built cities, temples, and sepulchres, and whose remains even now, after the lapse of so many centuries, still excite our astonishment. It may farther be stated as a certainty, that the civilization of this people was, in an especial manner, connected with their religion; that is, with the worship of certain deities. The remains of their foundation prove this too clearly for any doubt to be entertained on the subject. This religion, upon the whole, is not uncertain. It was the worship of Ammon and his kindred gods. The circle of these deities was very nearly of the same extent as that of Olympus among the Greeks; it might, possibly, be somewhat larger. It became extended by the appearance of the same deity in different relations, and consequently with changed attributes, especially with different head-ornaments, and also under various forms. Without digressing into a detailed

description of particular deities, we may venture a step farther, adds the same writer, without fear of contradiction, and assert that this worship had its origin in natural religion connected with agriculture. The great works of nature were revered accordingly as they promoted or retarded and hindered this. It seems natural that the sun and moon, so far as they determined the seasons and the year, the Nile and the earth as sources of fruitfulness, the sandy deserts as the opposers of it, should all be personified. One thing is remarkable, namely, that of all the representations of Nubia yet known, there is not one which, according to our notions, is offensive to decency. But this worship had, besides, as we know with certainty, a second element, oracles. Ammon was the original oracle-god of Africa: if afterward, as was the case in Egypt, other deities delivered oracles, yet they were of his race, of his kindred. Even beyond Egypt we hear of the oracles of Ammon. "The only gods worshipped in Meroë," says Herodotus (2, 29), "are Zeus and Dionysos" (which he himself explains to be Ammon and Osiris). "They also have an oracle of Ammon, and undertake their expeditions when and how the god commands." How these oracles were delivered we learn partly from history, partly from representations on monuments. In the sanctuary stands a ship; upon it many holy vessels; but, above all, in the midst a portable tabernacle, surrounded with curtains, which may be drawn back. In this is an image of the god, set, according to Diodorus (2, 199), in precious stones; nevertheless, according to one account, it could have no human shape. (*Curtius*, 4, 7. "*Umbilico similis*.") This statement of Curtius, however, is incorrect, not only because contradicted by the passage just quoted from Diodorus, but also because we see on one of the common monuments a complete portrait of Ammon.—The ship in the great temples seems to have been very magnificent. Sesostris presented one to the temple of Ammon at Thebes, made of cedar, the inside of cedar and the outside of gold. (*Diod.*, 1, 57.) The same was hung about with silver goblets. When the oracle was to be consulted, it was carried around by a body of priests in procession, and from certain movements, either of the god or of the ship, both of which the priests had well under their command, the omens were gathered, according to which the high-priest then delivered the oracle. This ship is often represented, both upon the Nubian and Egyptian monuments, sometimes standing still, and sometimes carried in procession; but never anywhere except in the innermost sanctuary, which was its resting-place. Upon the Nubian monuments hitherto made known we discover this in two places; at Asseboa and Derar, and on each twice. Those of Asseboa are both standing. In one the tabernacle is veiled, but upon the other it is without a curtain. (*Gau*, plate xlv., *B*.) Ammon appears in the same sitting upon a couch; before him an altar with gifts. (*Gau*, plate xlv., *A*.) Upon one the king is kneeling before the ship at his devotions; in the other he is coming towards it with an offering of frankincense. In the sanctuary of the rock monument at Derar we also discover it twice. Once in procession, borne by a number of priests (*Gau*, plate li., *C*.); the tabernacle is veiled, the king meets it, bringing frankincense: the other time at rest. (*Ibid.*, plate lii.) These processions are not only seen upon the great Egyptian temples at Philæ, Elephantis, and Thebes, but also in the great Oasis. (*Description de l'Egypte*, pl. xiii., xxxvii., lxix.) These oracles were certainly the main support of this religion; and if we connect with them the local features of the countries, it will at once throw a strong light upon its origin. Fertility is here, as well as in Egypt, confined to the borders of the Nile. At a very short distance from it the desert begins. How could it, then, be otherwise than that crowds of men should congregate on the borders of the stream where the *dhourra*, almost the only corn here cultivated, would grow? And if they could satisfy their first cravings with the produce of this scanty space, was not the rise of a natural religion, referring to it, just what might be expected? Add to all this, however, another circumstance highly important. Meroë was, besides, the chief mart for the trade of these regions. It was the grand emporium of the caravan trade between Ethiopia, the north of Africa, and Egypt, as well as of Arabia Felix and even India. (*Heeren, Ideen*, vol. 4, p. 423; vol. 1, p. 411, *Oxford transl.*)

2. *Government and General History of Meroë.*

Meroë, according to the accounts of the ancient writers, was a city which had its settled constitution and laws, its ruler and government. But the form of this state was one which we too often find among the kingdoms of these southern regions; it was a hierarchy; the government was in the hands of a race or caste of priests, who chose from among themselves a king. Diodorus's account of them, which is the most extensive and accurate that we have, is here given. "The laws of the Ethiopians," says he, speaking of Meroë (3, 5), "differ in many respects from those of other nations, but in none so much as in the election of their kings, which is thus managed. The priests select the most distinguished of their own order, and upon whichever of these the god (Jupiter Ammon) fixes, as he is carried in procession, he is acknowledged king by the people; who then fall down and adore him as a god, because he is placed over the government by the choice of the gods. The person thus selected immediately enjoys all the prerogatives which are conceded to him by the laws, in respect to his mode of life; but he can neither reward nor punish any one beyond what the usages of their forefathers and the laws allow. It is a custom among them to inflict upon no subject the sentence of death, even though he should be legally condemned to that punishment; but they send to the malefactor one of the servants of justice, who bears the symbol of death. When the criminal sees this, he goes immediately to his own house, and deprives himself of life. The Greek custom of escaping punishment by flight into a neighbouring country is not there permitted. It is said that the mother of one who would have attempted this strangled him with her own girdle, in order to save her family from that greater ignominy. But the most remarkable of all their institutions is that which relates to the death of the king. The priests at Meroë, for example, who attend to the service of the gods, and hold the highest rank, send a messenger to the king with an order to die. They make known to him that the gods command this, and that mortals should not withdraw from their decrees; and perhaps added such reasons as could not be controverted by weak understandings, prejudiced by custom, and unable to oppose anything thereto." Thus far Diodorus. The government continued in this original state till the period of the second Ptolemy, and its catastrophe is not less remarkable than its foundation. By its increased intercourse with Egypt, the light of Grecian philosophy penetrated into the interior of Africa. Ergamenes, at that time king of Meroë, tired of being priest-ridden, fell upon the priests in their sanctuary, put them to death, and became effectually a sovereign. (*Diodorus*, 3, 6.)—Of the history of this state previous to the revolution just mentioned, but very scanty information has been preserved; but yet enough to show its high antiquity and its early aggrandizement. Pliny tells us (6, 35) that "Ethiopia was ruined by its wars with Egypt, which it sometimes subdued and sometimes served; it was powerful and illustrious even as far back as the Trojan war, when Memnon reigned.

At the time of his sovereignty," he continues, "Meroe is said to have contained 250,000 soldiers and 400,000 artificers. They still reckon there forty-five kings." Though these accounts lose themselves in the darkness of tradition, yet we may, by tracing history upward, discover some certain chronological data. In the Persian period Meroë was certainly free and independent, and an important state; otherwise Cambyses would hardly have made so great preparations for his unfortunate expedition. (*Herod.*, 2, 25.) The statement of Strabo, according to which Cambyses reached Meroë, may perhaps be brought to accord with that of Herodotus, if we understand him to mean northern Meroë, near Mount Berkel.—During the last dynasty of the Pharaohs at Saïs, under Psammetichus and his successors, the kingdom of Meroë not only resisted his yoke, although his son Psammis undertook an expedition against Ethiopia; but we have an important fact, which gives a clew to the extent of the empire at that time towards the south; the emigration of the Egyptian warrior-caste. These migrated towards Meroë, whose ruler assigned them dwellings about the sources of the Nile, in the province of *Gojam*, whose restless inhabitants were expelled their country. (*Herod.*, 2, 30.) The dominions of the ruler of Meroë, therefore, certainly reached so far at that time, though his authority on the borders fluctuated in consequence of the pastoral hordes roving thereabout, and could only be fixed by colonies. Let us go a century farther back, between 800 and 700 B.C., and we shall mount to the flourishing periods of this empire, contemporaneous with the divided kingdoms of Israel and Judah; especially with the reign of Hezekiah, and the time of Isaiah, 750–700, where we shall consequently have a light from the Jewish annals, and the oracles of the prophets, in connexion with Herodotus. This is the period in which the three mighty rulers, Sabaco, Seuechus, and Tarhaco started up as conquerors, and directed their weapons against Egypt, which, at least Upper Egypt, became an easy prey, from the unfortunate troubles preceding the dodecarchy having just taken place. According to Eusebius (*Chron.*, vol. 2, p. 181.—Compare *Marsham*, p. 435), Sabaco reigned twelve, Seuechus also twelve, and Tarhaco twenty years: but by Herodotus, who only mentions Sabaco, to whom he gives a reign of fifty years, this name seems to designate the whole dynasty, which not unfrequently follows that of its founder. Herodotus expressly says that he had quitted Egypt at the command of his oracle in Ethiopia (2, 137, *seqq.*). It may therefore be seen, by the example of this conqueror, how great their dependance must have been, in their native country, upon the oracle of Ammon, when even the absent monarch, as ruler of a conquered state, yielded obedience to it. Sabaco, however, is not represented by him as a barbarian or tyrant, but as a benefactor to the community by the construction of dams. The chronology of Seuechus and Tarhaco is determined by the Jewish history. Seuechus was the contemporary of Hosea, king of Israel, whose reign ended in 722, and of Salmanassar (2 *Kings*, 17, 4; 19, 9). Tarhaco was the contemporary of his successor Sennacherib, and deterred him, in the year 714 B.C., from the invasion of Egypt merely by the rumour of his advance against him. (2 *Kings*, 19, 9.) His name, however, does not seem to have been unknown to the Greeks. Eratosthenes (*ap. Strabo*, 680) mentions him as a conqueror who had penetrated into Europe, and as far as the Pillars of Hercules; that is, as a great conqueror. Certainly, therefore, the kingdom of Meroë must have ranked about this time as an important state. And we shall find this to be the case if we go about 200 years farther back, to the time of Asa, the great-grandson of Solomon, but who nevertheless mounted the throne of Judah within twenty years after his grandsire's death, 955 B.C. Against him, it is said in the Jewish annals, went out Zerah, the Ethiopian, with a host of a hundred thousand men and three hundred chariots. (2 *Chron.*, 14, 9.) Although this number signifies nothing more than a mighty army, it yet affords a proof of the mightiness of the empire, which at that time probably comprised Arabia Felix; but the chariots of war, which were never in use in Arabia, prove that the passage refers to Ethiopia. Zerah's expedition took place in the early part of Asa's reign; consequently, about 950 B.C.; and as such an empire could not be quite a new one, we are led by undoubted historical statements up to the period of Solomon, about 1000 B.C.; and, as this comes near to the Trojan period, Pliny's statements, though only resting on mythi, obtain historical weight. Farther back than this, the annals of history are silent; but the monuments now begin to speak, and confirm that high antiquity which general opinion and the traditions of Meroë attribute to this state. The name of Ramesses or Sesostris has already been found upon many of the Nubian monuments, and that he was the conqueror of Ethiopia is known from history. (*Herod.*, 2, 110.—*Strabo*, 791.) The period in which he flourished cannot be placed later than 1500 years before the Christian era. But the name of Thutmosis, belonging to the preceding dynasty, has also been found in Nubia, and that assuredly upon one of the most ancient monuments of Armada. But in this sculpture, as well as in the procession, representing the victory over Ethiopia in the offering of the booty, there appears a degree of civilization which shows an acquaintance with the peaceful arts; they must consequently be attributed to a nation that had long been formed. We thus approach the Mosaic period, in which the Jewish traditions ascribe the conquest of Meroë to no less a person than Moses himself. (*Joseph.*, *Ant. Jud.*, 2, 10.) The traditions of the Egyptian priesthood also agree in this, that Meroë, in Ethiopia, laid the foundation of the most ancient states. In a state whose government differed so widely from anything that we have been accustomed to, it is reasonable to suppose that the same would happen with regard to the people or subjects. We cannot expect a picture here that will bear any similitude to the civilized nations of Europe. Meroë rather resembled in appearance the larger states of interior Africa at the present day; a number of small nations, of the most opposite habits and manners—some with, and some without settled abodes—form there what is called an empire; although the general political band which holds them together appears loose, and is often scarcely perceptible. In Meroë this band was of a twofold nature; religion, that is, a certain worship, principally resting upon oracles, and commerce; unquestionably the strongest chains by which barbarians could be fettered, except forcible subjugation. The rites of that religion, connected with oracles, satisfied the curious and superstitious, as did trade the cravings of their sensual appetites. Eratosthenes has handed us down an accurate picture of the inhabitants of Meroë in his time (*ap. Strab.*, 821). According to his account, the island comprised a variety of people, of whom some followed agriculture, some a nomade, pastoral life, and others hunting; all of them choosing that which was best adapted to the district in which they lived. (*Heeren*, *Ideen*, vol. 4, p. 433; *Oxford transl.*, vol. 1, p. 420.)

3. *Commerce of Meroë.*

The ruling priest-caste in Meroë seem to have sent out colonies, who carried along with them the service of their gods, and became the founders of states. One of these colonies, according to the express testimony of Herodotus (2, 42), was Ammonium in the Libyan desert, which had not merely a temple and an oracle, but probably formed a state in which the priest-caste, as in Meroë, continued a ruling race, and chose a king

from their own body. Ammonium served as a resting-place for the caravans passing from northern Africa to Meroë. Another still earlier settlement of this kind was very probably Thebes in Upper Egypt. The circumstance of a town flourishing to such an extent in the midst of a desert, of the same worship of Ammon, of the all-powerful priest-caste, and its permanent connexion with Meroë (united with which it founded Ammonium), conjoined with the express assertion of the Ethiopians that they were the founders (*Diod.*, 3, 3), gives to this idea a degree of probability bordering on certainty. The whole aspect of the circumstances connected with this wide-spread priest-caste gains a clearer light, if we consider Ammonium, Thebes, and Meroë the chief places of the African caravan trade; in this view of the subject, the darkness of Ægypto-Ethiopian antiquity is cleared up, as in the hands of this priest-caste the southern caravan trade was placed, and they founded the proud temples and palaces along the banks of the Nile, and the great trading edifices, which served their gods for sanctuaries, themselves for dwellings, and their caravans for places of rest. To this caste, the states of Meroë and Upper Egypt very probably owed their foundation; except, indeed, that Egypt was much more exposed to the crowding in of foreign relations from Asia, than Meroë, separated as this last was from other countries by deserts, seas, and mountains. The close connexion, in high antiquity, between Ethiopia and upper Egypt, is shown, by the circumstance that the oldest Egyptian states derived their origin partly from Abyssinia; that Thebes and Meroë founded, in common, a colony in Libya; that Ethiopian conquerors several times advanced into Egypt, and, on the other hand, that Egyptian kings undertook expeditions to Ethiopia; that in both countries a similar worship, similar manners and customs, and similar symbolical writing were found; and that the discontented soldier-caste, when offended by Psammetichus, emigrated into Ethiopia. By the Ethiopians Egypt was likewise profusely supplied with the productions of the southern countries. Where else, indeed, could it have obtained those aromatics and spices with which so many thousands of its dead were annually embalmed? Whence those perfumes which burned upon its altars? Whence that immense quantity of cotton in which the inhabitants clothed themselves, and which Egypt itself furnished but sparingly? Whence, again, that early report in Egypt of the Ethiopian gold-countries, which Cambyses sought after, and lost half his army in the fruitless speculation? Whence the quantity of ivory and ebony which adorned the oldest works of art of the Greeks as well as of the Hebrews? Whence, especially, that early extension of the Ethiopian name, which shines in the traditionary history of so many nations, and which the Jewish poets as well as the oldest Greek bards have celebrated? Whence all this, if the deserts which bordered on Ethiopia had always kept the inhabitants isolated from those of more northern countries?—At a later period, in the time of Ptolemy I., it is astonishing how completely that able prince had established the trade between his own country, India, Ethiopia, and Arabia. The series of magnificent and similar monuments, interrupted on the frontiers of Egypt, near Elephantine, and recommencing on the southern side of the African desert, at Mount Berkel, and especially at Meroë, to be continued to Axum and Azab, certainly denote a people of similar civilization and activity. Meroë was the first fertile country after crossing the Libyan desert, and formed a natural resting-place for the northern caravans. It was likewise the natural mart for the productions of inner Africa, which were brought for the use of the northern portion, and was reckoned the outermost of the countries which produced gold, while by the navigable rivers surrounding it on all sides, it had a ready communication with the more southern countries (*Diod.*, 1, 33). As ready, owing to the moderate distance, was its connexion with Arabia Felix; and so long as Yemen remained in possession of the Arabian and Indian trade, Meroë was the natural market-place for the Arabian and Indian wares in Africa. The route which led in antiquity from Meroë to the Arabian Gulf and Yemen, is not designated by any historian: the commerce between those nations being indicated only by monumental traces which the hand of time has not been able to destroy. Immediately between Meroë and the gulf are situated the ruins of Axum, and at the termination of the route, on the coast opposite to Arabia Felix, are those of Azab or Saba. Heeren, from whom the above ideas are principally borrowed, deduces the following conclusions from a review of the entire subject.—1. That in the earlier ages, a commercial intercourse existed here between the countries of southern Asia and Africa; between India and Arabia, Ethiopia, Libya, and Egypt, which was founded upon their mutual necessities, and became the parent of the civilization of these nations.—2. That the principal seat of this international commerce was Meroë; and its chief route is distinguished by a chain of ruins reaching from the shores of the Indian Ocean to the Mediterranean: Axum and Azab being links in this chain between Arabia Felix and Meroë; Thebes and Ammonium between Meroë, Egypt, and Carthage.—3. That chief places for trade were at the same time settlements of that priest-caste, which, as the ruling tribe, had its chief residence at Meroë, and sent out colonies thence, who became builders of towns and temples, and, at the same time, founders of new states.—The conductors of this caravan trade in Africa, as in Asia, were the Nomadic shepherd-nations. Men accustomed to fixed residences and to dwellings in towns were not adapted for the restless caravan-life, especially on account of the attention necessary for the camels, and for the loading and unloading of wares. It was better suited to Nomadic nations. In the case of the Carthaginian caravans, we know that they were managed by the Nomadic Lotophagi and Nasamones, as the caravans were by the Midianites and Edomites in Arabia: this is historically proved, and it is probable that it was the case on the great commercial road from Ammonium to Azab, as similar Nomadic tribes are still found on the coast of the Arabian Gulf.—Meroë had mines not only of silver and gold, but also of copper and even of iron itself. (*Diod.*, 1, 33.)

4. *Influence of Meroë on Egyptian civilization.*

Everything seems to favour the supposition that Meroë gave religion and the arts of civilized life to the valley of the Nile. The following are some of the principal arguments in support of this opinion: 1. The concurrent testimony of the ancient writers.—2. The progress of civilization in Egypt from south to north; for the Delta, the part of Egypt contiguous to Arabia, appears to have been originally uninhabitable, except a small space about the extremities of the marsh; and history asserts that the inhabitants of upper Egypt descended and drained the country.—3. The improbability that an Arabian colony would have crossed Syria from Babylon to Suez, and wandered so far south as Thebes to found its first settlement.—4. The radical difference between the Coptic and Arabic languages, which existed even in the days of Abraham. (*Murray, Appendix to Bruce*, book 2, p. 479.)—5. The trade from the straits of Babelmandel by Azab, Axum, Meroë, and Upper Egypt. If this trade be as old as from the remarks previously made it would seem to be, we may consider Ethiopia as one of the first seats of international trade, or, in other words, of civilization; for an exchange of wares would lead to an exchange of ideas, and this recipro-

cal communication would necessarily give rise to moral and intellectual improvement.—6. The curious fact, that the images of some of the Egyptian gods were at certain times conveyed up the Nile, from their temples to others in Ethiopia; and, after the conclusion of a festival, were brought back again into Egypt. (*Eustath.*, *ad Il.*, 1, 424.)—7. The very remarkable character of some of the Egyptian paintings, in which black (or, more correctly, dark-coloured) men are represented in the costume of priests, as conferring on certain red figures, similarly habited, the instruments and symbols of the sacerdotal office. "This singular representation," says Mr. Hamilton, "which is often repeated in all the Egyptian temples, but only here at Philæ and at Elephantine with this distinction of colur, may very naturally be supposed to commemorate ne transmission of religious fables and the social institutions from the tawny Ethiopians to the comparatively fair Egyptians."—8. Other paintings of nearly the same purport. In the temple of Philæ, the sculptures frequently depict two persons, who equally represent the characters and symbols of Osiris, and two persons equally answering to those of Isis; but in both cases one is invariably much older than the other, and appears to be the superior divinity. Mr. Hamilton conjectures that such figures represent the communication of religious rites from Ethiopia to Egypt, and the inferiority of the Egyptian Osiris. In these delineations there is a very marked and positive distinction between the dark figures and those of fairer complexion; the former are most frequently conferring the symbols of divinity and sovereignty on the other.—9. The very interesting fact recorded by Diodorus, namely, that the knowledge of picture-writing in Ethiopia was not a privilege confined solely to the caste of priests as in Egypt, but that every one might attain it as freely as they might in Egypt the writing in common use. A proof at once of the earlier use of picture-writing, or hieroglyphics, in Meroë than in Egypt, and also of its being applied to the purposes of trade. —10. The more ancient form of the pyramid, approaching that of the primeval mound, occurs more to the south than the rectilinear form. Thus the pyramids of *Saccâra* are older in form than those of *Djiza*, another proof of architecture's having come in from the countries to the south. (*Clarke's Travels*, vol. 5, p. 220, *Lond. ed.*)—From this body of evidence, then, we come to the conclusion, that the same race which ruled in Ethiopia and Meroë spread themselves by colonies, in the first instance, to Upper Egypt; that these latter colonies, in consequence of their great prosperity, became in their turn the parents of others; and as in all this they followed the course of the river, there gradually became founded a succession of colonies in the valley of the Nile, which, according to the usual custom of the ancient world, were probably, at first, independent of each other, and therefore formed just so many little states. Though, with the promulgation of their religion, either that of Ammon himself, or of his kindred deities and temple-companions, after whom even the settlements were named, the extension of trade was the principal motive which tempted colonists from Meroë to the countries beyond the desert; yet there were many other causes, such as the fertility of the land, and the facility of making the rude native tribes subservient to themselves, which, in a period of tranquillity, must have promoted the prosperity and accelerated the gradual progress of this colonization. The advantages which a large stream offers, by facilitating the means of communication, are so great, that it is a common occurrence in the history of the world to see civilization spreading on their banks. The shores of the Euphrates and Tigris, of the Indus and Ganges, of the Kiangh and Hoangho, afford us as plain proofs of this as the banks of the Nile. (*Heeren, Ideen*, vol. 5, p. 109, *seqq.*; *Oxford transl.*, vol. 2, p. 110.) —As to the origin of the civilization of Meroë itself, all is complete uncertainty; though it is generally supposed to have been derived from the plains of India. The reader may consult on this subject the work of *Von Bohlen, Das alte Indien, mit besonderer Rucksicht auf Ægypten*, vol. 1, p. 119, *seqq.*

Merŏpe, I. one of the Pleiades. She married Sisyphus, son of Æolus, before her transformation into a star; and it was fabled that, in the constellation of the Pleiades, Merope appears less luminous than her sister-stars, through shame at having been the only one of the number that had wedded a mortal. Other mythologists relate the same of Electra. Schwenck sees in the union of Merope with Sisyphus a symbolical allusion to Corinthian navigation. (*Schwenck, Skizzen*, p. 19.—Compare *Welcker, Æsch., Tril.*, p. 555.—*Id. ib.*, p. 573.)—II. A daughter of Cypselus, who married Cresphontes, king of Messenia, by whom she had three children. Her husband and two of her children were murdered by Polyphontes. The murderer wished her to marry him, and she would have been obliged to comply had not Epytus or Telephontes, her third son, avenged his father's death by assassinating Polyphontes. (*Apollod.*, 2, 6.—*Pausan.*, 4, 3.)

Merops, a king of the island of Cos, who married Clymene, one of the Oceanides. He was changed into an eagle, and placed among the constellations. (*Ovid, Met.*, 1, 763.)

Meros, a mountain of India sacred to Jupiter. It is said to have been in the neighbourhood of Nysa, and to have been named from the circumstance of Bacchus's being enclosed in the thigh (μηρός) of Jupiter. This attempt at etymology, however, is characteristic of the Grecian spirit, which found traces of their nation and language in every quarter of the world. The mountain in question is the famous *Meru* of Indian mythology. (*Creuzer's Symbolik*, vol. 1, p. 587.)

Mesembrĭa, a maritime town of Thrace, east of the mouth of the Nessus, now *Mesevria* or *Mesera*. According to Herodotus (7, 108), it was a settlement of the Samothracians.—Von Humboldt notices the terminations of *magus*, *briga*, and *briva*, appended to the names of towns, as undoubtedly Celtic. He refers to the same source the termination *bria*, which is met with in the geography of Thrace, as, for example, in the cities of Selymbria and Mesembria. He thinks that the Basque *iri* and *uri* are also connected with this; and that we can go no farther than to say that there was an old root *bri* or *bro*, expressing land, habitation, settlement, with which the Teutonic *burg* and the Greek πύργος may have been originally connected. In the Welsh and Breton languages, *bro* is still, he says, not only a cultivated field, but generally a country or district; and the scholiast on Juvenal (*Sat.*, 8, 234) explains the name of Allobroges as signifying strangers, men from another land, "*quoniam* broga *Galli* agrum *dicunt*; alla *autem* aliud." (*Vid.*, however, Allobroges.—*Arnold's Rome*, p. xxii.)

Mesēne, I. an island in the Tigris, where Apamea was built. It is now *Digel*. (*Strab.*, *in Huds.*, *G. M.*, 2, p. 146.—*Plin.*, 6, 31.—*Steph. Byz.*, p. 91, n. 8.)—II. Another, enclosed between the canal of *Basra* and the Pasitigris, and which is called in the Oriental writers *Perat-Miscan*, or "the Mesene of the Euphrates," to distinguish it from the Mesene of the Tigris. The term *Mesene* is a Greek one, and refers to land enclosed *between* two streams. (*Philostorgius*, 3, 7.—*Cellarius, Geogr. Antiq.*, vol. 1, p. 641, *ed. Schwartz.*)

Mesomēdes, a poet, a native of Crete. He was a freedman of the Emperor Hadrian's, and one of his favourites, and wrote a eulogium on Antinoüs. Hadrian's successor, the philosophic Antoninus, made it a duty to restore order and economy into the finances of the empire; and, among other things, he stopped the salaries which had been allowed to the useless

courtiers with whom the palace of Hadrian had swarmed. It was on this occasion that the stipend allowed to Mesomedes suffered a reduction. (*Jul. Cap.*, *Vit. Ant. Pii*, c. 7.)—We have two epigrams of this poet's in the Anthology, and also a piece of a higher character, a *Hymn to Nemesis*. Judging from this last specimen, Mesomedes must have possessed talents of no mean order. The Hymn to Nemesis was published for the first time, with ancient musical notes, by Fell, at the end of his edition of Aratus, *Oxon.*, 1762, 8vo. It was subsequently given by Burette in the 5th vol. of the *Mem. de l'Acad. des Inscr.*, &c., by Brunck in his Analecta, and by Snedorf in his work, "*De Hymnis veterum Græcorum*," *Hafn.*, 1786, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 51.)

Mesopotamia, an extensive province of Asia, the Greek name of which denotes *between the rivers* (from μέσος and ποταμός.) It was situate between the Euphrates and the Tigris. The name itself, however, does not appear to have been given to this tract prior to the Macedonian conquest. The southern part of Mesopotamia Xenophon calls Arabia (*Anab.*, 1, 5, 1); and other writers included this country, especially the northern part, under the general name of Syria. (*Strabo*, 737.) The Romans always regarded Mesopotamia as a mere division of Syria. (*Mela*, 1, 11.—*Plin.*, 5, 13.) It is called by the Arabs at the present day *Al Jezira*, or "the island." In scripture it is styled *Aram* and *Aramæa;* but as *Aram* also signifies Syria, it is denominated, for distinction' sake, *Aram Naharaim*, or the "Syria of the rivers." It was first peopled by Aram, the father of the Syrians, though little is known of its history till it became a province of the Persian empire. *Cushan-rishthathaim*, who is mentioned in *Judges* (3, 8, 10) as king of Mesopotamia, appears to have been only a petty prince of a district east of the Euphrates. In the time of Hezekiah, the different states of Mesopotamia were subject to the Assyrians (2 *Kings*, 19, 13), and subsequently belonged in succession to the Chaldæan, Persian, and Syro-Macedonian monarchies.—Mesopotamia, which inclines from the southeast to the northwest, commenced at lat. 33° 20′ N., and terminated near N. lat. 37° 30′. Towards the south it extended as far as the bend formed by the Euphrates at Cunaxa, and to the wall of Semiramis, which separated it from Mesene. Towards the north it was bounded by a part of Mount Taurus. The northern part of Mesopotamia, which extended as far as the Chaboras, a tributary of the Euphrates, is mountainous, and for the most part fruitful. The southern portion consists chiefly of reddish hills, and deserts without any trees, except liquorice-wood; and, like the desert of Arabia, suffers, at a distance from the rivers, a dearth of food and water. Here, on the parched steppes or table-lands, where the simoom often breathes destruction, hordes of Arabs have from the earliest times wandered. When history, therefore, speaks of the Romans and Persians as possessing Mesopotamia, we must understand the northern part, which abounded in all the necessaries of life. The inhabitants of this portion, who still speak an Armeno-Syriac dialect, were called among themselves Mygdonians, and their district was known by the name of Mygdonia. (*Polyb.*, 5, 51.—*Steph. Byz.*, *s. v.*) Subsequently, under the Syro-Macedonian monarchy, it took the name of Anthemusia. (*Amm. Marcell.*, 14, 9.—*Eutrop.*, 8, 2.—*Sextus Rufus*, c. 20.) In the time of the Parthian sway, about 120 B.C., an Arab sheik, Osroes, took possession of the northwestern part of the land, wresting a principality in this quarter from the Seleucidæ of Syria. This district then assumed the name of Osroene. (*Steph. Byz.*, *s. v.*—*Procop.*, *Pers.*, 1, 17.—*Amm. Marcell.*, 14, 3.) Mesopotamia was frequently the scene of warlike operations, especially between the Parthians and Romans, who here lost Crassus, and between the latter nation and the new Persians. After remaining for some time a Roman province, it fell under the power of the new Persian kingdom, and then successively under the Saracens and Turks. The oppression of the Turkish government has so altered the appearance of this large tract of country, that these fruitful plains, which once were covered with cities, now scarcely exhibit more than a few miserable villages. The lower part of Mesopotamia is now called *Irak Arabi*, the upper *Diar-Bekr*. (*Laurent's Anc. Geogr.*, p. 268.—*Rennell, Geography of Western Asia*, vol. 1, p. 432.)

Messāla, I. Marcus Valerius Messala Corvinus, a Roman nobleman of ancient family. In the Eusebian Chronicle he is said to have been born A.U.C. 694; but if that date be correct, he would have been 17 when he joined the republican standard at Philippi. He acted a prominent part in that battle, and, after it was lost, was offered the command of the dispersed forces of the commonwealth. It is not, therefore, likely that he was younger than 21 at this period, and his birth, consequently, ought not to be fixed later than the year 690. In his youth he studied for a short time at Athens, along with the son of Cicero. After his return to Rome, his name having appeared in the roll of the proscribed by the nomination of Antony, he fled from Italy, and sought refuge with the army of Brutus and Cassius. Previous, however, to the battle of Philippi, his name, along with that of Varro, was erased from the fatal list, on the plea that he had not been in Rome at the time of Cæsar's murder. Varro accepted the proffered pardon, and retired to his studies and his books, among which he afterward died in the ninetieth year of his age; but it was indignantly rejected by Messala, who steadily adhered to the cause of the commonwealth. The night before the battle of Philippi he supped in private with Cassius in his tent. That chief had wished to protract the war, and opposed himself to the general desire that prevailed in the army to hazard the fortunes of the republic on one decisive battle. At parting for the night, he grasped Messala by the hand, and, addressing him in Greek, called him to bear witness that he was reduced to the same painful necessity as the great Pompey, who had been reluctantly forced to stake on one throw the safety of his country. On the following day, so fatal to the liberties of Rome, Messala commanded one of the best legions in the army of Brutus. After the second defeat at Philippi he escaped to Thasus, an island in the Ægean Sea. He was there invited to place himself at the head of the remains of the republican party. But he probably considered the cause of the commonwealth as now utterly hopeless, and accordingly listened to the persuasions of Pollio, who undertook to reconcile him to the conquerors, and to preserve the lives of those who should surrender under his command. Antony passed over to Thasus, and, with great appearance of cordiality, received Messala, as well as some of his friends, into favour, and, in return, was put in possession of the stores which had been amassed in that island for the wreck of the republican forces. Having now joined the arms of Antony, Messala accompanied him in the dissolute progress which he made through the Roman dominions in Asia, when he received the homage of the tributary kings and settled their disputes. Messala, from his earliest youth, had been distinguished for his powers in speaking, and he sometimes plead before Antony in favour of an accused tetrarch or of an injured people. At length, however, the scandalous and infatuated conduct of Antony, and the comparative moderation of Augustus, induced him to transfer his services to the latter, whom he continued to support during the remainder of his life. In the naval war with Sextus Pompey, he was second in command under Agrippa, and, on one occasion during his absence, had the supreme direction of the

fleet. In the course of this contest he was also for some time stationed with an army on the Neapolitan shore; and Augustus, having been not only defeated, but shipwrecked in one of the many naval engagements which he fought with Pompey, sought shelter in the most wretched condition in the camp of Messala, by whom he was received as a friend and master, and treated with the tenderest care. The death of Sextus Pompey at length opened both sea and land to his successful adversary, and it was quickly followed by the long-expected struggle for superiority between Antony and Augustus.—Messala was consul in A.U.C. 721, the year of the battle of Actium, in which he bore a distinguished part. After that decisive victory and the firm establishment of the throne of Augustus, he lived the general favourite of all parties, and the chief ornament of a court where he still asserted his freedom and dignity. While at Rome he resided in a house on the Palatine Hill, which had formerly belonged to Marc Antony; but he was frequently absent from the capital on the service of the state. War after war was intrusted to his conduct, and province after province was committed to his administration. In some of his foreign expeditions he was accompanied by the poet Tibullus, who has celebrated the military exploits of Messala in his famed panegyric, and his own friendship and attachment to his patron in his elegies. The triumph which Messala obtained in 727, for his victories in a Gallic campaign, completed the measure of his military honours; and he filled in succession all the most important civil offices in the state. Besides holding the consulship in 721, he was elected into the college of Augurs, and was intrusted with the superintendence of the aqueducts, one of those great public works for which Rome has been so justly celebrated. In 736, on account of the absence of Augustus and Mæcenas from the capital, he was nominated prefect of the city; but he resigned that situation a few days after his appointment, regarding it as inconsistent with the ancient constitution of his country. He is also believed to have been the person who, by command of the Conscript fathers, first saluted Augustus in the senate-house as the "Father of his country;" a distinction which was bestowed in a manner that drew tears from the master of the Roman world (*Suet.*, *Aug.*, 58), and a reply, in which he declared that, having attained the summit of his wishes, he had nothing more to desire from the immortal gods but a continuance of the same attachment till the last moments of his life.—From this period the name of Messala is scarcely once mentioned by any contemporary writer. He survived, however, ten or twelve years longer. Tiberius Cæsar, who was then a youth, fond of the liberal arts, and by no means ignorant of literature, paid Messala, when in his old age, much deference and attention, and attempted to imitate his style of oratory. (*Suet.*, *Tib.*, c. 70.) Towards the close of his life he was dreadfully afflicted with ulcers in the *sacra spina;* and it is said that, two years before his death, he was deprived of both sense and memory. He at length forgot his own name (*Plin.*, 7, 24), and became incapable of putting two words together with meaning. It is mentioned in the Eusebian Chronicle that he perished by abstaining from food when he had reached the age of seventy-two; but if he were born in 690, as is supposed, this computation would extend his existence till the close of the reign of Augustus, which is inconsistent with a passage of the dialogue "*De causis corruptæ eloquentiæ*," where it is said, "*Corvinus in medium usque Augusti principatum, Asinus pæne ad extremum duravit.*" Now the middle of the reign of Augustus cannot be fixed later than the year 746, when Messala could only have attained the age of fifty-six.—His death was deeply lamented, and his funeral elegy was written by Ovid. (*Ep.*, *ex. Pont.*, 1, 7.)—Though Messala had attained the highest point of exaltation, in an age of the most violent political factions and the most flagrant moral corruption, he left behind him a spotless character; being chiefly known as a disinterested patron of learning, and a steady supporter, so far as was then possible, of the principles of the ancient constitution. "Messala," says Berwick, "had the singular merit of supporting an unblemished character in a most despotic court, without making a sacrifice of those principles for which he had fought in the fields of Philippi; and the genuine integrity of his character was so deeply impressed on all parties, that it attracted a general admiration in a most corrupt age. He was brave, eloquent, and virtuous; he was liberal, attached to letters, and his patronage was considered as the surest passport to the gates of fame, and extended to every man who was at all conversant with letters. This character is supported by history, is not contradicted by contemporary writers, and is sealed by the impartial judgment of posterity. No writer, either ancient or modern, has ever named Messala without some tribute of praise. Cicero soon perceived that he possessed an assemblage of excellent qualities, which he would have more admired had he lived to see them expanded and matured to perfection. Messala was his disciple, and rivalled his master in eloquence. In the opinion of the judicious Quintilian, his style was neat and elegant, and in all his speeches he displayed a superior nobility. In the Dialogue of Orators, he is said to have excelled Cicero in the sweetness and correctness of his style. His taste for poetry and polite literature will admit of little doubt, when we call to mind that he was protected by Cæsar, favoured by Mæcenas, esteemed by Horace, and loved by Tibullus. Horace, in one of his beautiful odes, praises Messala in the happiest strains of poetry, calls the day he intended to pass with him propitious, and promises to treat him with some of his most excellent wine. 'For,' says the poet, 'though Messala is conversant with all the philosophy of Socrates and the Academy, he will not decline such entertainment as my humble board can supply.' (*Od.*, 3, 21.) The modest Tibullus flattered himself with the pleasing hope of Messala's paying him a visit in the country, 'where,' says he, 'my beloved Delia shall assist in doing the honours for so noble a guest' (1, 5). The rising genius of Ovid was admired and encouraged by Messala; and this condescension the exiled bard has acknowledged in an epistle to his son Messalinus, dated from the cold shores of the Euxine. In this letter Ovid calls Messala his friend, the light and director of all his literary pursuits. It is natural to suppose that an intimacy subsisted between Messala and Virgil, and yet no historical circumstance has come to our knowledge sufficient to evince it. The poem called Ciris, which is dedicated to Messala, and has been ascribed to Virgil by some grave authorities, grows more suspicious every day. Tacitus, whose judgment of mankind is indisputable, and whose decision is not always in the most favourable point of view, seems fond of praising Messala; and in a speech given to Silius, the consul-elect, he considers him among the few great characters who have risen to the highest honours by their integrity and eloquence. (*Ann.*, 11, 6.) Even Tiberius himself, when a youth, took him for his master and pattern in speaking; and happy would it have been for the Roman people had he also taken him for his guide and pattern in virtue." (*Berwick's Lives*, p. 59, *seqq.*)—Messala was united to Terentia, who had been first married to Cicero, and subsequently to Sallust, the historian. After the death of Messala, she entered, in extreme old age, into a fourth marriage, with a Roman senator, who used to say that he possessed the two greatest curiosities in Rome, the widow of Cicero, and the chair

in which Julius Cæsar had been assassinated. Messala left by Terentia two sons, Marcus and Lucius. The elder of these, who was consul in 751, took the name of Messalinus; he greatly distinguished himself under Tiberius, when that prince commanded, before his accession to the empire, in the war of Pannonia. (*Vell. Paterc.*, 2, 112.) Messalinus inherited his father's eloquence, and also followed the example he had set in devoted attachment to Augustus, and the patronage he extended to literature. But, during the reign of Tiberius, he was chiefly noted as one of the most servile flatterers of that tyrant. (*Tacit.*, *Ann.*, 3, 18.) The younger son of Messala assumed the name of Cotta, from his maternal family, and acted a conspicuous, though by no means reputable part in the first years of Tiberius. Both brothers were friends and protectors of Ovid, who addressed to Messalinus two of his epistles from Pontus, which are full of respect for the memory of his illustrious father. (*Dunlop's Roman Lit.*, vol. 3, p. 53, *seqq.*, *Lond. ed.*)

Messalīna, I. Valeria, the first wife of the Emperor Claudius, dishonoured his throne by her unbridled and disgusting incontinence. Her cruelty equalled her licentiousness. After a long career of guilt, she openly married a young patrician named Silius, during the absence of the emperor, who had gone on a visit to Ostia. Narcissus, the freedman of Claudius, was the only one who dared to inform Claudius of the fact, and, when he had roused the sluggish resentment of his imperial master, he brought him to Rome. The arrival of Claudius dispersed in an instant all who had thronged around Messalina; but still, though thus deserted, she resolved to brave the storm, and sent to the emperor demanding to be heard. Narcissus, however, fearing the effect of her presence on the feeble spirit of her husband, despatched an order, as if coming from him, for her immediate punishment. The order found her in the gardens of Lucullus. She endeavoured to destroy herself, but her courage failing, she was put to death by a tribune who had been sent for that purpose, A.D. 48. (*Tacit.*, *Ann.*, 11 *et* 12. —*Suetonius*, *Vit. Claud.*)—II. Called also Statilia, the grand-daughter of Statilius Taurus, who had been consul, and had enjoyed a triumph during the reign of Augustus. She was married four times before she came to the imperial throne. The last of her four husbands was Atticus Vestinus, a man of consular rank, who had ventured to aspire to her hand, although he was not ignorant that he had Nero for a rival. The tyrant, who had long favoured Vestinus as one of the companions of his debaucheries, now resolved to destroy him, and accordingly compelled him to open his veins. Messalina was transferred to the imperial bed. After the death of Nero she endeavoured to regain her former rank, as empress, by means of Otho, whom she had captivated by her beauty, and hoped to espouse. But Otho's fall having destroyed all these expectations, she turned her attention to literary subjects, and obtained applause by some public discourses which she delivered. (*Biogr. Univ.*, vol. 28, p. 431.)

Messalīnus, M. Valerius, son of Valerius Messala Corvinus. (Consult remarks at the close of the article Messala.)

Messāna, an ancient and celebrated city of Sicily, situate on the straits which separate Italy from that island. The first settlers in this quarter would seem to have been a body of wandering Siculi, who gave the place, from the *scythe*like form of its harbour, the name of Zancle (Ζάγκλη, "*a scythe*"). The Siculi were not a commercial race, and therefore could not avail themselves of the superior advantages for trade which the spot afforded; they, in consequence, finally left it. To them succeeded a band of pirates from Cumæ in Campania. (*Thucyd.*, 6, 4.) These settled in the place, and, to give the new colony more stability, formed a union with the parent city of Chalcis in Eubœa, in consequence of which a considerable body of colonists, coming from Chalcis and the rest of Eubœa, participated in the distribution of the lands. (*Thucyd.*, *l. c.*) Chalcis had previously founded the city of Naxos on the eastern coast below; and it is probable that a part of the new population came from this latter place. On this supposition, at least, we can reconcile with the statement of Thucydides the account of Strabo, who informs us that Zancle was a settlement of the Naxians who dwelt near Catana (Ναξίων κτίσμα τῶν πρὸς Κατάνῃ.—*Strabo*, 268). Zancle went on silently increasing in strength, and was soon powerful enough to found the city of Himera (*Thucyd.*, 6, 5), and to carry on a successful warfare against the neighbouring Siculi in the interior. As it was, however, the only Grecian city in this corner of the island, it sought to strengthen itself by new accessions from abroad; and, accordingly, the Ionians of Asia Minor were invited to send a colony to the "Beautiful Shore" (Καλὴ Ἀκτή), which lay along the coast of Sicily on the Tyrrhene Sea. (*Herod.*, 6, 22.) This happened about the period when Miletus was destroyed by the Persians, and when the other Greek cities of Lower Asia had either to submit to the yoke of Darius, or imitate the example which the Phocæans had set in the time of Cyrus. The Samians, therefore, and a body of Milesians who had escaped being led into captivity, embraced the offer of the people of Zancle. They landed at Locri, on the Italian coast; but Scythes, the king or tyrant of Zancle, would seem to have made no preparations whatever for receiving them, being engaged at the time in besieging one of the cities of the Siculi. Anaxilas, tyrant of Rhegium, who was on no friendly footing with his neighbours in Zancle, took advantage of this circumstance. He proceeded to Locri, told the newcomers to give up all thought of a settlement in that quarter, that Zancle was undefended and might easily be taken, and that he would aid them in the attempt. The enterprise succeeded, Zancle was taken, and the inhabitants became united as one common people with their new invaders. The Samians, however, were not long after driven out by the same Anaxilas who had aided in their attempt on Zancle. He established here, according to Thucydides (6, 5), "a mixed race," and called the city by a new name, "Messana" (Μεσσάνα), as well from the country (Messenia) whence he was anciently descended, as from a body of Messenian exiles whom he settled here. Messana (or, as the Attic writers call it, Messene, Μεσσήνη), soon became a very flourishing city, both by reason of its very fruitful territory and its advantageous situation for commerce. It was also a place of some strength, and the citadel of Messana is often mentioned in history. (*Diod.*, 14, 87.—*Polyb.*, 1, 10.) Messana was regarded also by the Greeks as the key of Sicily (*Thucyd.*, 4, 1), as being the place, namely, to which vessels cruising from Greece to Sicily directed their course on leaving the Iapygian promontory. (*Bloomfield, ad Thucyd.*, *l. c.*) And yet, notwithstanding all these advantages, it was never other than an unlucky place, always undergoing changes, and unable at any time to play an important part in the affairs of Sicily; for its wealth, and its advantageous situation as regarded the passage from Italy into the island, always made it a tempting prize to the ambitious and powerful princes around. No Greek city, therefore, experienced more frequent changes of rulers than this, and none contained within its walls a more mixed population.—At a later period (*Ol.* 96, 1), Messana fell into the hands of the Carthaginians, who destroyed it (*Diod.*, 14, 56, *seqq.*), being aware of their inability at that time to retain a place so far distant from their other strongholds, and not wishing it to come again into the possession of their opponents. Dionysius of Syracuse, however, began to rebuild it in the same year, and,

besides establishing in it the remnant of the former inhabitants, added a considerable number of Locrians, Methymnæans, and Messenian exiles. The latter, however, through fear of offending the Lacedæmonians, were afterward transferred to the district of Abacene, and there founded Tyndaris. Messana thus came to contain as mixed a population as before. (*Diod.*, 14, 78.) It remained under the sway of Dionysius and his son; and subsequently, after enjoying a short period of freedom, it passed into the hands of Agathocles. (*Diod.*, 19, 102.) The following year the inhabitants revolted from his sway, and put themselves under the protection of the Carthaginians. (*Diod.*, 19, 110.) Soon, however, a new misfortune befell the unlucky city. It was seized by the Mamertini (*vid.* Mamertini), its male inhabitants were either slaughtered or driven out, and their wives and children became the property of the conquerors. Messana now took the name of Mamertina, though in process of time the other appellation once more gained the ascendancy. (*Polyb.*, 1, 7.—*Diod.*, 21, 13.—*Plin.*, 3, 7.) This act of perfidy and cruelty passed unpunished. Syracuse was too much occupied with intestine commotions to attend to it, and the Carthaginians gladly made a league with the Mamertini, since by them Pyrrhus would be prevented from crossing over into Sicily and seizing on a post so important to his future operations. (*Diod.*, 22, 8.) The Mamertini, however, could not lay aside their old habits of robbery. They harassed all their neighbours, and even became troublesome to Syracuse, where King Hiero had at last succeeded in establishing order and tranquillity. This monarch defeated the lawless banditti, and would have taken their city, had not the Carthaginians interposed to defend it. A body of these, with the approbation of part of the inhabitants, took possession of the citadel; while another portion of the inhabitants called in the assistance of the Romans, and thus the first of the *Punic wars* had its origin. (*Vid.* Punicum Bellum, and compare *Polyb.*, 1, 9, *seqq.*—*Diod.*, 22, 15.—*Id.*, 23, 2, *seqq.*) Messana and the Mamertines remained from henceforth under the Roman power; but the city, as before, could never enjoy any long period of repose. It suffered in the early civil wars between Marius and Sylla, in the war of the slaves in Sicily, and, more particularly, in the contest between Sextus Pompey and the triumvir Octavianus. Messana formed during this war the chief station of Pompey's fleet, and his principal place of supply, and the city was plundered at its close. (*Appian, B. Civ.*, 5, 122.) A Roman colony was afterward planted here. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 267, *seqq.*)—The modern *Messina* corresponds to the ancient city. Even in later times, the fates seem to have conspired against this unfortunate place. A plague swept away a great part of the inhabitants; then rebellion spread its ravages; and finally, the dreadful earthquake in 1783 completed the downfall of a city which rivalled, if it did not surpass, Palermo. (*Hoare's Classical Tour*, vol. 2, p. 203.) Although the town has since been rebuilt according to a regular plan and although it has been declared a free port, Messina is not so important as it once was. It contained before the last catastrophe a hundred thousand inhabitants: the present population does not amount to seventy thousand. (*Malte Brun, Geogr.*, vol. 7, p. 732, *Am. ed.*)

Messapĭa, a country of Italy in Magna Græcia, commonly supposed to have been the same with Iapygia, but forming, in strictness, the interior of that part of Italy. The town of Messapia, mentioned by Pliny (3, 11), is thought to have communicated its name to the Messapian nation. The generality of Italian topographers identify the site of this ancient town with that of *Messagna*, between *Oria* and *Brindisi*. (*Pratili, Via Appia*, 4, 8.—*Romanelli*, vol. 2, p. 127.—*Cramer's Anc. Italy*, vol. 2, p. 312.)

Messēne, a daughter of Triopas, king of Argos, who married Polycaon, son of Lelex, king of Laconia. She encouraged her husband to levy troops, and to seize a part of the Peloponnesus, which, after it had been conquered, received her name. (*Pausan.*, 4, 1.)

Messēne (or, in the Doric dialect of the country, Messāna, Μεσσάνα), the chief city of Messenia, in the Peloponnesus: situate at the foot of Mount Ithome, and founded by Epaminondas. It is said to have been completed and fortified in eighty-five days, so great was the zeal and activity displayed by the Thebans and their allies in this undertaking. (*Diod. Sic.*, 15, 66.) Pausanias informs us, that the walls of this city were the strongest he had ever seen, being entirely of stone, and well supplied with towers and buttresses. The citadel was situated on Mount Ithome, celebrated in history for the long and obstinate defence which the Messenians there made against the Spartans in their last revolt. The history of this city is identified with that of Messenia, which latter article may hence be consulted.—The ruins of Messene are visible, as we learn from Sir W. Gell, at *Mavrommati*, a small village, with a beautiful source, under Ithome, in the centre of the ancient city. (*Itin.*, p. 59.—*Cramer's Anc. Greece*, vol. 3, p. 150.—*Gell's Itin. of the Morea*, p. 60.—*Dodwell*, vol. 2, p. 365.)

Messenia, a country of the Peloponnesus, between Laconia, Elis, Arcadia, and the Ionian Sea. The river Neda formed the boundary towards Elis and Arcadia. From the latter country it was farther divided by an irregular line of mountains, extending in a south-easterly direction to the chain of Taÿgetus on the Laconian border. This celebrated range marked the limits of the province to the east, as far as the source of the little river Pamisus, which completed the line of separation from the Spartan territory to the south. (*Strabo*, 361.—*Cramer's Anc. Greece*, vol. 3, p. 130.) Its area is calculated by Clinton at 1162 square miles. (*Fast. Hell.*, vol. 2, p. 385.) Messenia is described by Pausanias as the most fertile province of Peloponnesus (4, 15, 3), and Euripides, in a passage quoted by Strabo (366), speaks of it as a land well watered, very fertile, with beautiful pastures for cattle, and possessing a climate neither too cold in winter nor too hot in summer. The western part of the country is drained by the river Pamisus, which rises in the mountains between Arcadia and Messenia, and flows southward into the Messenian Gulf. The basin of the Pamisus is divided into two distinct parts, which are separated from each other on the east by some high land that stretches from the Taygetus to the Pamisus, and on the western side of the river by Mount Ithome. The upper part, usually called the plain of Stenyclerus, is of small extent and moderate fertility; but the lower part, south of Ithome, is an extensive plain, celebrated in ancient times for its great fertility, whence it was frequently called *Macaria*, or "the blessed." Leake describes it as covered at the present day with plantations of the vine, the fig, and the mulberry, and "as rich in cultivation as can well be imagined." (*Travels in the Morea*, vol. 1, p. 352.) The western part of Messana is diversified by hills and valleys, but contains no high mountains. (*Encycl. Us. Knowl.*, vol. 15, p. 126.)—We learn from Pausanias (4, 1, 2), that Messenia derived its appellation from Messene, wife of Polycaon, one of the earliest sovereigns of the country. He also observes, that whenever this name occurs in Homer, it denotes the province rather than the city of Messene, which he conceives did not exist till the time of Epaminondas. (Compare *Strabo*, 358.) At the period of the Trojan war, it appears from the poet that Messenia was partly under the dominion of Menelaus, and partly under that of Nestor. This is evident from the towns which he has assigned to these respective leaders, and is farther confirmed by the testimony of Strabo and Pausanias.

(*Strab.*, 350.—*Pausan.*, 4, 3.) In the division of the Peloponnesus, made after the return of the Heraclidæ, Messenia fell to the share of Cresphontes, son of Aristodemus, with whom commenced the Dorian line, which continued without interruption for many generations. In the middle of the eighth century before the Christian era, a series of disputes and skirmishes arose on the borders of Messenia and Laconia, which gave rise to a confirmed hatred between the two nations. Prompted by this feeling, the Spartans are said to have bound themselves by an oath never to return home till Messenia was subdued; and they commenced the contest by a midnight attack on Ampheia, a frontier town, which they took, and put the inhabitants to the sword. This was the commencement of what was called the *First Messenian War*, the date of which is usually given, though it cannot be believed with certainty, as B.C. 743. Euphaës, the Messenian king, had wisdom, however, and courage sufficient for the crisis. Aware of the Lacedæmonian superiority in the field, he protracted the war, avoiding battles and defending the towns. In the fourth year, however, a battle was fought with great slaughter and doubtful success. But the Messenians were suffering from garrison-confinement and the constant plundering of their lands. New measures were taken. The people were collected from the inland posts at Ithome, a place of great natural strength, and open to supplies by sea, the Lacedæmonians having no fleet. Meanwhile they asked advice of the Delphic oracle, which bade them sacrifice to the infernal deities a virgin of the blood of Æpytus, son of the Heracleid Cresphontes. Impelled by patriotism or ambition, Aristodemus offered his own daughter; and, when it was intended to save her by falsely denying her virginity, in his rage he slew her with his own hand. The fame of the obedience paid to the oracle so far disheartened the enemy, that the war languished for five years; in the sixth an invasion took place, and a battle, bloody and indecisive like the former. Euphaës was killed, and left no issue, and Aristodemus was elected to succeed him. The new prince was brave and able, and the Lacedæmonians, weakened by the battle, confined themselves for four years to predatory incursions. At last they again invaded Messenia, and were defeated; but, in the midst of his success, Aristodemus was so possessed with remorse for his daughter's death, that he slew himself on her tomb, and deprived his country of the only leader able to defend her. Ithome was besieged. The famished inhabitants found means to pass the Lacedæmonian lines, and fled for shelter and subsistence, some to neighbouring states where they had claims of hospitality, others to their ruined homes and about their desolated country. Ithome was dismantled; and those who remained of the Messenians were allowed to occupy most of the lands, paying half the produce to Sparta.—The absence from home to which the Lacedæmonians had bound themselves, became, by the protraction of the war, an evil threatening the existence of the state, no children being born to supply the waste of war and natural decay. The remedy said to have been adopted was a strange one, highly characteristic of Lacedæmon, and such as no other people would have used. The young men who had come to maturity since the beginning of the war were free from the oath, and they were sent home to cohabit promiscuously with the marriageable virgins. But even at Sparta this expedient, in some degree, ran counter to the popular feelings. When the war was ended, and the children of this irregular intercourse were grown to manhood, though bred in all the discipline of Lycurgus, they found themselves generally slighted. Their spirit was high, their discontent dangerous; and it was thought prudent to offer them the means of settling out of Peloponnesus. They willingly emigrated, and, under Phalanthus, one of their own number, they founded the city of Tarentum in Italy. (*Vid.* Parthenii.)—During forty years Messenia bore the yoke. But the oppression of the inhabitants was grievous, and imbittered with every circumstance of insult, and the Grecian spirit of independence was yet strong in them; they only wanted a leader, and a leader was found in Aristomenes, a youth of the royal line. Support being promised from Argos and Arcadia, allies of his country in a former war, Aristomenes attacked a body of Lacedæmonians, and, though not completely successful, did such feats of valour that the Messenians would have chosen him king; but he declined it, and was made general-in-chief. His next adventure was an attempt to practise on the superstitious fears of the enemy. Sparta having neither walls nor watch, he easily entered it alone by night, and hung against the Brazen House (a singularly venerated temple of Minerva) a shield, with an inscription declaring that Aristomenes, from the spoils of the Spartans, dedicated that shield to the goddess. Alarmed lest their protecting goddess should be won from them, the Lacedæmonians sent to consult the Delphian oracle, and were directed to take an Athenian adviser. The Athenians, though far from wishing the subjugation of Messenia, yet feared to offend the god if they refused compliance; but, in granting what was asked, they hoped to make it useless, and sent Tyrtæus, a poet, and supposed to be of no ability. The choice proved better than they intended, since the poetry of Tyrtæus being very popular, kept up the spirit of the people in all reverses.—The Messenian army had now been re-enforced from Argos, Elis, Arcadia, and Sicyon, and Messenian refugees came in daily: the Lacedæmonians had been joined by the Corinthians alone. They met at Caprusema, where, by the desperate courage of the Messenians, and the conduct and extraordinary personal exertions of their leader, the Lacedæmonians were routed with such slaughter that they were on the point of suing for peace. Tyrtæus diverted them from this submission, and persuaded them to recruit their numbers by associating some Helots, a measure very galling to Spartan pride. Meanwhile Aristomenes was ever harassing them with incursions. In one of these he carried off from Caryæ a number of Spartan virgins assembled to celebrate the festival of Diana. He had formed a body-guard of young and noble Messenians, who always fought by his side, and to their charge he gave the captives. Heated with wine, the young men attempted to violate their chastity, and Aristomenes, after vainly remonstrating, killed the most refractory with his own hand, and, on receiving their ransom, restored the girls uninjured to their parents. Another time, in an assault on Ægila, he is said to have been made prisoner by some Spartan women there assembled, who repelled the assault with a vigour equal to that of the men; but one of them who had previously loved him favoured his escape.—In the third year of the war, another battle took place at Megaletaphrus, the Messenians being joined by the Arcadians alone. Through the treachery of Aristocrates, prince of Orchomenus, the Arcadian leader, the Messenians were surrounded and cut to pieces, and Aristomenes, escaping with a scanty remnant, was obliged to give up the defence of his country, and collect his forces at Ira, a stronghold near the sea. Here he supplied the garrison by plundering excursions, so ably conducted as to foil every precaution of the besiegers, insomuch that they forbade all culture of the conquered territory, and even of part of Laconia. At last, falling in with a large body of Lacedæmonians under both their kings, after an obstinate defence he was struck down and taken, with about fifty of his band. The prisoners were thrown as rebels into a deep cavern, and all were killed by the fall except

Aristomenes, who was wonderfully preserved and enabled to escape, and, returning to Ira, soon gave proof to the enemy of his presence by fresh exploits equally daring and judicious. The siege was protracted till the eleventh year, when the Lacedæmonian commander, one stormy night, learning that a post in the fort had been quitted by its guard, silently occupied it with his troops. Aristomenes flew to the spot and commenced a vigorous defence, the women assisting by throwing tiles from the house-tops, and many, when driven thence by the storm, even taking arms and mixing in the fight. But the superior numbers of the Lacedæmonians enabled them constantly to bring up fresh troops, while the Messenians were fighting without rest or pause, with the tempest driving in their faces. Cold, wet, sleepless, jaded, and hungry, they kept up the struggle for three nights and two days; at length, when all was vain, they formed their column, placing in the middle their women and children and most portable effects, and resolved to make their way out of the place. Aristomenes demanded a passage, which was granted by the enemy, unwilling to risk the effects of their despair. Their march was towards Arcadia, where they were most kindly received, and allotments were offered them of land. Even yet Aristomenes hoped to strike a blow for the deliverance of his country. He selected 500 Messenians, who were joined by 300 Arcadian volunteers, and resolved to attempt the surprise of Sparta while the army was in the farthest part of Messenia, where Pylos and Methone still held out. But the enterprise was frustrated by Aristocrates, who sent word of it to Sparta. The messenger was seized on his return, and the letters found on him discovering both the present and former treachery of his master, the indignant people stoned the traitor to death, and erected a pillar to commemorate his infamy.—The Messenians, who fell under the power of Lacedæmon, were made Helots. The Pylians and Methonæans, and others on the coast, now giving up all hope of farther resistance, proposed to their countrymen in Arcadia to join them in seeking some fit place for a colony, and requested Aristomenes to be their leader. He sent his son. For himself, he said, he would never cease to war with Lacedæmon, and he well knew that, while he lived, some ill would ever be happening to it. After the former war, the town of Rhegium in Italy had been partly peopled by expelled Messenians. The exiles were now invited by the Rhegians to assist them against Zancle, a hostile Grecian town on the opposite coast of Sicily, and in case of victory the town was offered them as a settlement. Zancle was besieged, and the Messenians having mastered the walls, the inhabitants were at their mercy. In the common course of Grecian warfare, they would all have been either slaughtered or sold for slaves, and such was the wish of the Rhegian prince. But Aristomenes had taught his followers a nobler lesson. They refused to inflict on other Greeks what they had suffered from the Lacedæmonians, and made a convention with the Zanclæans, by which each nation was to live on equal terms in the city. The name of the town was changed to Messana. (*Vid.* Messana.)—Aristomenes vainly sought the means of farther hostilities against Sparta, but his remaining days were passed in tranquillity with Damagetus, prince of Ialysus in Rhodes, who had married his daughter. His actions dwelt in the memories of his countrymen, and cheered them in their wanderings and sufferings: and from their legendary songs, together with those of the Lacedæmonians, and with the poems of Tyrtæus, the story of the two Messenian wars has been chiefly gathered by the learned and careful antiquary Pausanias, from whose work it is here taken. The character of Aristomenes, as thus represented, combines all the elements of goodness and greatness, in a degree almost unparalleled among Grecian heroes. Inexhaustible in resources, unconquerable in spirit, and resolutely persevering through every extremity of hopeless disaster, an ardent patriot and a formidable warrior, he yet was formed to find his happiness in peace; and after passing his youth under oppression, and his manhood in war against a cruel enemy, wherein he is said to have slain more than 300 men with his own hand, he yet retained a singular gentleness of nature, insomuch that he is related to have wept at the fate of the traitor Aristocrates. The original injustice and subsequent tyranny of the Lacedæmonians, with the crowning outrage in the condemnation as rebels of himself and his companions, might have driven a meaner spirit to acts of like barbarity: but, deep as was his hatred to Sparta, he conducted the struggle with uniform obedience to the laws of war, and sometimes, as in the case of the virgins taken at Caryæ, with more than usual generosity and strictness of morals.—The Messenians who remained in their country were treated with the greatest severity by the Spartans, and reduced to the condition of Helots or slaves. This cruel oppression induced them once more to take up arms, in the 79th Olympiad, and to fortify Mount Ithome, where they defended themselves for ten years: the Lacedæmonians being at this time so greatly reduced in numbers by an earthquake, which destroyed several of their towns, that they were compelled to have recourse to their allies for assistance. (*Thucyd.*, 1, 101.—*Pausan.*, 4, 24.) At length the Messenians, worn out by this protracted siege, agreed to surrender the place on condition that they should be allowed to retire from the Peloponnesus. The Athenians were at this time on no friendly terms with the Spartans, and gladly received the refugees of Ithome, allowing them to settle at Naupactus, which they had taken from the Locri Ozolæ. (*Thucyd.*, 1, 103.—*Pausan.*, *l. c.*) Grateful for the protection thus afforded them, the Messenians displayed great zeal in the cause of Athens during the Peloponnesian war. Thucydides has recorded several instances in which they rendered important services to that power, not only at Naupactus, but in Ætolia and Amphilochia, at Pylos, and in the island of Sphacteria, as well as in the Sicilian expedition. When, however, the disaster of Ægospotamos placed Athens at the mercy of her rival, the Spartans obtained possession of Naupactus, and compelled the Messenians to quit a town which had so long afforded them refuge. Many of these, on this occasion, crossed over into Sicily, to join their countrymen who were established there, and others sailed to Africa, where they procured settlements among the Evesperitæ, a Libyan people. (*Pausan.*, 4, 26.) After the battle of Leuctra, however, which humbled the pride of Sparta, and paved the way for the ascendancy of Thebes, Epaminondas, who directed the counsels of the latter republic, with masterly policy determined to restore the Messenian nation, by collecting the remnants of this brave and warlike people. He accordingly despatched agents to Sicily, Italy, and Africa, whither the Messenians had emigrated, to recall them to their ancient homes, there to enjoy the blessings of peace and liberty, under the powerful protection of Thebes, Argos, and Arcadia. Gladly did they obey the summons of the Theban general, and hastened to return to that country, the recollection of which they had ever fondly cherished. Epaminondas, meanwhile, had made every preparation for the erection of a city under Ithome, which was to be the metropolis of Messenia; and such was the zeal and activity displayed by the Thebans and their allies in this great undertaking, that the city, which they named Messene, was completed in eighty-five days. (*Diod Sic.*, 15, 66.) The entrance of the Messenians, which took place in the fourth year of the 102d Olympiad, was attended with great pomp, and the celebra-

tion of solemn sacrifices, and devout invocations to their gods and heroes. The lapse of 287 years from the capture of Ira, and the termination of the second war, had, as Pausanias affirmed, made no change in their religion, their national customs, or their language, which, according to that historian, they spoke even more correctly than the rest of the Peloponnesians. (*Pausan.*, 4, 27.) Other towns being soon after rebuilt, the Messenians were presently in a condition to make head against Sparta, even after the death of Epaminondas and the decline of Thebes. That great general strenuously exhorted them, as the surest means of preserving their country, to enter into the closest alliance with the Arcadians, which salutary counsel they carefully adhered to. (*Polyb.*, 4, 32, 10.) They likewise conciliated the favour of Philip of Macedon, whose power rendered him formidable to all the states of Greece, and his influence now procured for them the restoration of some towns which the Lacedæmonians still retained in their possession. (*Polyb.*, 9, 28, 7.—*Pausan.*, 4, 28.—*Strabo*, 361.) During the wars and revolutions which agitated Greece upon the death of Alexander, they still preserved their independence, and having, not long after that event, joined the Achæan confederacy, they were present at the battle of Sellasia and the capture of Sparta by Antigonus Doson. (*Pausan.*, 4, 29.) In the reign of Philip, son of Demetrius, an unsuccessful attack was made on their city by Demetrius of Pharos, then in the Macedonian service. The inhabitants, though taken by surprise, defended themselves on this occasion with such intrepidity, that nearly the whole of the enemy's detachment was cut to pieces, and their general, Demetrius, slain. (*Strabo*, 361.—*Polyb.*, 3, 19, 2.—*Pausan.*, 4, 29.) Nabis, tyrant of Lacedæmon, made another attack on this city by night some years afterward, and had already penetrated within the walls, when succours arriving from Megalopolis under the command of Philopœmen, he was forced to evacuate the place. Subsequently to this event, dissensions appear to have arisen, which ultimately led to a rupture between the Achæans and Messenians. Pausanias was not able to ascertain the immediate provocation which induced the Achæans to declare war against the Messenians. But Polybius does not scruple to blame his countrymen, and more especially Philopœmen, for their conduct to a people with whom they were united by federal ties. (*Polyb.*, 33, 10, 5.) Hostilities commenced unfavourably for the Achæans, as their advanced guard fell into an ambuscade of the enemy, and was defeated with great loss, Philopœmen himself remaining in the hands of the victors. So exasperated were the Messenians at the conduct of this celebrated general, that he was thrown into a dungeon, and soon after put to death by poison. His destroyers, however, did not escape the vengeance of the Achæans; for Lycortas, who succeeded to the command, having defeated the Messenians, captured their city, and caused all those who had been concerned in the death of Philopœmen to be immediately executed. Peace was then restored, and Messenia once more joined the Achæan confederacy, and remained attached to that republic till the period of its dissolution. (*Liv.*, 39, 49.—*Polyb.*, 24, 9.—*Pausan.*, 4, 29.—*Cramer's Anc. Greece*, vol. 3, p. 122, *seqq.*)

Metăbus, a tyrant of Privernum. He was father of Camilla, whom he consecrated to the service of Diana, when he had been banished from his kingdom by his subjects. (*Virg.*, *Æn.*, 11, 540.)

Metapontum, a city of Lucania in Italy, on the coast of the Sinus Tarentinus, and a short distance to the south of the river Bradanus. It was one of the most distinguished of the Greek colonies. The original name of the place appears to have been Metabum, which it is said was derived from Metabus, a hero to whom divine honours were paid. Some reports ascribed its foundation to a party of Pylians on their return from Troy; and, as a proof of this fact, it was remarked that the Metapontini, in more ancient times, made an annual sacrifice to the Neleidæ. The prosperity of this ancient colony, the result of its attention to agriculture, was evinced by the offering of a harvest of gold to the oracle of Delphi. The Greek words are θέρος χρυσοῦν, which commentators suppose to mean some golden sheaves. (*Strabo*, 264.) It may be remarked, also, that the scholiasts on Homer identify Metapontum with the city which that poet calls Alyba in the Odyssey (24, 303). Other traditions are recorded, relative to the foundation of Metapontum, by Strabo, which confirm, at least, its great antiquity. But his account of the destruction of the first town by the Samnites is obscure, and not to be clearly understood. It appears, however, that Metabum, if such was its name, was in a deserted state, when a number of Achæans, invited for that purpose by the Sybarites, landed on the coast and took possession of the place, which thenceforth was called Metapontum. (*Strab.*, 265.—Compare *Steph. Byz.*, *s. v.* Μεταπόντιον.—*Eustath. ad Dionys. Perieg.*, v. 368.) The Achæans, soon after their arrival, seemed to have been engaged in a war with the Tarentini, and this led to a treaty, by which the Bradanus was recognised as forming the separation of the two territories.—Pythagoras was held in particular estimation by the Metapontini, in whose city he is reported to have lived for many years. After his death, the house which he had inhabited was converted into a temple of Ceres. (*Iambl.*, *Vit. Pythag.*, 1, 30.—*Cic.*, *de Fin.*, 5, 2.—*Liv.*, 1, 18.) We find this town incidentally mentioned by Herodotus (4, 15) with reference to Aristeas of Proconnesus, who was said to have been seen here 340 years after disappearing from Cyzicus. Its inhabitants, after consulting the oracle upon this supernatural event, erected a statue to the poet in the Forum, and surrounded it with laurel. This city still retained its independence when Alexander of Epirus passed over into Italy. Livy, who notices that fact, states that the remains of this unfortunate prince were conveyed hither previous to their being carried over into Greece (8, 24). It fell, however, ultimately into the hands of the Romans, together with the other colonies of Magna Græcia, on the retreat of Pyrrhus, and with them revolted in favour of Hannibal, after his victory at Cannæ. (*Liv.*, 22, 15.) It does not appear on what occasion the Romans recovered possession of Metapontum, but it must have been shortly after, as they sent a force thence to the succour of the citadel of Tarentum, which was the means of preserving that fortress. (*Livy*, 25, 11.—*Polybius*, 8, 36.) It would seem, however, to have been again in the hands of the Carthaginians. (*Polyb.*, 8, 36.) In the time of Pausanias, this city was a heap of ruins (6, 19). Considerable vestiges, situated near the station called *Torre di Mare*, on the coast, indicate its ancient position. (*Swinburne's Travels*, p. 273.—*Romanelli*, vol. 1, p. 275.—*Cramer's Anc. Italy*, vol. 2, p. 347, *seqq.*)

Metaurum, a town in the territory of the Bruttii, in Italy, not far from Medura, and below Vibo Valentia. Its site is generally supposed to accord with that of the modern *Gioja*. According to Stephanus, this ancient place was a colony of the Locri; and the same writer farther states, that, according to some accounts, it gave birth to the poet Stesichorus, though that honour was also claimed by Himera in Sicily. Solinus, on the other hand (c. 8), asserts, that Metaurum was founded by the Zanclæans. (Compare *Mela*, 2, 4.—*Cramer's Anc. Italy*, vol. 2, p. 423.)

Metaurus, I. a river in the territory of the Bruttii, running into the Tyrrhene or Lower sea. The town of Metaurum is supposed to have stood at or near its mouth. It is now called the *Marro*, and sometimes the *Petrace*. (*Cluver.*, *It. Ant.*, vol. 2, p. 1293.) It appears to have been noted for the excellence of the

thunny fish caught at its mouth. (*Athen.*, 7, 63.) Strabo speaks of a port of the same name, which may have been the town of Metaurum. (*Strab.*, 256.—*Cramer's Anc. Italy*, vol. 2, p. 423.)—II. A river of Umbria, in Italy, flowing into the Adriatic. It was rendered memorable by the defeat of Hasdrubal, the brother of Hannibal. The Roman forces were commanded by the consuls Livius Salinator and Claudius Nero, A.U.C 545. It is now the *Metro*. The battle must have taken place near the modern *Fossombrone*, and on the left bank of the Metaurus. Though Livy has given no precise description of the spot, it may be collected that it was in that part of the course of the river where it begins to be enclosed between high and steep rocks (27, 47). Tradition has preserved a record of the event in the name of a hill between *Fossombrone* and the pass of *Furba*, called *Monte d'Asdrubale*. (*Cramer's Anc. Italy*, vol. 1, p. 261.)

METELLI, a distinguished family of the Cæcilian *gens* in Rome. Those most worthy of notice are: I. Q. Cæcilius Metellus Macedonicus, was sent, when prætor (B.C. 148), into Macedonia, against Andriscus, who pretended to be a son of Perseus, the last king of Macedonia, and who had excited a revolt against the Romans. In this war Andriscus was defeated and taken prisoner by Metellus, who obtained, in consequence, a triumph, and the surname of Macedonicus. (*Livy*, *Epit.*, 50.—*Pausanias*, 7, 13, 1.—*Eutrop.*, 4, 13.) In his consulship, B.C. 143, Metellus was sent into Spain to oppose Viriathus, who had obtained possession of the whole of Lusitania, and had defeated successively the prætors Vetilius and Plautius. Metellus remained in Spain two years, and obtained several victories; but was superseded in the command, before the conclusion of the war, by Pompey. (*Liv.*, *Epit.*, 52, 53.—*Val. Max.*, 3, 2, 21.—*Id.*, 7, 4, 5.—*Id.*, 9, 3, 7.—*Appian*, *Iber.*, 76.) During the censorship of Metellus and Pompey, B.C. 131, it was decreed that all citizens should be obliged to marry. The oration which Metellus delivered on this subject was extant in the time of Livy, and is referred to by Suetonius. (*Liv.*, *Epit.*, 59.—*Suet.*, *Vit. Aug.*, 89.) We are told by Livy and Pliny, that, when Metellus was returning one day from the Campus Martius, he was seized by command of C. Attinius Labeo, a tribune of the commons, whom he had in his censorship expelled from the senate, and was dragged to the Tarpeian rock; and that it was with the greatest difficulty that his friends were enabled to preserve his life by obtaining another tribune to put his veto upon the order of Attinius. (*Liv.*, *Epit.*, 59.—*Plin.*, 7, 45.) Pliny refers to Metellus as an extraordinary example of human happiness: "For, besides the possession of the highest dignities," says the Roman writer, "and having obtained a surname from the conquest of Macedonia, he was carried to the funeral pile by four sons, of whom one had been prætor, three had been consuls, two had enjoyed a triumph, and one had been censor." (*Plin.*, 7, 45.)—II. Q. Cæcilius Metellus Numidicus, derived his surname from his victories in Numidia, whither he was sent in his consulship, B.C. 109, in order to oppose Jugurtha. He remained in Numidia, B.C. 108, as proconsul; but, in the beginning of the following year, he was superseded in the command by Marius, who had previously been his *legatus* or lieutenant-general. On his return to Rome Metellus obtained the honours of a triumph. (*Sallust*, *Bell. Jug.*—*Velleius Paterc.*, 2, 11.—*Eutropius*, 4, 27.—*Liv.*, *Epit.*, 65.) Metellus was censor B.C. 102. He took an active part in the civil commotions of his time, and was one of the most powerful supporters of the aristocratical party. In B.C. 100 he was obliged to go into exile, in consequence of opposing the measures of the tribune Saturninus; but, on the execution of the latter, Metellus was recalled from exile in the following year. (*Vid.* Marius.)—III. Q. Cæcilius Metellus Pius, son of the preceding, belonged to the same political party as his father, and supported Sylla in his contest with Marius. Metellus received especial marks of favour from Sylla, and was consul with him B.C. 80. He was sent, in B.C. 78, against Sertorius in Spain, where he appears to have remained till the conclusion of the war, in B.C. 72. From the year 76 B.C., Pompey was his colleague in command, and they triumphed together at the end of the war. (*Vell. Paterc.*, 2, 30.—*Eutrop.*, 6, 5.—*Plut.*, *Vit. Pomp.*) Metellus was Pontifex Maximus; and on his death, B.C. 63, in the consulship of Cicero, he was succeeded in that dignity by Julius Cæsar. (*Encycl. Us. Knowl.*, vol. 15, p. 137.)

METHODIUS, I. surnamed Eubulius, a father of the church, and a martyr, flourished at the beginning of the fourth century. He was at first bishop of Olympus or Patara in Lycia, but was afterward translated to the see of Tyre. This latter station, however, he occupied only a short time. His zeal for the purity of the Christian faith exposed him to the resentment of the Arians; he was exiled to Chalcidice in Syria, and there received the crown of martyrdom, A.D. 312. He was the author of a long poem against Porphyry; a treatise on the Resurrection, against Origen; another on the Pythoness; another on Free Will; a dialogue entitled "The Banquet of the Virgins," &c. Several fragments of this author have been collected. The "Banquet of the Virgins" has reached us entire. It was first published at Rome, 1656, 8vo, with a Latin version and a Dissertation by Leo Allatius. It is a dialogue on the excellence of chastity, modelled after the Banquet of Plato. The best edition is that of Fabricius, appended to the second volume of the works of St. Hyppolitus, *Hamb.*, 1718.—II. A patriarch of Constantinople, born at Syracuse about the commencement of the ninth century. After various difficulties, into which he was plunged by his attachment to the worship of images, and the opposition of the Iconoclasts, he obtained the see of Constantinople, A.D. 842. His first act after his accession to the episcopal office was to assemble a council and re-establish the worship of images. He died A.D. 846. He was the author of several works, which are given by Combefis in his *Bibliotheca Patrum*.—III. A monk and painter, born at Thessalonica, and who flourished about the middle of the 9th century. He is celebrated for having converted to Christianity Bogoris, king of the Bulgarians, by means of a picture representing the scenes of the last judgment. (*Biogr. Univ.*, vol. 28, p. 465.)

METHŌNE, I. a city of Macedonia, about forty stadia north of Pydna, according to the epitomist of Strabo (330). It was celebrated in history from the circumstance of Philip's having lost an eye in besieging the place. (*Strab.*, *l. c.*—*Demosth.*, *Olynth.*, 1, 9.) That it was a Greek colony we learn from Scylax (*Peripl.*, p. 26), and also Plutarch, who reports that a party of Eretrians settled there, naming the place Methone, from Methon, an ancestor of Orpheus. He adds, that these Greek colonists were termed Aposphendoneti by the natives. (*Quæst. Græc.*) It appears from Athenæus that Aristotle wrote an account of the Methonæan commonwealth (6, 27). This town was occupied by the Athenians towards the close of the Peloponnesian war, with a view of annoying Perdiccas by ravaging his territory and affording a refuge to his discontented subjects. When Philip, the son of Amyntas, succeeded to the crown, the Athenians, who still held Methone, landed three thousand men, in order to establish Argæus on the throne of Macedon; they were, however, defeated by the young prince, and driven back to Methone. Several years after, Philip laid siege to this place, which at the end of twelve months capitulated. The inhabitants having evacuated the town, the walls were razed to the ground. (*Diod.*, 16, 34.) Dr. Clarke and Dr. Holland concur in supposing that the site of Methone answers to that

of *Leutrochari*. (*Cramer's Anc. Greece*, vol. 1, p. 216.) — II. A city of Thessaly, noticed by Homer (*Il.*, 2, 716), and situate, like the preceding, on the seacoast. It must not, however, be confounded with the Macedonian one, an error into which Stephanus seems to have fallen (*s. v.* Μεθώνη.)—III. A city of Messenia, on the western coast, below Pylos Messeniacus. According to Pausanias, the name was Methone. Tradition reported, that it was so called from Mothone, the daughter of Æneas; but it more probably derived its name from the rock Mothon, which formed the breakwater of its harbour. (*Pausan.*, 4, 35.) Strabo informs us, that, in the opinion of many writers, Methone should be identified with Pedasus, ranked by Homer among the seven towns which Agamemnon offered to Achilles. (*Il.*, 9, 1294.—*Strab.*, 359.) Pausanias makes the same observation. In the Peloponnesian war Methone was attacked by some Athenian troops, who were conveyed thither in a fleet sent to ravage the coast of the Peloponnesus; but Brasidas, who was quartered in the neighbourhood, having forced his way through the enemy's line, threw himself into the town with 100 men, which timely succour obliged the Athenians to re-embark their troops. (*Thucyd.*, 2, 25.) Methone subsequently received a colony of Nauplians: these, being expelled their native city by the Argives, were established here by the Lacedæmonians. (*Pausan.*, 4, 35.) Many years after, it sustained great loss from the sudden attack of some Illyrian pirates, who carried off a number of inhabitants, both men and women. Methone was afterward besieged and taken by Agrippa, who had the command of a Roman fleet: that general having found here Bocchus (Βόγος), king of Mauritania, caused him to be put to death as a partisan of Marc Antony. (*Strab.*, 359.) We learn from Pausanias that Trajan especially favoured this city, and bestowed several privileges on its inhabitants. Sir W. Gell states, that at about 2700 paces to the east of *Modon* is a place called *Palaio Mothone*, where are vestiges of a city. *Modon* is a Greek town of some size, with a fortress built by the Venetians. (*Cramer's Anc. Greece*, vol. 3, p. 137.)—IV. or Methana, a peninsula of Argolis, within the district of Trœzene, formed by the harbour or bay of Pogon on one side, and the curvature of the Epidaurian Gulf on the other, and connected with the mainland by a narrow isthmus, which the Athenians occupied and fortified in the seventh year of the Peloponnesian war. (*Thucyd.*, 4, 45.) Diodorus Siculus says it was taken by the same people under Tolmides, in the interval between the Persian and Peloponnesian wars: and this is perhaps the meaning of Thucydides, when he says that, on peace being made, or, rather, a truce for thirty years, Trœzene, among other towns, was restored to the Peloponnesians. (*Thucyd.*, 1, 115.) Within the peninsula was a small town, also called Methone, which possessed a temple of Isis. About thirty stadia from the town were to be seen some hot springs, produced by the eruption of a volcano in the reign of Antigonus Gonatas. (*Pausan.*, 2, 34.) Dodwell says, that "the mountainous promontory of Methana consists chiefly of a volcanic rock of a dark colour. The outline is grand and picturesque, and the principal mountain which was thrown up by the volcano is of a conical form. Its apparent height is about equal to that of Vesuvius." The ancient city of Methone, according to the same intelligent traveller, "was situated in the plain, at the foot of its acropolis, near which are a few remains of two edifices." (*Dodwell*, vol. 2, p. 281.—*Cramer's Anc. Greece*, vol. 3, p. 269, *seqq.*)

Methymna, a city of Lesbos, lying opposite to Assus in Troas, and situate, according to Ptolemy, near the northernmost point of the island. It was, next to Mytilene, the most important city of Lesbos. The territory of the place was contiguous to that of Mytilene, a circumstance which appears to have created considerable rivalry between them, and probably induced the Methymneans to adhere to the Athenians, while their neighbours were bent on detaching themselves from that power. (*Thucyd.*, 3, 2, 18.) As a reward for their fidelity, the Methymneans were exempted from contributions in money. (*Thucyd.*, 6, 85.) Towards the close of the Peloponnesian war, Methymna fell into the power of the Spartan commander Callicratidas, who, though urged to treat the citizens with severity, and to sell them as slaves, refused to comply with the advice, declaring that, as long as he was admiral, no Greek, as far as lay in his power, should be enslaved. (*Xen.*, *Hist. Gr.*, 1, 6, 8.) The best Lesbian wine was obtained from an adjacent territory belonging to this city (*Ovid*, *A. A.*, 1, 57), and hence Bacchus was frequently called the god of Methymna. (*Athenæus*, 8, p. 363, *b.*—*Pausan.*, 10, 19.) According to Strabo, this city was the native place of the historian Hellanicus. (*Strab.*, 616.) It was also the birthplace of Arion, whose adventure with the dolphin is related by Herodotus (1, 23).—The modern name, according to D'Anville, is *Porto Petera*; but Olivier (vol. 2, p. 87) makes *Molivo*, which others write *Moliva*, correspond to the site of the ancient city. (Compare *De Sinner*, *ad Bondelmont.*, *Ins. Archipel.*, p. 219.—*Cramer's Asia Minor*, vol. 1, p. 160.)

Mētis (*Prudence*), daughter of Oceanus, was the first wife of Jupiter, and exceeded gods and men in knowledge. Heaven and Earth, however, having told Jupiter that the first child of Metis, a maid, would equal him in strength and counsel; and that her second, a son, would be king of gods and men, he deceived her when she was pregnant, and swallowed her; and, after a time, the goddess Minerva sprang from his head. (*Apollod.*, 1, 3, 6.) Metis is said to have given a potion to Saturn, which compelled him to vomit up the offspring whom he had swallowed.—(*Apollod.*, 1, 2, 1.)

Mettus, or Mettius Fuffetius, I. dictator of Alba. He fought against the Romans in the reign of Tullus Hostilius, and agreed at length with the foe to leave the issue of the war to a combat between the three Horatii and three Curiatii. Beholding with pain his country subdued by the defeat of the latter, he imagined that he should be able to recover her freedom for her by joining with the Fidenates, who had attempted, during the late war, to shake off the Roman yoke. Secretly encouraged by him, they took the field, and advanced to the neighbourhood of Rome, in conjunction with the Veientes, their allies. Fuffetius had promised to abandon the Romans, and go over to the Fidenates and Veientes in the middle of the engagement. He had not courage enough to keep his word, but proved a traitor alike to the Romans and to his new allies, by drawing off his troops from the line of battle, and yet not marching over to the foe, but waiting to see which side would conquer. The Romans gained the victory, and Fuffetius was torn asunder by being attached to two four-horse chariots, that were driven in different directions. (*Liv.*, 1, 23, *seqq.*)—The common form of the name is *Mettus* Fuffetius, but the more correct one is *Mettius*, as is shown by Niebuhr (*Rom. Hist.*, vol. 1, p. 299, *Eng. transl.*)—II. Tarpa, a critic. (*Vid.* Tarpa.)

Meton, a celebrated astronomer, who lived at Athens in the fifth century B.C. He was, according to some, a Lacedæmonian (Λάκων), but the best authorities call him a Leuconian (Λευκονιεύς). He is said to have pretended insanity in order not to go with the Athenian expedition against Syracuse, the disastrous termination of which he plainly foresaw.—The solstices which Meton observed with Euctemon are preserved by Ptolemy. He is best known, however, as the founder of the celebrated lunar cycle,

called "the Metonic" after his name, and which is still preserved by the Western churches in their computation of Easter. This cycle takes its rise as follows: 235 revolutions of the moon are very nearly 19 revolutions of the sun, and one complete revolution of the moon's node. If these approximations were exact, all the relative phenomena of the sun and moon, particularly those of eclipses, would recommence in the same order, at the end of every 19 years. There is, however, an error of some hours in every cycle. The first year of the first Metonic period commenced with the summer solstice of the year 432 B.C.; and if the reckoning had been continuous, what is now called the *golden number* of any year would have denoted the year of the Metonic cycle, if the summer solstice had continued to be the commencement of the year. On reckoning, however, it will be found that A.D. 1, which is made the first year of a period of 19 years, would have been part of the fourteenth and part of the fifteenth of a Metonic cycle. (*Ideler, über den Cyclus des Meton.—Abhand. Acad., Berlin*, 1814–1815, *Hist. Philol. Cl.*, p. 230.—*Encycl. Us. Knowl.*, vol. 15, p. 144.) "It has been suspected," observes Dr. Hale, "and not without foundation, that the celebrated lunar cycle of 19 years, which Meton introduced into Greece for the adjustment of their lunar year with the solar, was borrowed from the ancient Jewish tables. This was the opinion of the learned Anatolius, bishop of Laodicea, about A.D. 270." (*Hale's Chronology*, vol. 1, p. 66.)

Metrŏcles, a disciple of Crates. He had previously been a follower of Theophrastus and Xenocrates; but when he commenced cynic, he committed their works to the flames, as the useless dreams of idle speculation. In his old age he became so dissatisfied with the world that he strangled himself. (*Enfield, Hist. Philos.*, vol. 1, p. 314.)

Metrodōrus, I. an intimate friend of Epicurus. He first attached himself to that philosopher at Lampsacus, and continued with him till his death. He maintained the cause of his friend and master with great intrepidity, both by his discourses and his writings, against the Sophists and Dialectics, and consequently partook largely of the obloquy which fell upon his sect. (*Cic., Tusc. Quæst.*, 2, 3.—*Id., de Fin.*, 2, 3.) Plutarch charges him with having reprobated the folly of his brother Timocrates in aspiring to the honours of wisdom, while nothing was of any value but eating and drinking, and indulging the animal appetites. (*Adv. Colot.—Op., ed. Reiske*, vol. 10, p. 624, *seqq.*) But it is probable that this calumny originated with Timocrates himself, who, from a personal quarrel with Metrodorus, deserted the sect, and therefore can deserve little credit. (*Enfield, Hist. Phil.*, vol. 1, p. 456.—*Jonsius, Hist. Phil.*, 1, 2, 6.—*Menage ad Diog. Laert.*, 10, 22.)—II. A painter and philosopher of Stratonicea, B.C. 171. He was sent to Paulus Æmilius, who, after his victory over Perseus, king of Macedonia, B.C. 168, requested of the Athenians a philosopher and a painter, the former to instruct his children, and the latter to make a painting of his triumphs. Metrodorus was sent, as uniting in himself both characters: and he gave satisfaction in both to the Roman general. (*Plin.*, 35, 11.—*Cic., de Fin.*, 5, 1, *de Orat.*, 4.)

Mevanĭa, a city of Umbria, on the river Tinia, in the southwestern angle of the country, and to the northwest of Spoletium. It was famous for its wide-extended plains and rich pastures. (*Colum.*, 3, 8.) Strabo mentions Mevania as one of the most considerable cities of Umbria. (*Strab.*, 227.—Compare *Liv.*, 9, 41.) Here Vitellius took post, as if determined to make a last stand for the empire against Vespasian, but soon after withdrew his forces. (*Tacit., Hist.*, 3, 55.) If its walls, as Pliny says, were of brick, it could not be capable of much resistance (35, 14). This city is farther memorable as the birthplace of Propertius, a fact of which he himself informs us (4, 1, 21). It is now an obscure village, which still, however, retains some traces of the original name in that of *Bevagna*. (*Cramer's Anc. Italy*, vol. 1, p. 269.)

Mezentĭus, king of Cære, at the time that Æneas was fabled to have landed in Italy. He is represented by Virgil as a monster of ferocity, wantonly murdering many of his subjects, and causing others, fastened face to face unto dead bodies, to expire amid loathsomeness and famine. His subjects, exasperated by his tyranny, expelled him from the throne. He and his son Lausus took refuge in the court of Turnus, whom they assisted in his war against Æneas. They both fell by the hand of the Trojan prince. The narrative of the combat in which they were slain is justly esteemed one of the most brilliant passages in the whole Æneid. Virgil has described Lausus as eminent for beauty of person, bravery, and filial piety; a pleasing contrast to his ferocious parent. The epithet *contemptor divûm* was applied to Mezentius by Virgil, because he demanded of his subjects the first fruits of their lands and their flocks, instead of appropriating them in sacrifice to the gods. (*Cato, ap. Macrob., Sat.*, 3, 5.—*Virg., Æn.*, 8, 478.—*Id. ib.*, 10, 762, *seqq.*)

Micipsa, king of Numidia, eldest son of Masinissa, shared with his brothers Gulussa and Mastanabal the kingdom of their father, which had been divided among them by Scipio Æmilianus. (*Vid.* Masinissa.) On the death of his brothers he became monarch of the whole country, about 146 B.C. Of a pacific disposition, Micipsa enjoyed a quiet reign, and proved the mildest of all the Numidian kings. Animated by the same enlightened policy as his father, he exerted himself strenuously for the civilization of his subjects, established a colony of Greeks in his capital, and assembled there a large number of learned and enlightened men. Although he had many children by numerous concubines, still Hiempsal and Adherbal were his favourite sons. Unhappily, however, he adopted his nephew, the famous Jugurtha, and declared him, by his will, joint heir to the kingdom along with his two sons just mentioned. This arrangement brought with it the ruin of his family and kingdom. (*Vid.* Jugurtha.)

Micon, I. a painter and statuary, contemporary with Polygnotus, who flourished about Olymp. 80. This artist has been noticed at great length by Böttiger (*Archæol. Pict.*, 1, p. 254, *seqq.*). In ancient MSS. his name is sometimes written Μύκων, sometimes Μήκων or Νίκων, but the more correct form is probably Μίκων (Micon). Varro mentions him among the more ancient painters, whose errors were avoided by Apelles, Protogenes, and others. (*L. L.*, 8, p. 129, *ed. Bip.*) Pliny states, that, in connexion with Polygnotus, he either invented some new colours, or employed those in use in his paintings on a better plan than that previously adopted. (*Plin.*, 33, 13, 56.—*Id.*, 35, 6, 25.) A list of some of his productions is given by Sillig (*Dict. Art.*, *s. v.*).—II. Another painter, distinguished from the former by the epithet of "the Younger." His age and country are uncertain. (*Plin.*, 35, 9, 35.) Böttiger confounds him with Micon I. (*Sillig, Dict. Art.*, *s. v.*)—III. A statuary of Syracuse. At the request of the children of Hiero II., king of Syracuse, he made two statues of this monarch, which were placed at Olympia, the one representing him on horseback, the other on foot. The death of Hiero took place B.C. 215; and as the statues in question were made soon after this event, we can decide with certainty on the age of Micon. (*Sillig, Dict. Art.*, *s. v.*)

Midas, an ancient king of the Brygians in Thrace, son of Gordius, and whose name is connected with some of the earliest mythological legends of the Greeks. According to one account, he possessed, at the foot of

Mount Bermion, a garden, in which grew spontaneously roses with sixty petals, and of extraordinary fragrance. (*Herod.*, 8, 138.—Compare *Wesseling*, *ad loc.*) To this garden Silenus was in the habit of repairing; and Midas (*Pausan.*, 1, 4, 5) or his people, by pouring wine into the fount from which he was wont to drink, intoxicated him, and he was thus captured. (*Herod.*, *l. c.*) Midas put various questions to him respecting the origin of things and the events of past times. (*Serv. ad Virg.*, *Eclog.*, 6, 13.) One was, What is best for men? Silenus was long silent; at length, when he was constrained to answer, he said: "Life is most free from pain when one is ignorant of future evils. It is best of all for man not to be born: the second is, for those who are born to die as soon as possible." (*Aristot.*, *de An.—Plut.*, *Consol. ad Apoll. Op.*, 7, p. 352, *ed. Hutten.*) He also, it is said, gave the king a long account of an immense country which lay without the ocean-stream, the people of which once invaded the land of the Hyperboreans. (*Theopomp.*, *ap. Ælian, V. H.*, 3, 18.)—The name of Midas is also connected with the migration of the Brygians from Thrace into Asia Minor, where they are said to have changed their name to Phrygians (*Strab.*, 295.—*Plin.*, 5, 32.—*Steph. Byz.*, *s. v.* Βρίγες), and it has been supposed that the Brygians passed over under the same Midas of whom the above legend is related. (*Höck, Kreta*, vol. 1, p. 129.) At all events, we find the name Midas reappearing in the legends of Asia Minor. Thus, mention is made of a King Midas who reigned at Pessinus, where he built a splendid temple to Cybele, and established her sacred rites. (*Diod. Sic.*, 3, 5.) So also Xenophon places near Thymbrium the fountain where Midas was said to have caught the satyr. (*Anab.*, 1, 2, 13.) We have likewise another legend relative to Midas and Silenus, the scene of which is laid, not in Europe, but in Lower Asia. According to this account, as Bacchus was in Lydia, on his return from the conquest of the East, some of the country people met Silenus staggering about, and, binding him with his own garlands, led him to their king. Midas entertained him for ten days, and then conducted him to his foster-son, who, in his gratitude, desired the king to ask whatever gift he would. Midas craved that all he touched might turn to gold. His wish was granted; but when he found his very food converted to precious metal, and himself on the point of starving in the midst of wealth, he prayed the god to resume his fatal gift. Bacchus directed him to bathe in the Pactolus, and hence that river obtained golden sands. (*Ovid*, *Met.*, 11, 85, *seqq.*—*Hygin.*, *fab.*, 191.—*Serv.*, *ad Æn.*, 10, 142.—*Max. Tyr.*, 30.) There is a third legend relative to Midas. Pan, the god of shepherds, venturing to set his reed-music in opposition to the lyre of Apollo, was pronounced overcome by Mount Tmolus; and all present approved the decision except King Midas, whose ears were, for their obtuseness, lengthened by the victor to those of an ass. The monarch endeavoured to conceal this degradation from his subjects; but it was perceived by one of his attendants, who, finding it difficult to keep the secret, yet afraid to reveal it, dug a hole in the ground, and whispered therein what he had perceived. His words were echoed by the reeds which afterward grew on the spot, and which are said to have repeated, when agitated by the wind, "*King Midas has asses' ears.*" (*Ovid*, *Met.*, 11, 153, *seqq.*)—The legend respecting the wealth of Midas would seem to have an historical basis, and to point to some monarch of Phrygia who had become greatly enriched by mines and commercial operations. Hence the Phrygian tradition, that when Midas was an infant, some ants crept into his mouth as he lay asleep, and deposited in it grains of wheat. This was regarded as an omen of future opulence. (*Ælian*, *V. H.*, 12, 45.—*Cic.*, *Div.*, 1, 36.—*Val. Max.*, 1, 6.) The same monarch, in all probability, gave a favourable reception to the rites of Bacchus, then for the first time introduced into his dominions, and hence his success in the accumulation of riches may have been ascribed to the favour of the god. The later cycle of fable, however, appears to have changed the receiver and protector of the rites of Bacchus into a companion or follower of Bacchus himself. Hence we find Midas numbered among the Sileni and Satyrs, and, as such, having the usual accompaniment of *goat's ears*. (Compare the language of Philostratus: μετεῖχε μὲν γὰρ τοῦ τῶν Σατύρων γένους ὁ Μιδὰς, ὡς ἐδήλου τὰ ὦτα.—*Vit. Apoll. Tyan.*, 6, 13, p. 303, *ed. Morell.*) Now it would seem that the Attic poets, in their satyric dramas, made the story of Midas a frequent theme of travesty, and in this way we have the wealthy monarch converting everything into gold by his mere touch, even his food undergoing this strange metamorphosis; and again, the pricked-up ears of the goat-footed Satyr become changed by Attic wit into the ears of an ass. It may be, too, that the first satyric composer, who introduced these appendages into his piece, discharged, in this way, a shaft at some theatrical judges who had rejected one of his own productions. (Consult the remarks of *Wieland*, *Attisches Museum*, vol. 1, p. 354, *seqq.*, and compare *Welcker*, *Nachtrag*, p. 301.) Schwenck, however, takes a very different view of the subject. He makes Midas to have been an old Thracian or Phrygian deity, referring to Hesychius (Μιδὰς θεός) as an authority for this, and identifies him with the moon-god, or *Deus Lunus*. He compares the name Μιδὰς with μείς, μενός, as the Cretan ἴττον was related to εἷς, ἑνός. Now μείς indicates unity, being merely εἷς with a prefix, as in μία for ἴα; and ἕνος (*annus*), "the year," has also relation to unity. Thus, according to Schwenck, Midas indicated the lunar year as a unit of time. The long ears of Midas he also makes a lunar symbol, as in the case of the Scandinavian goddess Mani, or the Moon. (*Etymologisch-Mythol. Andeut.*, p. 66, *seq.*) This explanation is very far-fetched.—It is more than probable that the name Midas was common to the Lydians as well as Phrygians, since Midas, according to some accounts, was the husband of Omphale. (*Clearch.*, *ap. Athen.*, 12, p. 516.)—Mr. Leake gives an account of a very ancient monument at *Doganlir*, in what was originally a part of Phrygia, which appeared to him to have been erected in honour of one of the kings of Phrygia, of the Midaian family. (*Journal of a Tour in Asia Minor*, p. 31.) It is very probable, indeed, that many monarchs of the Phrygian dynasty bore the name of Midas. (*Leake*, *l. c.*)

Midēa, I. an ancient city of Bœotia, near the lake Copaïs, and, according to tradition, swallowed up, along with Arne, by the waters of that lake. (*Hom.*, *Il.*, 2, 507.—*Strab.*, 413.)—II. A town of Argolis, in the Tyrinthian territory, named, as was said, after the wife of Electryon (*Pind.*, *Olymp.*, 7, 49.—*Schol.*, *ad loc.*); but Apollodorus affirms that it already existed in the time of Perseus (2, 4)—It was afterward destroyed by the Argives. (*Strab.*, 373.) The vestiges of this place are near the monastery of *Agios Adrianos*, where there is a *Palæo Castro* in a bold rock; the walls are of ancient masonry. (*Gell*, *Itin. of the Morea*, p. 185.—*Cramer's Anc. Greece*, vol. 3, p. 250.)

Milesii, the inhabitants of Miletus. (*Vid.* Milētus.)

Milesiōrum Mūrus (Μιλησίων τεῖχος), a place in Lower Egypt, to the west of the Sebennytic mouth of the Nile, and which owed its foundation to the Milesians, or people of Miletus. (*Eustath. ad Dionys.*—*Huds.*, *Geogr. Min.*, vol. 4, p. 146.)

Miletopŏlis, a city of Mysia, northeast of Adramyttium, and situate on a branch of the river Rhyndacus. It coincides, according to D'Anville, with the modern *Beli Kessk*. (*Plin.*, 5, 32.—*Steph. Byz.*, p. 467.)

MILETUS, I. a son of Apollo, who fled from Crete to avoid falling into the hands of Minos. (*Apollod.*, 3, 1, 2.) He came to Caria, and was said to have been the founder of the city of Miletus. (*Apollod.*, *l. c.*—Compare *Heyne, ad loc.*)—II. The most celebrated of the cities of Ionia, situate on the southern shore of the bay into which the river Latmus emptied, and, according to Strabo, eighty stadia south of the embouchure of the Mæander. (*Strab.*, 634.) The origin of this city falls in the period of the first Greek emigrations from home; but the circumstances connected with its founding are involved in great uncertainty. As far as any opinion can be formed from various accounts that are given of this event, it would appear that the place was first settled by natives of the country; that to these came Sarpedon from Miletus in Crete, and after him Neleus from Attica, together with other settlers in process of time. (*Strab.*, *l. c.*—*Pausan.*, 7, 2.—*Apollod.*, 3, 1.—*Eustath. ad Dionys.*, v. 825.) Miletus was already large and flourishing when the cities of the parent country were but just beginning to emerge from obscurity. The admirable situation of the place, and the convenience of having four harbours, one of which was capable of containing a large fleet, gave it an early and great preponderance in maritime affairs. It carried on an active and extensive commerce with the shores of the Euxine on the one hand, and the distant coast of Spain on the other, to say nothing of the principal ports of the Mediterranean, which were likewise frequented by the Milesian vessels. Its most important trade, however, was with the shores of the Euxine. Almost all the Greek cities along the coast of this inland sea, which were found there at the period of the Persian power, were of Milesian origin. As, however, many of those cities were themselves conspicuous for size and population, one can hardly comprehend how Miletus, in the midst of so active a traffic, which of itself must have required the attention of considerable numbers, could command a superfluous population, sufficiently extensive for the establishment of so many colonies, which Pliny makes to have been eighty in number, and Seneca seventy-five. (*Plin.*, 29.—*Senec.*, *Consol. ad Helv.*, c. 6.—Consult *Rumback, de Mileto ejusque Coloniis, Hal. Sax.*, 1790.—*Larcher, Hist. d'Hérod.*, vol. 8, p. 344, 359.) It is more than probable, that, in sending out these colonies, the natives of the country, the Lydians, Carians, and Leleges, were invited to join, and did so.—Miletus was already a powerful city when the Lydian monarchy rose into consequence. The kings of Lydia, possessors of all the surrounding territory, could not brook the independence of the Ionian city; they accordingly carried on war against it for many years, and were at times powerful enough to advance even to the city walls, and to destroy or carry off the produce of the neighbouring country; but they were unable to mar the prosperity of a city which had the control of the sea, and consequently bade defiance to their power. The Milesians appear subsequently to have made a treaty with Crœsus, in which they probably acknowledged that sovereign as their liege lord, and consented to pay him tribute. The same treaty was also agreed upon between them and Cyrus, when the latter had conquered Lydia; and this saved Miletus from the disasters which befell at that time the other Ionian states. (*Herod.*, 1, 141, 143.) But it was not always equally fortunate. In the reign of Darius, the whole of Ionia was excited to revolt by the intrigues and ambitious schemes of Histiæus, who had been raised to the sovereignty of Miletus, his native city, by the Persian monarch, in recompense for the services he had rendered in the Scythian expedition. Aristagoras, his deputy and kinsman, also greatly contributed to inflame the minds of his countrymen. At his instigation, the Athenians sent a force to Asia Minor, which surprised and burned Sardis; but this insult was speedily avenged by the Persian satraps, and, after repeated defeats, Miletus was besieged by land and sea, and finally taken by storm. This beautiful and opulent city, the pride and ornament of Asia, was thus plunged into the greatest calamity; the surviving inhabitants were carried to Susa, and settled, by order of Darius, at Ampe, near the mouth of the Tigris. The town itself was given up by the Persian commanders to the Carians. The Athenians are said to have been so much affected by this event, that when Phrynichus, the tragic writer, introduced on the stage his play of "the Capture of Miletus," the whole house burst into tears, and the people fined the poet 1000 drachmas, and forbade the performance for the future. (*Herod.*, 6, 6, *seqq.*—*Callisth.*, *ap. Strab.*, 635.)—When Alexander, after the battle of the Granicus, appeared before Miletus, the inhabitants, encouraged by the presence of a Persian army and fleet stationed at Mycale, refused to submit to that prince, and open their gates to his forces; upon which he immediately commenced a most vigorous attack on their walls, and finally took the city by assault. He however forgave the surviving inhabitants, and granted them their liberty. (*Arrian, Exp. Al.*, 1, 18, *seqq.*) The Milesians aided with the Romans during the war with Antiochus. (*Liv.*, 37, 16.—*Id.*, 43, 6.) This city was yet flourishing when Strabo wrote (*Strabo, l. c.*—Compare *Tacit.*, *Ann.*, 4, 55 *et* 63), and still later, in the time of Pliny (5, 29) and Pausanias (7, 2). It appears from the Acts of the Apostles, that St. Paul sojourned here a few days on his return from Macedonia and Troas, and summoned hither the elders of the Ephesian Church, to whom he delivered an affectionate farewell address. (*Acts*, 20, 17, *seqq.*) The Milesian Church was under the direction of bishops, who sat in several councils, and ranked as metropolitans of Caria. (*Hierocl.*, *Synecd.*, p. 687.) This continued as late as the decline of the Byzantine empire (*Mich. Duc.*, p. 41); at which time, however, the town itself was nearly in ruins, from the ravages of the Turks and other barbarians, and the alluvial deposites caused by the Mæander. Miletus deserves farther mention as the birthplace of Thales, the celebrated mathematician and philosopher; and his successors Anaximander and Anaximenes; also of Cadmus and Hecatæus, two of the earliest historians of Greece. (*Strab.*, 635.—*Plin.*, 5, 39.—*Suid.*, *s. v.* Κάδμος.) The Milesians were in repute for their manufactures of couches and other furniture; and their woollen cloths and carpets were especially esteemed. (*Athenæus*, 1, p. 28.—*Id.*, 11, p. 428.—*Id.*, 12, p. 540, &c.) The modern village of *Palatscha* occupies part of the site of the ancient city. The coast, however, has undergone great changes, for some remarks on which consult the article Mæander. (*Cramer's Asia Minor*, vol. 1, p. 385, *seqq.*)

MILO, I. a celebrated athlete of Crotona in Italy. He accustomed himself from early life to bear burdens, the weight of which he successively augmented, and at last became so conspicuous for strength as to carry the most surprising loads with the utmost ease. Many curious stories are related by the ancients concerning his wonderful strength. He could hold a pomegranate in his hand, with his fingers closed over it, and yet, without either crushing or even pressing on the fruit, could keep his fingers so firmly bent as to render it impossible for any one to take the fruit from him. He could place himself on a discus, some say a shield, covered over with oil or other unctuous substances, and rendered, of course, very slippery, and yet he could retain so firm a foothold that no one was able to dislodge him. He could encircle his brow with a cord, and break this asunder by holding his breath and causing the veins of the head to distend. He could hold his right arm behind his back, with the hand open and the thumb raised, and a man could not then separate his little finger from the rest. The account that is

given of his veracity is almost incredible. He ate, it is said, every day, twenty pounds of animal food, twenty pounds of bread, and drank fifteen pints of wine. Athenæus relates, that on one occasion he carried a steer four years old the whole length of the stadium at Olympia (606 feet), and then, having cut it up and cooked it, ate it all up himself in one day. (*Athen.*, 10, p. 412, *e.*) Some authorities add, that he killed it with a single blow of his fist. He had an opportunity, however, at last, of exerting his prodigious strength in a more useful manner. One day, while attending the lectures of Pythagoras, of whom he was a disciple and constant hearer, the column which supported the ceiling of the hall where they were assembled was observed to totter, whereupon Milo, upholding the entire superstructure by his own strength, allowed all present an opportunity of escaping, and then saved himself. Milo was crowned seven times as victor at the Pythian games, and six times at the Olympic, and he only ceased to present himself at these contests when he found no one willing to be his opponent. In B.C. 509 he had the command of the army sent by the people of Crotona against Sybaris, and gained a signal victory.—His death was a melancholy one. He was already advanced in years, when, traversing a forest, he found a trunk of a tree partly cleft by wedges. Wishing to sever it entirely, he introduced his hands into the opening, and succeeded so far as to cause the wedges to fall out; but his strength here failing him, the separated parts on a sudden reunited, and his hands remained imprisoned in the cleft. In this situation he was devoured by wild beasts. (*Aul. Gell.*, 15. 16.—*Val. Max.*, 9, 12, 17.)—II. Titus Annius, was a native of Lanuvium in Latium, and was born about 95 B.C. His family appears to have been a distinguished one, since we find him espousing the daughter of Sylla. Having been chosen tribune of the commons B.C. 57, he zealously exerted himself for the recall of Cicero, but the violent proceedings of Clodius paralyzed all his efforts. Determined to put an end to this, he summoned Clodius to trial as a disturber of the public peace; but the consul Metellus dismissed the prosecution, and thus enabled Clodius to resume with impunity his unprincipled and daring career. Milo thereupon found himself compelled, for the sake of his own personal safety, to keep around him a band of armed followers. His private resources having suffered greatly by the magnificent games which he had exhibited, Milo, in order to repair his shattered fortunes, married Fausta, the daughter of Sylla; but the union was an unhappy one; Fausta was discovered to be unfaithful to his bed, and her paramour, the historian Sallust, was only allowed to escape after receiving severe personal chastisement, and paying a large sum of money to the injured husband. Clodius meanwhile, having obtained the office of ædile, had the assurance to accuse Milo in his turn of being a disturber of the public tranquillity, and of violating the laws by keeping a body of armed men in his service. Pompey defended the latter; Clodius spoke in reply; and the whole affair was carried on amid the most violent clamours from their respective partisans. No decision, however, was made; the matter was protracted, and at last allowed to drop. Some years after this (B.C. 51) Milo offered himself as a candidate for the consulship against two other competitors. Clodius, of course, opposed him; but the powerful exertions of his friends would have carried him through, had not an unfortunate occurrence frustrated all his hopes. Clodius, it seems, had openly declared, that if Milo did not abandon all pretensions to the consulship, in three days he would be no more. This threat fell upon the head of its own author. On the 20th of January, Milo set out from Rome to go to Lanuvium, of which he was the chief magistrate or dictator, and where, by virtue of his office, he was on the following day to appoint a flamen for the performance of some of the religious ceremonies of the municipality. He travelled in a carriage, accompanied by his wife and one of his friends, and attended by a strong body of slaves, and also by some of the armed followers, whose services he had occasionally employed in his contests with Clodius. While prosecuting his route, he fell in with the latter, who was returning to Rome, followed by about thirty of his slaves. Clodius and Milo passed one another without disturbance; but the armed men, who were among the last of Milo's party, provoked a quarrel with the slaves of Clodius; and Clodius turning back, and interposing in an authoritative manner, Birria, one of Milo's followers, ran him through the shoulder with a sword. Upon this the fray became general. Milo's slaves hastened back in great numbers to take part in it, while Clodius was carried into an inn at Bovillæ. Meanwhile, Milo himself was informed of what had passed, and, resolving to avail himself of the opportunity which was offered, he ordered his slaves to attack the inn and destroy his enemy. Clodius was dragged out into the road and there murdered; his slaves shared his fate, or saved their lives by flying to places of concealment; and his body, covered with wounds, was left in the middle of the highway. (*Ascon.*, *Arg. in Cic.*, *Orat. pro Mil.*) When the corpse of Clodius was brought to Rome, a violent popular commotion ensued. The body was carried into the Forum and exhibited on the rostra; and at last the mob, having conveyed it from the rostra into the senate-house, set fire to a funeral pile made for it at the moment out of the benches, tables, and other furniture which they found at hand. The consequence was, as might be expected, that the senate-house itself was involved in the conflagration and burned to the ground. These, and several other disorders committed by the multitude, somewhat turned the tide of public opinion in favour of Milo. He was now encouraged to return to Rome and renew his canvass for the consulship. He did so, but the whole city became eventually a scene of the greatest confusion; and, in order to restore public tranquillity, Pompey was declared sole consul, and armed with full powers to put a stop to farther disturbances. Milo was thereupon brought to trial for the murder of Clodius, and was defended by Cicero; but the clamours and outcries of the populace devoted to the party of Clodius, and the array of armed men that encompassed the tribunal, to prevent any outbreak of popular violence, prevented the orator from displaying his usual force and eloquence, and Milo was condemned. When the event of the trial was known, he went into exile, and fixed his abode at Massilia in Gaul. Milo was also tried after his departure for three other distinct offences; for bribery, for illegal caballing and combinations, and for acts of violence, and was successively found guilty on all.—It is said that, soon after Milo's condemnation, and when he was residing at Massilia, Cicero sent him a copy of his speech in the form in which we now have it, and that Milo, having read it over, wrote a letter to the orator, in which he stated that it was a fortunate thing for himself that Cicero had not pronounced the oration which he sent, since otherwise he (Milo) would not then have been eating such fine mullets at Massilia. It has been sometimes stated, that Milo was subsequently restored to his country. This, however, is altogether erroneous. Velleius Paterculus and Dio Cassius both contradict the fact of his recall, by what we find in their respective histories. According to Dio Cassius, Milo was the only one of the exiles whom Cæsar refused to recall, because, as is supposed, he had been active in exciting the people of Massilia to resist Cæsar. Velleius Paterculus states that Milo returned without permission to Italy, and there busily employed himself

in raising opposition to Cæsar during that commander's absence in Thessaly against Pompey. He adds that Milo was killed by the blow of a stone while laying siege to Compsa, a town of the Hirpini. (*Cic., Or. pro Mil.*—*Vell. Paterc.*, 2, 47, 68.—*Encyclop. Metropol.*, div. 3, vol. 2, p. 218, *seq.*—*Biogr. Univ.*, vol. 29, p. 57.)

MILTIĂDES, I. an Athenian, son of Cypselus, who obtained a victory in a chariot-race at the Olympic games, and led a colony of his countrymen to the Chersonesus. The cause of this step on his part was a singular one. It seems that the Thracian Dolonci, harassed by a long war with the Absinthians, were directed by the oracle of Delphi to take for their king the first man they met in their return home, who invited them to come under his roof and partake of his entertainments. The Dolonci, after receiving the oracle, returned by the sacred way, passed through Phocis and Bœotia, and, not being invited by either of these people, turned aside to Athens. Miltiades, as he sat in this city before the door of his house, observed the Dolonci passing by, and as by their dress and armour he perceived they were strangers, he called to them, and offered them the rites of hospitality. They accepted his kindness, and, being hospitably treated, revealed to him all the will of the oracle, with which they entreated his compliance. Miltiades, disposed to listen to them because weary of the tyranny of Pisistratus, first consulted the oracle of Delphi, and the answer being favourable, he went with the Dolonci. He was invested by the inhabitants of the Chersonese with sovereign power. The first measure he took was to stop the farther incursions of the Absinthians, by building a wall across the isthmus. When he had established himself at home, and fortified his dominions against foreign invasion, he turned his arms against Lampsacus. His expedition was unsuccessful; he was taken in an ambuscade, and made prisoner. His friend Crœsus, king of Lydia, however, was informed of his captivity, and procured his release by threatening the people of Lampsacus with his severest displeasure. He lived a few years after he had recovered his liberty. As he had no issue, he left his kingdom and possessions to Stesagoras, the son of Cimon, who was his brother by the same mother. The memory of Miltiades was greatly honoured by the Dolonci, and they regularly celebrated festivals and exhibited shows in commemoration of a man to whom they owed their preservation and greatness. (*Herod.*, 6, 38.—*Id.*, 6, 103.)—II. A nephew of the former, and brother of Stesagoras. His brother, who had been adopted by Miltiades the elder, having died without issue, Miltiades the younger, though he had not, like Stesagoras, an interest established during the life of his predecessor, and though the Chersonese was not by law an hereditary principality, was still sent by the Pisistratidæ thither with a galley. By a mixture of fraud and force he succeeded in securing the tyranny. On his arrival at the Chersonese, he appeared mournful, as if lamenting the recent death of his brother. The principal inhabitants of the country visited the new governor to condole with him, but their confidence in his sincerity proved fatal to them. Miltiades seized their persons, and made himself absolute in Chersonesus; and, to strengthen himself, he married Hegesipyla, the daughter of Olorus, king of the Thracians. When Darius marched against the Scythians, Miltiades submitted to him and followed in his train, and was left with the other Grecian chiefs of the army to guard the bridge of boats by which the Persians crossed the Danube. He then proposed to break up the bridge, and, suffering the king and army to perish by the Scythians, to secure Greece and deliver Ionia from the Persian yoke. His suggestion was rejected, not for its treachery, but because Persia was to each of the tyrants his surest support against the spirit of freedom in the people. Miltiades, soon after, was driven out by the Scythians, but recovered his possessions on their departure. Knowing himself, however, to be obnoxious to the Persians, he fled to Athens, when their fleet, after the re-conquest of Ionia, was approaching the coast of Thrace. The Athenian laws were severe against tyrants, and Miltiades, on arriving, was tried for his life. He was acquitted, however, more perhaps owing to the politic way in which he had used his power in the Chersonesus, than to the real merit of his conduct. Nay, he even so far won the favour of the people as to be appointed, not long after, one of the ten generals of Athens. It was at this same period that the Persian armament, under Datis and Artaphernes, bore down upon the shores of Attica; and, guided by Hippias, who knew the capabilities of every spot of ground in his country, the invading force landed at Marathon. According to custom, the Athenian army was under the command of its ten generals. The opinions of the ten were equally divided as to the propriety of engaging, when Miltiades, going privately to the polemarch Callimachus, who, by virtue of his office, commanded the right wing, and had an equal vote with the ten generals, prevailed upon him to come over to his way of thinking, and vote in favour of a battle. The vote of the polemarch decided the question; and when the day of command came round to Miltiades, the battle took place. The details of this conflict are given elsewhere. (*Vid.* Marathon.)—Perhaps no battle ever reflected more lustre on the successful commander than that of Marathon on Miltiades; though it should be observed, that he whom all ages have regarded as the defender of liberty, began his career as an arbitrary ruler, and on only one occasion in his whole life was engaged on the side of freedom; but for the same man to be the liberator of his own country and a despot in another, is no inconsistency, as the course of human events has often shown.—The reward bestowed upon Miltiades after this memorable conflict was strikingly characteristic. He and the polemarch Callimachus were alone distinguished from the other combatants in the painted porch, and stood apart with the tutelary gods and heroes.—Miltiades now rose to the utmost height of popularity and influence, insomuch that when he requested a fleet of seventy ships, without declaring how he meant to employ them, but merely promising that he would bring great riches to Athens, the people readily agreed. He led them to the Isle of Paros, under the pretence of punishing its people for their compelled service in the Persian fleet, but really to avenge a personal injury of his own. He demanded one hundred talents as the price of his departure; but the Parians refused, and resisted him bravely; and in an attempt to enter the town, he received a wound, and was obliged to withdraw his army. On his return he was brought to trial for his life by Xanthippus, a man of high consideration, on account of the failure of his promises made to the people. His wound disabled him from defending himself, but he was brought into the assembly on a couch, while his brother Tisagoras defended him, principally by recalling his former services. The memory of these, with pity for his present condition, prevailed on the people to absolve him from the capital charge; but they fined him fifty talents, nearly $53,000. As he could not immediately raise this sum, he was cast into prison, where he soon after died of his wound, which had gangrened.—The character of Miltiades is one on which, with the few materials that history has left, we should not judge too exactly. The outline which remains is one that, if filled up, would seem fittest to contain the very model of a successful statesman in an age when the prime minister of Athens was likewise the leader of her armies. Heeren has briefly noticed the transition which took place in the character of Athenian states-

men, from the warrior-like Miltiades and Themistocles, to the warlike rhetorician Pericles, and thence to the orator, who to his rhetorical skill united no military prowess. Miltiades, with great generalship, showed great power as a statesman, and some, but not much, as an orator. This is agreeable to his age. Whether he was a true patriot, governed by high principle, it is now impossible to determine. He achieved one great action, which for his country produced a most decisive result. The unfortunate close of his career may be regarded by some as showing the ingratitude of democracies; but perhaps a judicious historian will draw no conclusion of the kind, especially with so imperfect materials before him as we possess of the life of this illustrious Athenian. If the Athenians conceived that nothing he had done for them ought to raise him above the laws; if they even thought that his services had been sufficiently rewarded by the station which enabled him to perform them, and by the glory he reaped from them, they were not ungrateful or unjust; and if Miltiades thought otherwise, he had not learned to live in a free state. (*Herod.*, lib. 5 *et* 6.—*Corn. Nep.*, *Vit. Milt.*—*Encycl. Us. Knowl.*, vol. 15, p. 227.—*Thirlwall's Greece*, vol. 2, p. 246.)

MILTO. *Vid.* Aspasia II.

MILVĪUS PONS, a bridge about two miles from Rome, over the Tiber, in a northerly direction. It was also called Mulvius. Its construction is ascribed to M. Æmilius Scaurus, who was censor A.U.C. 644, and its ancient appellation is probably a corruption of his *nomen*. The modern name is *Ponte Molle*. If it be true that the bridge owed its erection to Æmilius, Livy, when he speaks of it (27, 51), must be supposed to mention it by anticipation. We learn from Cicero that the Pons Mulvius existed at the time of Catiline's conspiracy, since the deputies of the Allobroges were here seized by his orders. In later times, it witnessed the defeat of Maxentius by Constantine. (*Zosim.*, 2, 16.—*Cramer's Anc. Italy*, vol. 1, p. 239.)

MILYAS. *Vid.* Lycia.

MIMALLŌNES, a name given to the priestesses of Bacchus among the Thracians, according to Hesychius and Suidas, or, more correctly, to the female Bacchantes in general. Suidas deduces the term from the Greek μίμησις, "*imitation*," because the Bacchanals, under the influence of the god, imitated in their wild fury the actions of men. Others, however, derive it from Mimas, a mountain of Thrace. Nonnus enumerates the Mimallones among the companions of Bacchus in his Indian expedition. (Compare *Persius*, *Sat.*, 1, 99.—*Ovid*, *A. A.*, 1, 541.—*Sidon.*, *Præf. Paneg. Anthem.*) Bochart gives as the etymology of the word the Hebrew *Memallelan* ("garrulæ," "loquaculæ"); or else *Mamal*, "a wine-press." (*Rolle*, *Recherches sur le culte de Bacchus*, vol. 1, p. 136.)

MIMAS, I. one of the giants that warred against the gods. (Compare *Eurip.*, *Ion*, 215.—*Senec.*, *Herc. Fur.*, 981.—*Apoll. Rhod.*, 3, 1227.)—II. A mountain range of Ionia, terminating in the promontory Argennum, opposite the lower extremity of Chios. (*Thucyd.*, 8, 34.—*Plin.*, 5, 29.—*Amm. Marc.*, 31, 42.)

MIMNERMUS, an elegiac poet, a native of Colophon in Ionia, and contemporary with Solon. Müller, quoting a fragment of Mimnermus' elegy entitled "Nanno," says that he was one of the colonists of Smyrna from Colophon, and whose ancestors, at a still earlier period, came from Nelean Pylos. (*Hist. Lit. Gr.*, p. 115.) Müller also ascribes the melancholy character of his poems to the reduction of Smyrna by Alyattes. From Horace and Propertius we gather, that his poems had reference, for the most part, to those appetites which, in poetical language, are expressed by the name of love. (*Horat.*, *Epist.*, 1, 6, 65.—*Propert.*, 1, 9, 11.) His mind, however, was of a melancholy turn, which gave to his writings a pensive cast, not traceable in the productions of others who belonged to the same school. In the few fragments which we have remaining of Mimnermus, he complains of the briefness of human enjoyment, the shortness of the season of youth, and of the many miseries to which man is exposed. Mimnermus was the first who adapted the elegiac verse to those subjects which, from this adaptation, are now usually considered as proper for it; Callinus, its inventor, having used it as a vehicle for warlike strains. The ancient writers speak with great admiration of his poem on Nanno, a young female musician of whom he was deeply enamoured, and who preferred him to younger and handsomer rivals. The sweetness of his verses obtained for him also from the ancients the appellation of Ligystades (Λιγυστάδης, from λιγύς, "*melodious*.")—The fragments of Mimnermus have been several times edited, in the collections of Stephens, Brunck, Gaisford, and Boissonade; to which may be added Bäch's separate edition, published at Leipzig in 1826. (*Wieland*, *Attisches Museum*, vol. 1, p. 338.—*Schöll*, *Hist. Lit. Gr.*, vol. 1, p. 191.—*Encycl. Us. Knowl.*, vol. 15, p. 230.—*Müller*, *Hist. Lit. Gr.*, p. 115, *seqq.*)

MINA (Μνᾶ), a name given by the Athenians, not to a particular coin, as is commonly but erroneously imagined, but merely to a certain sum, or, in other words, to so much money of account. The *mina* was equivalent, as a sum, to 100 drachmæ, which would make, in our currency, a little more than $17 59 cts. The term was also employed as a weight, and was then equivalent to a little over 15 oz. avoirdupois weight.—This appears to be the proper place for a few remarks relative to Athenian coinage. No gold coins appear to have been minted at Athens, although the gold coinage of other places circulated there freely. (Consult *Cardwell's Lectures on the Coinage of the Greeks and Romans*, p. 112, *seqq.*) But the metal of the greatest importance to Athens was silver. It had been employed by them for their coinage from the earliest periods of their history; it was obtained in considerable quantity from their own neighbourhood (*vid.* Laurium); and it formed an important item in their national revenue. The high commendation given to this coinage by Aristophanes, refers, not to any delicacy of workmanship, but to the extreme purity of the metal; and the same cause seems to have deterred the Athenians from excelling in the execution of their coins, which induced them to preserve the greatest purity in the standard. The specimens, accordingly, of Athenian silver are very numerous, and, though evidently minted at periods very different from each other, retain so great a degree of correspondence, as implies either much political wisdom on the part of Athens, or, at least, a willing acquiescence in the authority of public opinion. The most important property, in fact, of the Athenian coinage was its purity, carried to so great an extent that no baser metal appears to have been united with it as an alloy. It may readily be supposed that the lead, which was found, together with the silver, in the mines of Laurium, was not always perfectly separated from it by the ancient process of refining: but the quantity of that metal which has hitherto been discovered in the silver coins of Athens is not likely to have been added designedly; and copper, which would have been more suitable for the purpose, does not appear to have been used at any period as an alloy, much less in the way of adulteration. Connected with this superiority, and with the rude method of minting which prevailed in former times, was the farther advantage possessed by the Athenian coin of being less exposed to wear from constant use than is the case with the thinner lamina and the larger surface of a modern coin; whether it were owing to the smaller degree of hardness in the metal they employ-

ed, or to their want of mechanical contrivances, or to their knowledge that a compact and globular body is least liable to loss from friction, the Athenian coin was minted in a form more massive than our own, and much less convenient for tale or transfer, but better calculated to maintain its value unimpaired by the wear of constant circulation.—The only question that remains to be considered here is this: to what cause was it owing that the coins of Athens should have been executed throughout in a style of inelegance and coarseness; at a time, too, when the coins of other districts, far inferior in science and reputation to Athens, were finished in the most perfect workmanship? The fact is certainly remarkable; and the only explanation that has hitherto been given of it, may tend to illustrate still farther the beneficial effects of commerce in its influence on the Athenian mint. The ancient coinage, says Eckhel, had recommended itself so strongly by its purity, and had become so universally known among Greeks and barbarians by its primitive emblems, that it would have been impossible to have made any considerable change in the form or workmanship of the coin, without creating a degree of suspicion against it, and eventually contracting its circulation. (*Walpole's Collection*, vol. 1, p. 433.—*Cardwell's Lectures*, p. 9, *seqq.*)

MINCĬUS, now *Mincio*, a river of Gallia Cisalpina, flowing from the Lake Benacus, and falling into the Po. (*Virg.*, *Eclog.*, 7, 13.—*Id.*, *Georg.*, 3, 15.—*Id.*, *Æn.*, 10, 206.)

MINEĬDES or MINYEĬDES, the daughters of Minyas, king of Orchomenus, in Bœotia. They were three in number, Leucippe, Aristippe, and Alcathoë. These females derided the rites of Bacchus, and continued plying their looms, while the other women ran through the mountains. Bacchus came as a maiden and remonstrated, but in vain; he then assumed the form of various wild beasts; serpents filled their baskets; vines and ivy twined round their looms, while wine and milk distilled from the roof; but their obstinacy was unsubdued. He finally drove them mad; they tore to pieces the son of Leucippe, and then went roaming through the mountains, till Mercury touched them with his wand, and turned them into a bat, an owl, and a crow. (*Corinna et Nicand.*, *ap. Anton. Lib.*, 10.—*Ælian*, *V. H.*, 3, 42.—*Ovid*, *Met.*, 4, 1, *seqq.*—*Keightley's Mythology*, p. 213.)

MINERVA, an ancient Italian divinity, the same in general with the Pallas-Athene (Παλλὰς Ἀθήνη) of the Greeks, and to be considered, therefore, in common with her, in one and the same article.—Minerva or Athene was regarded in the popular mythology as the goddess of wisdom and skill, and, in a word, of all the liberal arts and sciences. In both the Homeric poems she is spoken of as the daughter of Jupiter, and in one place it seems to be intimated that she had no other parent. (*Il.*, 5, 875, *seqq.*) In later writers, however, the legend assumes a more extended form. It is said that Jupiter, after his union with Metis, was informed by Heaven and Earth that the first child born from this marriage, a maiden, would equal him in strength and counsel; and that the second, a son, would be king of gods and men. Alarmed at this prediction, the monarch of Olympus swallowed his spouse, who was then pregnant; but being seized, after a time, with racking pains in the head, the god summoned Vulcan to his aid, who, in obedience to the commands of Jupiter, cleft the head of the latter with a blow of his brazen hatchet, and Minerva immediately leaped forth, in panoply, from the brain of her sire. (*Theog.*, 886, *seqq.*—*Ib.*, 924.—*Schol. ad Theog.*, 890.—*Pind.*, *Ol.*, 7, 63.—*Schol.*, *ad loc.*—*Schol. ad Apoll. Rhod.*, 4, 1310.) Still later authorities assign the task of opening the head of Jove to Prometheus (*Euripides*, *Ion*, 462.—*Apollod.*, 1, 3), or to Hermes (*Schol. ad Pind.*, *Ol.*, 7, 66).—Minerva is in Homer, as in the general popular system, the goddess of wisdom and skill. She is in war opposed to Mars, the wild war-god, as the patroness and teacher of just and scientific warfare. She is therefore on the side of the Greeks, as he on that of the Trojans. But on the shield of Achilles, where the people of the besieged town are represented as going forth to lie in ambush, they are led by Mars and Minerva together (*Il.*, 18, 516), possibly to denote the union of skill and courage required for that service. (*Il.*, 13, 277.) Every prudent chief was esteemed to be under the patronage of Minerva, and Ulysses was therefore her especial favourite, whom she relieved from all his perils, and whose son Telemachus she also took under her protection, assuming a human form to be his guide and director. In like manner, Cadmus, Hercules, Perseus, and other heroes were favoured and aided by this goddess. As the patroness of arts and industry in general, Minerva was regarded as the inspirer and teacher of able artists. Thus she taught Epeus to frame the wooden horse, by means of which Troy was taken; and she also superintended the building of the Argo. She was likewise expert in female accomplishments; she wove her own robe and that of Juno, which last she is said to have embroidered very richly. (*Il.*, 5, 735.—*Ib.*, 14, 178.) When the hero Jason was setting out in quest of the golden fleece, Minerva gave him a cloak wrought by herself. (*Apoll. Rhod.*, 1, 721.) She taught this art also to mortal females who had won her affection. (*Od.*, 20, 72.) When Pandora was formed by Vulcan for the ruin of man, she was attired by Minerva. (*Theog.*, 573.) In the Homeric hymn to Vulcan (*H.* 20), this deity and Minerva are mentioned as the joint benefactors and civilizers of mankind by means of the arts which they taught them, and we shall find them in intimate union also in the mythic system of Attica.—The invention of the pipe (αὐλός) is also ascribed to this goddess. When Perseus, says Pindar (*Pyth.*, 12, 15, *seqq.*—*Schol.*, *ad loc.*), had slain Medusa, her two remaining sisters bitterly lamented her death. The snakes which formed their ringlets mourned in concert with them, and Minerva, hearing the sound, was pleased with it, and resolved to imitate it: she in consequence invented the pipe, whose music was named *many-headed* (πολυκέφαλος), on account of the number of serpents whose mournful hissings had given origin to the instrument. Others (*Hygin.*, *fab.*, 165) say that the goddess formed the pipe from the bone of a stag, and, bringing it with her to the banquet of the gods, began to play upon it. Being laughed at by Juno and Venus, on account of her green eyes and swollen cheeks, she went to a fountain on Mount Ida, and played before the liquid mirror. Satisfied that the goddesses had had reason for their mirth, she threw the pipe away. Marsyas unfortunately found it, and, learning to play on it, ventured to become the rival of Apollo. His fate is related elsewhere (*vid.* Marsyas).—The favourite plant of Minerva was the olive, to which she had given origin in her well-known contest with Neptune (*vid.* Cecrops), and the animals consecrated to her were the owl and the serpent. Minerva was most honoured at Athens, the city to which she gave name (Ἀθῆναι, from Ἀθήνη), where the splendid festival of the Panathenæa was celebrated in her honour. This goddess is represented with a serious and thoughtful countenance, her eyes are large and steady, her hair hangs in ringlets over her shoulders, a helmet covers her head; she wears a long tunic and mantle, she bears the ægis on her breast or on her arm, and the head of the Gorgon is in its centre.—According to the explanation of Müller, the name *Pallas-Athene* appears to mean "the Athenian maid" (Παλλάς being the same as πάλλαξ, which originally meant "maid"); and she thus forms a parallel to "the Eleusinian maid" (Κόρα) or Proserpina. As this is her constant title in Homer, it is manifest that

she had long been regarded as the tutelary deity of Athens. We may therefore safely reject the legends of her being the same with the Neïth (*Hesych.*, Νηΐθη) of Saïs in Egypt, or a war-goddess imported from the banks of the Lake Tritonis in Libya, and view in her one of the deities worshipped by the agricultural Pelasgians, and therefore probably one of the powers engaged in causing the productiveness of the earth. Her being represented, in the poetic creed, as the goddess of arts and war alone, is merely a transition from physical to moral agents, that will presently be explained. (*Müller, Proleg.*, p. 244.—*Schwenck, Andeut.*, p. 230.—*Welcker, Tril.*, p. 282.)—The etymology of the Latin name *Minerva* is doubtful. The first part probably contains the same root (*min*, *men*, or *man*) that we have in the Latin *me-min-i*, *men-s*, &c., and also in the Greek *μέν-ος*, *μι-μνή-σκω*, &c., and the Sanscrit *man-as*. Cicero (*N. D.*, 3, 24) gives a very curious etymology, "*Minerva, quia minuit, aut quia minatur;*" but some of the ancient grammarians appear to have been more rational in considering it a shortened form of *Meminerva*, since she was also the goddess of memory. Festus connects it with the verb *monere*. Müller supposes that the word, like the worship of the goddess herself, came to the Romans from Etruria, and he makes the Etrurian original to have been *Menerfa* or *Menrfa*. (*Etrusk.*, vol. 2, p. 48.)—There were some peculiarities in the worship of Minerva by the Romans that deserve to be mentioned. Her statue was usually placed in schools; and the pupils were accustomed every year to present their masters with a gift called *Minerval*. (*Varro, R. R.*, 3, 2.—Compare *Tertull.*, *de Idol.*, c. 10.) Minerva also presided over olive-grounds (*Varro, R. R.*, 1, 1); and goats were not sacrificed to her, according to Varro, because that animal was thought to do peculiar injury to the olive. (*R. R.*, 1, 2.) There was an annual festival of Minerva, celebrated at Rome in the month of March, which was called *Quinquatrus*, because it lasted five days. (*Varro, L. L.*, 5, 3.—*Ovid, Fast.*, 3, 809.—*Aul. Gell.*, 2, 21.) On the first day sacrifices were offered to the goddess, and on the other four there were gladiatorial combats, &c. There was also another festival of Minerva, celebrated in June, which was called *Quinquatrus Minores*. (*Ovid, Fast.*, 6, 651.)—There were several temples in Rome sacred to Minerva. Ovid mentions one on the Cælian Hill, in which she was worshipped under the name of *Minerva Capta*, but the origin of the appellation is unknown. (*Fast.*, 3, 835, *seqq.*) It also appears from several inscriptions, in which she is called *Minerva Medica*, that this goddess was thought to preside over the healing art. (*Encycl. Us. Knowl.*, vol. 15, p. 232.)—The most probable theory relative to Pallas-Athene, or Minerva, is that of Müller, which sees in her the temperate celestial heat, and its principal agent on vegetation, *the moon*. (*Müller, Minerva Polias*, p. 5.) This idea was not unknown to the ancients themselves. Athene is by Aristotle expressly called "the moon" (*ap. Arnob.*, *adv. Gent.*, 3, p. 69.—Compare *Istr.*, *ap. Harpocr.*, Τριτομηνίς.—*Creuzer, Symbolik*, vol. 4, p. 237.) On the coins of Attica, anterior to the time of Pericles, there was a moon along with the owl and olive-branch. (*Eckhel, D. N.*, vol. 2, p. 163, 209.) There was a torch-race (λαμπαδοφορία) at the Panathenæa, a contest with which none but light-bearing deities were honoured, such as Vulcan, Prometheus, Pan (whom the ancients thence denominated Phanetes), &c. At the festival of the Skirophoria, the priest of the sun and the priestess of Athene went together in procession. (*Aristoph.*, *Eccles.*, 18.) A title of Athene was "*All-Dew*" (Pandrosos). In the ancient legends of Athens, mention was made of a sacred marriage (ἱερὸς γάμος) between Athene and Vulcan ("*cui postea Attici, ne virginitas deæ interiretur, commentorum spurcitiem obduxerunt.*"—*Müller*). This goddess is also said to have given fire to the Athenians (*Plut.*, *Vit. Cim.*, 10), and perpetual flame was maintained in her temples at Athens and Alalcomenæ. (*Pausan.*, 1, 26, 7.—*Id.*, 9, 34, 1.) It could hardly have been from any other cause than that of her being regarded as the moon, that the nocturnal owl, whose broad, full eyes shine so brightly in the dark, was consecrated to her; although some indeed maintain that this bird was sacred to her as the goddess of wisdom, since the peculiar formation of its head gives it a particular air of intelligence. (*Lawrence's Lectures*, p. 147, *Am. ed.*) The shield or corslet, moreover, with the Gorgon's head on it, seems to represent the full-orbed moon; and finally, the epithet *Glaucopis*, which is, as it were, appropriated to Athene, is also given to Selene, or the Moon. (*Empedocles*, *ap. Plut.*, *de Fac.*, *in Orb. Lun.*, 16, 21.—*Eurip.*, *Fr. incert.*, 209.) In accordance with this theory, the epithet *Tritogenia* (Τριτογένεια), so often applied to Minerva, has been ingeniously explained by considering it indicative of the *three phases of the moon*, just as the term Τριγλαθήνη is applied to Hecate. (*Welcker, Trilogie*, p. 283.) There are two other interpretations of this epithet, which have had general currency, both of which, however, are inferior to the one just mentioned. The first of these supposes it to signify *Head-sprung*, as the word τριτώ is said to have signified *head* in some of the obscurer dialects of Greece (that of the Athamanes, according to Nicander of Colophon, *Hesych.*, *s. v.*: *Etym. Mag.*, and *Photius*, *s. v.*: that of the Cretans, *Eustath.*, *ad Il.*, 4, p. 524; 8, p. 696: *Od.*, 3, p. 1473: that of the Bœotians, *Tzetz. ad Lyc.*, 519). But accounts like this are very suspicious, and the later Greeks would have made little scruple about coining a term, if they wanted it to suit any purpose. The other interpretation, which makes the banks of the river or lake Triton the birthplace of Minerva, has found a great number of supporters; but, as so many countries sought to appropriate this Triton to themselves, the choice among them might seem difficult. The contest, however, has lain between the river or lake Triton in Libya, and a small stream of the same name in Bœotia. The ancients in general were in favour of the former; but, as there is no reason to suppose that the Greeks knew anything of the Libyan Triton in the days of Homer, or probably till after the colony had been settled at Cyrene, this theory seems to have little in its favour. Müller, therefore, at once rejects it, and fixes on the banks of the Bœotian brook as the natal spot of the goddess. (*Orchom.*, p. 355.) Here, however, Homer again presents a difficulty, for the practice of assigning birthplaces on earth to the gods does not seem to have prevailed in his age.—The moon-goddess of the Athenians probably came by her moral and political character in the following manner. It was the practice of the different classes and orders in a state to appropriate the general tutelary deity to themselves by some suitable appellation. The Attic peasantry, therefore, named Athene the *Ox-yoker* (Βουδεία), the citizens called her the *Worker* (Ἐργάνη), while the military men styled her *Front-fighter* (Πρόμαχος). As these last were the ruling order, their view of the character of the goddess became the prevalent one; yet even in the epic poetry we find the idea of the goddess' presiding over the arts still retained. (*Müller, Minerva Polias*, p. 1.—*Keightley's Mythology*, p. 158, *seqq.*)

Minervæ Promontorium, a promontory of Campania, closing the Bay of Naples to the southwest. It was sometimes called Surrentinum Promontorium, from the town of Surrentum in its vicinity; and also not unfrequently the Sirens' Cape. (*Strab.*, 247.) It is now *Punto della Campanella*. The name of Minervæ Promontorium was given it from a temple of that goddess which stood here, and which was said to

have been raised by Ulysses. (*Strab.*, *l. c.*—*Cramer's Anc. Italy*, vol. 2, p. 185.)

Minervalia, festivals at Rome in honour of Minerva. (*Vid.* Minerva, page 849, col. 1, line 37, *seqq.*)

Minio, a small river of Etruria, falling into the Mare Tyrrhenum or Lower sea, a short distance above Centum Cellæ. It is now the *Mignone*. (*Virg.*, *Æn.*, 10, 183.—*Rutil.*, *Itin.*, 1, 277.)

Minnæi or Minæi, a people in the southern extremity of Arabia Felix. Their country was called Minnæa, and their capital Carana. The name of the latter is preserved in *Almakarana*, which is a strong fortress. (*Diod.*, 3, 42.—*Agatharch.*, *in Hudson's Geogr. Min.*, vol. 1, p. 57.—*Plin.*, 6, 28.)

Minōis, a patronymic of Ariadne, as daughter of Minos. (*Ovid*, *Met.*, 8, 157.)

Minos, an ancient king, who in history appears as the lawgiver of Crete. Those critics who consider all the personages of mythological history as little more than names to which is attached the history of social development, would view Minos simply as the concentration of that spirit of order, which about his time began to exhibit in the island of Crete forms of a regular polity. But we are not to consider, because there is much undoubtedly mythological about the history of Minos, that therefore he never existed. The concurrent testimony of Thucydides and Aristotle shows it to have been the general belief in their times, that Minos was the first among the Greeks who possessed any amount of naval power. According to the latter author, he conquered and colonized several islands, and at last perished in an expedition against Sicily, to which island he was fabled to have pursued Dædalus after the affair of Pasiphaë, and where the daughters of Cocalus suffocated him in a warm bath. (*Vid.* Cocalus.) In the second book of the "Politics," Aristotle draws a parallel between the Cretan and Spartan institutions, and he there ascribes the establishment of the Cretan laws to Minos. This comparison, aided probably by the connexion which existed between Crete and Sparta, owing to colonies, as early as the time of Homer, has no doubt suggested the theory invented and supported by Müller, that Minos was a Doric prince; a theory, as Mr. Thirlwall asserts, utterly unknown to the ancients. The subject is ably discussed by him in his "History of Greece" (vol. 1, p. 135). Some post-Homeric authorities make Minos a judge in Hades in company with Æacus, Rhadamanthus being chief judge. In this character he appears in a short Platonic dialogue called "Minos," or "On law," which, however, some critics consider spurious. Minos, according to the legend, was a son of Jupiter; this being the usual method taken by mythographers to express a person so ancient that they could put him on a level with no mere mortal; and from Jupiter as his father he is said to have learned those laws which he afterward delivered unto men. For this purpose, he is related to have retired to a cave in Crete, where he feigned that Jupiter his father dictated them unto him, and every time he returned from the cave he announced some new law. —Minos is chiefly remarkable as belonging to a period when history and mythology interlace, and as uniting in his own person the chief characteristics of both. He is the son of Jupiter, and yet the first possessor of a navy; a judge in Hades, but not the less for that a king of Crete. It is very curious that Crete, so famous at this age both for its naval power and for being the birthplace of the Olympian gods, should never afterward have attained anything like that celebrity which its position seemed to promise. Its office seems to have been that of leading the way in naval supremacy. Too insulated for power of a durable nature, it was lost in the confederate or opposing glories of Athens and Sparta; but while they were yet in their infancy, its insular form (together, perhaps, with some Asiatic refinement) gave it that concentrated energy which in an early age is irresistible. (*Hom.*, *Il.*, 2, 65.—*Id. ib.*, 13, 450.—*Id. ib.*, 14, 321.—*Id.*, *Od.*, 19, 175.—*Thucyd.*, 1, 3.—*Plat.*, *Leg.*, lib. 1 *et* 2.—*Id.*, *Min.*—*Aristot.*, *Polit.*, lib. 2 *et* 7.—*Encycl. Us. Knowl.*, vol. 15, p. 248.)

Minotaurus, a celebrated monster, half man and half bull, the offspring of Pasiphaë, wife of Minos, by a bull. According to the legend, the Cretans had hesitated to give Minos the royal dignity after the death of Asterion, whereupon, to prove his claim to it, he asserted that he could obtain whatever he prayed for. Then, sacrificing to Neptune, he besought him to send him a bull from the bottom of the sea, promising to offer up whatever should appear. Neptune sent the bull, and Minos received the kingdom. The bull, however, being of a large size and of a brilliant white hue, appeared to Minos too beautiful an animal to be slain, and he put him in his herd, and substituted an ordinary bull. Neptune, offended at this act, made the bull run wild, and inspired Pasiphaë with a strange passion for him, which she was enabled to gratify by the contrivance of Dædalus. Her offspring was the Minotaur. Minos, in compliance with an oracle, made Dædalus build for him the labyrinth. In this he placed the Minotaur, where he fed him on human flesh, and afterward on the youths and maidens sent from Athens. (*Vid.* Androgeus.) Theseus, by the aid of Ariadne, killed the monster (*vid.* Theseus and Labyrinthus), thereby delivering the Athenians from the cruel obligation of sending their children to be devoured.—Such is the mythological story. Its meaning is uncertain. It very likely belongs to that class of mythological tales which express a political fact, and the connexion in which Theseus stands with the Minotaur adds probability to this theory; for the exploits of Theseus are generally such effects as would be produced in historical times by the course of events in the formation of a polity. Such, at least, are his exploits in and about Attica, and there appears no sound reason to exclude this from the number. It may then, perhaps, be assumed, that, under the slaying of the Minotaur, is shadowed forth the abolition of certain obstacles existing in the way of free intercourse between Athens and Crete. But the descent of the Minotaur from Pasiphaë (Πασιφάη), probably a name of the moon, and from the Bull, one of the zodiacal signs, may perhaps imply some astronomical fact connected with the recurrence of the tribute paid to Crete. The affection of Ariadne for Theseus, in mythological language, may be taken to mean a union of Cretan and Attic tribes. It should be observed that Schwenck, in his very fanciful but ingenious treatise on mythology, considers the first two syllables of the word Minotaur to be identical with μείς or μήν, μηνός (*the moon*), as also with the root of the German *mond* and the English *moon*, so that we get the two parents of the Minotaur in the two parts of its name. This might lead us to believe that the name suggested the genealogy, and that the latter part referred, not to a bull's being the father of the Minotaur, but to the fact that horns were a symbol of the moon-goddess. In this case, the slaying of the Minotaur by Theseus might mean the introduction of the Attic worship in place of the previously prevalent Doric form. (*Höck*, *Kreta*, vol. 2, p. 63.—*Schwenck*, *Andeut.*, p. 65.—*Encycl. Useful Knowl.*, vol. 15, p. 248.)

Minthe, a daughter of Cocytus, loved by Pluto. Proserpina discovered her husband's amour, and changed his mistress into an herb, called by the same name, and still, at the present day, denominated *mint*. (*Ovid*, *Met.*, 10, 729.)

Minturnæ, a town of Latium, on the river Liris, and only three or four miles from its mouth: its extensive ruins sufficiently mark the place which it occupied: out of these the neighbouring town of *Trajetta* was built. (*Strabo*, 233.—*Ptol.*, p. 66.—*Plin.*, 3, 5.) We are informed by Livy (8, 25) that this town

belonged to the Ausones; but when that nation ceased to exist, Minturnæ fell into the hands of the Romans, by whom it was colonized, A.U.C. 456. (*Liv.*, 10, 21.—*Vell. Paterc.*, 1, 14.—*Dion. Hal.*, 1, 9.)—It was one of those maritime towns which were required to furnish sailors and naval stores for the Roman fleets. (*Liv.*, 27, 38.—*Id.*, 26, 3.) According to Frontinus, another colony was afterward sent thither under the direction of Julius Cæsar. Minturnæ, however, is chiefly known in history from the events by which it was connected with the fallen fortunes of Marius. This general, in endeavouring to effect his escape into Africa from the pursuit of the victorious Sylla, was forced to put in at the mouth of the Liris; when, after being put on shore and abandoned by the crew of the vessel, he sought shelter in the cottage of an old peasant. But this retreat not affording the concealment requisite to screen him from the pursuit which was now set on foot, Marius had no other resource left but to plunge into the marshes, with which the neighbourhood of Minturnæ abounds. Here, though almost buried in the mud, he could not escape from his vigilant pursuers, but was dragged out and thrown into a dungeon at Minturnæ. A public slave was shortly after sent to despatch him; but this man, a Cimbrian by birth, could not, as the historians relate, face the destroyer of his nation, though unarmed, in chains, and in his seventieth year; such was still the glare of his eye and terror of his voice. Struck with this circumstance, the magistrates of Minturnæ determined to set Marius at liberty, since such seemed to be the will of heaven. They farther equipped a vessel which was destined to convey him to Africa. (*Plut.*, *Vit. Mar.*—*Juv.*, *Sat.*, 10, 276.—Compare *Liv.*, *Epit.*, 77.—*Appian*, *Bell. Civ.*, 1, 61.—*Vell. Paterc.*, 2, 19.—*Val. Max.*, 1, 5.) The grove and temple of the nymph Marcia, supposed by some to have been the mother of Latinus, and by others thought to be Circe (*Virg.*, *Æn.*, 7, 47.—*Lactant.*, *&c. fals. Rel.*, 1, 21), were close to Minturnæ, and held in the highest veneration. (*Cramer's Anc. Italy*, vol. 2, p. 131.)

Minutia Via, a Roman road, leading from the *Porta Minutia* or *Trigemina*, through the country of the Sabines, as far as Brundisium. (*Schol. ad Horat.*, *Epist.*, 1, 18, 20.)

Minutius, I. Augurinus, a Roman consul B.C. 458. He was defeated by the Æqui, and would have ost his whole army had not the dictator Cincinnatus come to his aid. He was degraded by the latter to the rank of lieutenant or *legatus*, and at the same time deprived by him of his consular authority. (*Liv.*, 3, 29.)—II. Rufus, a master of horse to the dictator Fabius Maximus. His disobedience to the commands of the dictator, who was unwilling to hazard an action, was productive of an extension of his prerogative, and the master of the horse was declared equal in power to the dictator. Minutius, soon after this, fought with ill success against Hannibal, and was only saved by the interference of Fabius; which circumstance had such an effect upon him, that he laid down his power at the feet of his deliverer, and swore that he would never act but by his directions. He was killed at the battle of Cannæ. (*Liv.*, 23, 21.—*Nep.*, *Vit. Hannib.*, 5.)—III. Felix, a native of Africa, who is generally supposed to have flourished a short time after Tertullian, though some have undertaken to prove that he was contemporary with Marcus Aurelius. (*Van Hoven*, *Epist. Crit. de vera atate*, *&c. M. Minutii Felicis*, *Campis*, 1762, 4to.) Lactantius (*Inst. Div.*, 5, 1) and St. Jerome (*Catal.*, *S. S. Eccles.*, c. 58) state that he followed with reputation the employment of an advocate at Rome. We have only one work of his remaining, a dialogue entitled *Octavius*, and containing a demonstration of the truth of Christianity. It is an interesting production for those who wish to become acquainted with the charges the pagans were accustomed to make against the new religion, and which Minutius Felix gives in a fairer manner than any other. It is apparent that he has availed himself of the apology of Tertullian; but he has a mode of viewing his subject which is peculiarly his own, and his style is much purer and more elegant than that of his model. He may be regarded, in general, as one of the most elegant of the Latin ecclesiastical writers. The dialogue is between a heathen and a Christian, in which Minutius himself sits as a judge and moderator. By this contrivance he replies to the objections and arguments brought forward by the adversary, and refutes the calumny cast upon Christianity by the heathen philosophers, and at the same time, exposes the absurdities of their creed and worship, powerfully demonstrating the reasonableness and excellence of the Christian religion. Minutius Felix is said to have been originally a pagan.—Erasmus thought his work was lost. This mistake arose from the copyists of the middle ages having joined the production of Felix to the treatise of Arnobius against the Gentiles, of which it was regarded as the eighth book. Adrian Junius (de Jonghe), a celebrated critic of Holland, was the first to detect this false arrangement. Balduinus then printed the work of Felix separately. The honour of this discovery, however, on the part of Junius, has been contested by some. The best editions of his work are, that of Gronovius, *Lugd. Bat.*, 1709, 8vo, and that of *Davis*, *Cant.*, 1712, 8vo.)

Minyæ, a race of great celebrity in the most ancient epic poetry of Greece, but whose name seems to have been almost forgotten before the beginning of the period when fable gives place to history. The adventurers who embarked in the Argonautic expedition were all called Minyans, though they were mostly Æolian chieftains, and the same name recurs in the principal settlements which referred their origin to the line of Æolus. Iolcos itself, though founded by Cretheus, is said to have been inhabited by Minyans; and a still closer affinity is indicated by a legend, which describes Minyas, the fabulous progenitor of the race, as a descendant of Æolus. (*Apoll. Rhod.*, 3, 1094.—*Schol.*, *ad loc.*) There are two ways in which this connexion may be explained, between which it is not easy to decide. The Minyans may have been a Pelasgic tribe, originally distinct from the Hellenes: and this may seem to be confirmed by the tradition, that Cretheus, when he founded Iolcos, drove out the Pelasgians who were previously in possession of the land. (*Pausan.*, 4, 36, 1.—*Schol.*, *ad Il.*, 2.) But in this case we are led to conclude, from the celebrity to which the Minyans attained in the Greek legends, that they were not a rude and feeble horde, which the Æolians reduced to subjection, but were already so far advanced in civilization and power, that the invaders were not ashamed of adopting their name and traditions, and of treating them as a kindred people. It may, however, also be conceived, and perhaps accords better with all that we hear of them, that the appellation of Minyans was not originally a national name, peculiar to a single tribe, but a title of honour, equivalent to that of "heroes" or "warriors," which was finally appropriated to the adventurous Æolians, who established themselves at Iolcos and on the adjacent coast. If we take this view of it, all the indications we find of the wealth and prosperity of the Minyans will serve to mark the progress of the Æolian states in which the name occurs; and it will only remain doubtful, whether the Æolians or Hellenes were not more closely connected with other tribes in the north of Thessaly, among which the name of the Minyans likewise appears, than the common tradition would lead us to suppose. We hear of a town called Minya on the borders of Thessaly and Macedonia (compare *Steph. Byz.*, *s. v.* Μινύα, and Ἀλμωπία),

and of a Thessalian Orchomenus Minyeus. (*Pliny*, 4, 8.) In considering the elements of which the Hellenic race was composed, it must not be overlooked that the Dolopes, who were seated on the western confines of Phthia, and are described in the Iliad (9, 484) as originally subject to its king, retained their name and an independent existence, as members of the great Hellenic confederacy, to a very late period. (*Pausan.*, 10, 8, 2, *seq.*) If, according to either of the views just suggested, we consider Minyans and Æolians as the same people, we find the most flourishing of the Æolian settlements in the north of Bœotia. Here the city of Orchomenus rose to great power and opulence in the earliest period of which any recollection was preserved. Homer compares the treasures which flowed into it to those of the Egyptian Thebes. The traveller Pausanias, who was familiar with all the wonders of art in Greece and Asia, speaks with admiration of its most ancient monument, as not inferior to any which he had seen elsewhere. This was the treasury of Minyas, from whom the ancient Orchomenians were fabled to have been called Minyans; and the city continued always to be distinguished from others of the same name, as the Minyean Orchomenus. Minyas, according to the legend, was the first of men who raised a building for such a purpose. His genealogy glitters with names which express the traditional opinion of his unbounded wealth. Thus he is the son of Chryses, whose mother is Chrysogenea, &c. (*Pausan.*, 9, 36, 4.—*Thirlwall's Hist. Gr.*, vol. 1, p. 91.—Compare *Müller, Orchomenus und die Minyer*, p. 139, *seqq.*)

MINYAS, a king of Orchomenus in Bœotia, son of Chryses, and grandson of Neptune. He was famed for his opulence, and for the treasury or structure which he built to contain his riches. (Consult remarks towards the end of the article Minyæ.)

MISĒNUM, I. PROMONTORIUM, a promontory of Campania, forming the upper extremity of the Bay of Naples, now Cape *Miseno*. It was so named, according to Virgil (*Æn.*, 6, 234), from Misenus, the trumpeter of Æneas, who was drowned and interred here. (Compare *Propert.*, 3, 18.—*Stat. Silv.*, 3, 1.) Other accounts speak of Misenus as a companion of Ulysses. (*Strabo*, 245.)—II. A town and harbour on the promontory of the same name. Misenum was probably first used by the Cumæans as a harbour (*Dion. Hal.*, 7, 5). In the reign of Augustus it became one of the first naval stations of the Roman empire, being destined to guard the coast of the Tuscan Sea. (*Suet.*, *Aug.*, 48. —*Florus*, 1, 10.) In process of time, a town grew up around the harbour, the inhabitants of which were called Misenenses. (*Veget.*, 5, 1.) The neighbourhood of this place abounded with marine villas, among which may be mentioned that of C. Marius, too luxurious, as Plutarch observes, for such a soldier. (Compare *Plin.*, 18, 6.) It was purchased afterward by Lucullus for 500,200 denarii. According to Seneca (*Ep.*, 51), it stood on the brow of the hill overlooking the sea. Some years after it came into the possession of Tiberius, as we learn from Phædrus (2, 36), who has made it the scene of one of his fables. It was here that emperor ended his days. (*Suet.*, *Tib.*, 74.) —Pliny the elder was stationed at Misenum, as commander of the fleet, at the time of the great eruption of Vesuvius, in which he perished. (*Cramer's Anc. Italy*, vol. 2, p. 154, *seqq.*)

MISĒNUS, a Trojan, conspicuous for both his prowess in arms and his skill on the clarion or *lituus*. He often signalized himself by the side of Hector in the fight; and, after the fall of Troy, accompanied Æneas to Italy, on the shores of which country, near the city of Cumæ, he lost his life, having been drowned amid the breakers by a Triton who was envious of his musical skill. (*Virg.*, *Æn.*, 6, 164.) Virgil calls him *Æolides*, not as indicating any divine descent from Æolus, the god of the winds, but merely as a patronymic denoting his origin from a mortal father named Æolus. The same poet is guilty of an anachronism in making Misenus acquainted with the *lituus*, since both the *lituus* and *tuba* were unknown in Homeric times. He has merely, however, followed in this the custom of the tragic writers. (Consult *Heyne*, *Excurs.* vii., *ad Æn.*, 6.)—The ashes of Misenus were interred on the promontory, fabled to have been called Misenum after his name, and which is now still denominated *Miseno*. (*Virg.*, *Æn.*, 6, 232, *seqq.*)

MISITHEUS, father-in-law of Gordian III. (*Vid.* Gordianus III.)

MITHRA or MITRA, a deity of Persia, generally supposed to have been the Sun. His worship was, in process of time, introduced at Rome, and altars were there erected to him, with the inscription, "*Deo Soli Mithræ*," or "*Deo Invicto Mithræ*." He is generally represented in sculpture as a young man, his head surmounted with a Phrygian bonnet, and in the attitude of supporting his knee upon a bull that lies on the ground. He holds with one hand a horn of the animal, while with the other he plunges a dagger into its neck. Mithras here represents the generative Sun, in the full bloom of youth and power, while the bull indicates the earth, containing in its bosom the seeds or germes of things, which the sun-god causes to come forth in an abundant flood from the wound inflicted by his dagger of gold. (*Creuzer*, *Symbolik*, *par Guigniaut*, vol. 1, p. 356.)—The mysteries of Mithras were celebrated with much pomp and splendour on the revival of the Persian religion under the Sassanidæ, but we do not read of the worship of the sun under this name in the earlier Greek writers. (*Hyde*, *Hist. Rel. Vet. Pers.*, c. 4, p. 109.) The word is evidently the same as *mitra*, one of the names of the sun in Sanscrit. It also appears in many ancient Persian names, as Μιθραδάτης or Μιτραδάτης (*Herod.*, 1, 110); Μιτροβάτης (*Herod.*, 3, 120); Ἰθαμίτρης (*Herod.*, 9, 102); Σιρομίτρης (*Herod.*, 7, 68); and in Μιτραῖος, Μιθρίνης, or Μιθρήνης (*Xen.*, *Hist. Gr.*, 2, 6.—*Arrian*, *Exp. Al.*, 1, 17.—*Id. ib.*, 3, 16), which appear to be derivatives. (*Pott*, *Etymol. Forsch.*, vol. 1, p. xlvii., *seqq.*—*Rosen*, in *Journal of Education*, No. 9, p. 334, *seq.*—*Encycl. Us. Knowl.*, vol. 15, p. 289.)

MITHRADATES or MITHRIDĀTES, a common name among the Medes and Persians, which appears to have been formed from *Mithra* or *Mitra*, the Persian name for the sun, and the root *da*, signifying "to give," which occurs in most of the Indo-Germanic languages. The name, however, was written in several ways. In Herodotus (1, 110) we find Μιτραδάτης; in Xenophon (*Anab.*, 7, 8, 25), Μιθριδάτης; in the Septuagint (*Ezra*, 1, 8.—*Id.*, 4, 7), Μιθραδάτης; and in Tacitus (*Ann.*, 12, 10), *Meherdates*. On the Greek coins it is written *Mithradates*. A large class of names in different dialects of the Indo-Germanic languages have the same termination as Mithradates. Thus, in Sanscrit, we find the names *Devadatta*, *Haradatta*, *Indradatta*, *Somadatta*, that is, "given by the gods," "given by Hara or Siva," "by Indra," "by Soma, or the moon;" and in Greek, such names as *Theodotus*, *Diodotus*, *Zenodotus*, and *Herodotus*. In Persian names the same termination occurs, as in the *Hormisdates* of Agathias; the *Pharandates* and *Pherendates* of Herodotus (7, 67; 9, 76); and the *Madates* of Curtius (5, 3).—The most celebrated race of princes of the name of Mithradates were the kings of Pontus, who were descended from Artabazes, one of the seven Persian nobles who overthrew the magi, B.C. 521. (*Florus*, 3, 5.—*Diod. Sic.*, 19, 40.—*Polyb.*, 5, 43.) The following is a list of these kings.—I. MITHRADATES I., of whom little is known. (*Aristot.*, *de Rep.*, 5, 10.)—II. MITHRADATES II., succeeded Ariobarzanes II., B.C. 363. He took an active part in the various wars which were carried on

by the successors of Alexander the Great; and, being an active and enterprising prince, he greatly extended his paternal dominions, whence he is frequently surnamed the founder (κτίστης) of the kingdom of Pontus. He also ruled over Cappadocia and Phrygia. He was put to death by Antigonus, B.C. 302, at Cius in Mysia, at the age of 84, according to Lucian (*Macrob.*, c. 13), because he was suspected of favouring the interests of Cassander.—III. Mithradates III., son of the preceding, ruled from B.C. 302 to 266.—IV. Mithradates IV., the son of Ariobarzanes III., was left a minor by his father. He attacked Sinope, which was taken by his successor Pharnaces, and carried on war against Eumenes II. He was in close alliance with the Rhodians; and joined with some princes of Asia Minor in making valuable presents to that people, to repair their losses after an earthquake. (*Polyb.*, 5, 89, *seq.*) He married the sister of Seleucus Callinicus, by which alliance he obtained Phrygia. His own daughter was married to Antiochus the Great. —V. Mithradates V., surnamed Euergetes, reigned from about 156 to 120 B.C. He was an ally of the Romans, and assisted them in the third Punic war with a considerable fleet. He was assassinated at Sinope, and succeeded by his son, the famous Mithradates.—VI. Mithradates VI., surnamed Eupator, and called the Great, was one of the most formidable enemies that the Romans ever encountered. He was only eleven years old at the death of his father, and, during his minority, his life was frequently in danger from the numerous conspiracies formed against him. He is said to have been in the habit of taking an antidote discovered by himself, which was sufficient to counteract the effect of the most violent poisons. (*Plin.*, 23, 77.—*Id.*, 25, 3.—*Id.*, 29, 8.) Mithradates possessed a strong mind and vigorous body; he excelled in all athletic sports, and was distinguished in his early years by his bodily strength and his daring spirit. He had also paid great attention to the study of philosophy and polite literature; and, according to Pliny, was able to converse in twenty-two different languages (20, 3). As soon as Mithradates was old enough to take the government into his own hands, he attacked the Colchians and the barbarous nations who dwelt on the eastern shores of the Black Sea, whom he reduced to subjection. The next acquisition which he made was Paphlagonia, which was said to have been left to the kings of Pontus by Pylæmenes II., king of Paphlagonia, who died about B.C. 121. Part of Paphlagonia he gave to Nicomedes II., king of Bithynia, who was, next to Mithradates, the most powerful monarch in Asia Minor. Nicomedes, however, was jealous of the increasing power of Mithradates; and on the death of Ariarathes VII., king of Paphlagonia, who had married a sister of Mithradates, Nicomedes married his widow, and seized the kingdom of Cappadocia, to the exclusion of the son of Ariarathes. Mithradates immediately took up arms in favour of his nephew, defeated Nicomedes, and placed his nephew on the throne, under the title of Ariarathes VIII. In a few months afterward this prince was murdered by his uncle at a private conference, who placed a son of his own on the vacant throne, and defeated successively the brother of the late king, and a pretender to the throne, whom Nicomedes represented as a son of Ariarathes. Unable to cope with his formidable enemy, Nicomedes applied to Rome; and the Romans, who had long been anxious to weaken the power of Mithradates, declared both Cappadocia and Paphlagonia to be free states, but allowed the Cappadocians, at their own request, to elect Ariobarzanes as their king. Mithradates, however, did not tamely submit to the loss of his dominions. He entered into an alliance with Tigranes, king of Armenia, to whom he gave his daughter in marriage: and with his assistance he expelled Ariobarzanes from his kingdom, and also deprived Nicomedes III., who had lately succeeded his father, of Bithynia. The two expelled kings applied to the Romans for assistance, and the latter sent an army under Aquilius to reinstate them in their kingdoms. A war with the Romans was now inevitable, and Mithradates conducted it with the utmost vigour. The Roman armies were defeated one after another; Aquilius was taken prisoner, and put to death by having melted gold poured down his throat; and in B.C. 88 the whole of Asia Minor was in the hands of Mithradates. In the same year he commanded all Romans to leave the country; but, before they could do so, they were massacred by the inhabitants of the different provinces of Asia Minor, to the number, it is said, of 80,000. Whether this massacre took place by the command of Mithradates, or was occasioned by the hatred which the Asiatics bore to the Romans, is doubtful. The islands in the Ægean followed the example of the countries of the mainland. Athens also submitted to the power of Mithradates, together with several other places in Greece. The Rhodians, the only people who offered him any vigorous resistance, were attacked, but without any success. In B.C. 87, Sylla arrived in Greece, and immediately commenced the siege of Athens, which was taken on the 1st of March in the following year. Sylla followed up his success by the defeat of Archelaus, the general of Mithradates, near Chæronea, and shortly afterward by another victory at Orchomenus. During the successes of Sylla in Greece, the party of Marius had obtained the ascendancy at Rome; and Flaccus, who had been consul with Cinna, was sent to succeed Sylla in the command. Flaccus, however, was put to death by Fimbria, an unprincipled man, but who possessed considerable military talents and prosecuted the war against Mithradates in Asia with great success. The victories of Fimbria and the state of parties at Rome made Sylla anxious for peace, which was at length agreed upon (B.C. 84), on condition that Mithradates should abandon all his conquests in Asia, and restore Bithynia to Nicomedes, and Cappadocia to Ariobarzanes. But this war was scarcely ended before Mithradates was again involved in hostilities with the Romans. He had collected a large army to carry on war against the Colchians. Murena, who commanded in Asia, perceiving or pretending to perceive a disposition in Mithradates to renew the war, seized the opportunity of enriching himself, and, without any authority from the senate or Sylla, invaded the dominions of Mithradates, and collected much plunder. Mithradates, having in vain complained to the senate, collected an army to defend his dominions, and completely defeated Murena on the banks of the Halys. But, as Sylla was displeased with Murena for having attacked Mithradates, the peace was renewed, and thus an open rupture was avoided for the present. During the next eight years Mithradates employed himself in making preparations for a renewal of the war; and in B.C. 75 he broke the treaty which existed between him and the Romans by the invasion of Bithynia. Lucullus was appointed to the command B.C. 74, and commenced the campaign by besieging Cyzicus, a city on the Propontis, which had been supplied by Mithradates with every description of military stores. In the following year Mithradates made an effort to relieve the place, but was defeated by Lucullus and obliged to retire to Pontus. He was soon after followed by the Roman general, and, having lost another battle at Cabiri, on the borders of Pontus and Bithynia, he fled into Armenia, to his son-in-law Tigranes. His own son Machares, who had been appointed king of the wild tribes on the eastern shores of the Euxine, refused to assist his father, and provided for his own safety by making peace with Lucullus. In B.C. 69 Tigranes was completely defeated by Lucullus, during the absence of Mithradates, near his capital Tigranocerta, which was soon after ta-

ken by the conqueror. In the following year Tigranes was again defeated, together with Mithradates, near Artaxata; but Lucullus was not able to derive all the advantages he might have done from his victories in consequence of the mutinous disposition of his troops. (*Vid.* Lucullus.) Mithradates was thus enabled to collect another army without opposition; and, having returned to Pontus, he defeated the Roman general Triarius, with the loss of 7000 men, before Lucullus could march to his assistance. This victory was followed by others; various parts of Asia Minor again submitted to his authority; and the Romans appeared to be on the point of losing all the acquisitions they had made during the war. But the power of Mithradates had been shaken to its foundation; and, on the appointment of Pompey to the command, B.C. 66, the war was soon brought to an end. Mithradates was defeated on the banks of the Euphrates; and, in consequence of Tigranes having submitted to Pompey, fled to the barbarous tribes dwelling to the north of Caucasus, who received him with hospitality and promised him support. The spirit of Mithradates had not yet been broken by adversity; and he purposed, with the assistance of the Colchians and Scythians, to carry into execution a plan which he is said to have formed in his earlier years, namely, of marching through Thrace and Macedonia, and invading Italy from the north. But these plans were frustrated by the plots of his eldest son Pharnaces, who gained over the army to his side, and deprived his father of the throne. Unwilling to fall into the hands of the Romans, Mithradates put an end to his own life, B.C. 63, at the age of 68 or 69, after a reign of 57 years. (*Appian, Bell. Mithrad.*—*Plut.*, *Vit. Lucull.*—*Id.*, *Vit. Syll.*—*Clinton, Fast. Hell.*, vol. 3, *Appendix*, 8.—*Encycl. Us. Knowl.*, vol. 15, p. 289, *seq.*)

Mitylēne, or, more correctly (if we follow the language of coins), Mytilene, the capital of Lesbos, in the southeastern quarter of the island, facing the coast of Mysia. It was first built on a small island, connected by means of some low rocks with Lesbos itself. In process of time, the population increased so much as to require an enlargement of the ancient limits. The space between Lesbos and the small island was filled up, and the city was extended to the main island of Lesbos. In this way the place became possessed of two harbours, which the small island and the causeway connecting it with Lesbos separated from each other. The larger harbour was the northern one, and was also protected by works from the violence of the wind. (*Strabo*, 617.—*Diod. Sic.*, 13, 79.) The city is said to have been named from the elder daughter of Macareus. (*Steph. Byz.*, *s. v.* Μυτιλήνη.—*Diod. Sic.*, 5, 80.) The fortunes of this place were always intimately connected with those of Lesbos itself. In the beginning of the Peloponnesian war, the people of Mytilene being accused of a secret negotiation with the Lacedæmonians, Athens sent a fleet against them. The other cities in the island, except Methymna, made common cause with Mytilene. After some resistance, however, the Athenians gained a complete victory, when the walls of Mytilene were razed, and many of its wealthier inhabitants put to death. The Athenians even sent an order to their commander to put to death all the males who had attained the age of puberty, but they became ashamed of their own barbarity, and despatched messengers to revoke the order. The countermand arrived just one day previous to that appointed for the slaughter. (*Thucyd.*, 3, 36–49.) The whole island, except the territory of Methymna, which was spared, being divided into 3000 parts, 300 of these parts were devoted to sacred purposes, and the rest distributed among the Athenians, by whom they were rented to the former proprietors. Mytilene, however, soon recovered from the effects of this blow, but always after this adhered to the side of the Athenians. It became a large and strong city, and the strength of its fortifications was tested by the siege it underwent from Memnon, the general of Darius, during Alexander's expedition into Asia. (*Arrian*, 2, 1.) It suffered at a subsequent period from the Romans on account of its adherence to the side of Mithradates. (*Epit.*, *Liv.*, 89.—Compare *Vell. Paterc.*, 2, 18.) It again, however, recovered from this misfortune, and was restored by Pompey to its former privileges, through favour to Theophanes. These privileges were confirmed by the Roman emperors, so that Mytilene now held a distinguished rank among the first cities of the empire. Pliny styles it "*libera Mytilene, annis MD. potens*" (5, 39.—Compare *Strab.*, 617.—*Vell. Paterc*, 2, 18). Athenæus praises its shellfish and wine (3, p. 86, *e.*; *ib.*, p. 92, *d.*; 1, p. 30, *b.*). Mytilene could boast of having given birth to Sappho and Alcæus, and to the historians Myrsilus and Hellanicus. Pittacus, too, one of the seven wise men of Greece, long presided over her councils. The modern *Mitylen* occupies the site of the ancient city. The following description of it is given by a recent traveller. "The town of *Mitylen* is built on a small peninsula, and has two ports, one on the north, and one on the south of it, both too shallow for anything but boats: the port on the north is protected by a Genoese mole, now in ruins; the extremity of the peninsula is covered by a very large Genoese castle, and the remainder of it, and some of the continent, by the town. The town contains about 700 Greek houses, and 400 Turkish; its streets are narrow and filthy." (*Turner, Tour in the Levant*, vol. 3, p. 299.)

Mnemon (Μνήμων), a surname given to Artaxerxes on account of his retentive memory. (*Vid.* Artaxerxes II.)

Mnemosȳne, a daughter of Cœlus and Terra, mother of the nine Muses by Jupiter, and goddess of Memory. The meaning of the myth becomes very apparent when we regard the Muses as symbolical of the inventive powers of the mind as displayed in the various arts. The power of remembering, gained by practice, at a time when books were rare, may well be assigned to the Muses as a parent. (*Æsch.*, *P. V.*, 461.)

Mnesarchus, I. an engraver on precious stones, born in Etruria, and father of Pythagoras the philosopher. Hence he probably flourished about Olymp. 88. (*Sillig, Dict. Art.*, *s. v.*)—II. A son of Pythagoras, who succeeded Aristæus of Crotona, the immediate successor of Pythagoras himself. (*Tennemann, Hist. Phil.*, § 95.)

Mnesicles, a celebrated architect, born a slave in the house of Pericles. By the command of this distinguished statesman, he built the magnificent vestibule of the Athenian citadel, the erection of which occupied five successive years (B.C. 437–433.—*Plut.*, *Vit. Pericl.*, 13). While engaged in this undertaking he fell from an eminence, but was healed by Pericles by the application of the herb *pellitory*, which it was fabled Minerva had pointed out to the latter in a dream. (*Plut.*, *l. c.*—*Plin.*, 22, 17, 20.) A brazen statue of him was cast by Stipax, and this statue was designated "Splanchnoptes." (*Plin.*, *l. c.*—*Id.*, 34, 8, 19.—*Sillig, Dict. Art.*, *s. v.*)

Mnestheus. *Vid.* Menestheus.

Mnēvis, the name of a sacred bull, consecrated to the sun, and worshipped by the Egyptians at Heliopolis. According to Jablonski (*Voc. Ægypt.*, p. 146, 184), his name signified "the bull of light" or "of the sun." (Compare *Strabo*, 803.—*Diod. Sic.*, 1, 21.—*Plut.*, *de Is. et Os.*, p. 492, *ed. Wytt.*) The colour of Mnevis had to be black, and his skin must be rough and bristly. His worship, however, gradually disappeared when Apis became the general deity of the country, and we may date its downfall from the

time when Cambyses overthrew the magnificent temple of Heliopolis. Mnevis was worshipped with the same superstitious ceremonies as Apis, and at his death he received the same magnificent funeral. (Consult *Creuzer*, *Symbolik*, *par Guigniaut*, vol. 1, p. 498.)

MODESTUS, a Latin military writer, whose history is unknown. He wrote a work "*De vocabulis rei militaris*," by order of the Emperor Tacitus, A.D. 275 or 276. The first edition was published in 1474, 4to, *Venet.*, edited by J. Aloysius; and is a book of extreme rarity. There is also another edition, supposed to have been printed at Rome by Laver, about 1475, 4to. An edition was also published in 1679, 2 vols. 4to, *Vesaliæ*.

MŒNUS, a river of Germany. (*Vid.* Mænus.)

MŒRIS, I. a king of Egypt, who occupied the throne, according to chronologists, for the space of 68 years, and was succeeded by Sesostris. (*Larcher*, *Tabl. Chronol.*, p. 572.—*Id.*, *Chronol. d'Herod.*, p. 86, *seq.* —*Bähr*, *ad Herod.*, 2, 100.)—II. A lake of Egypt, supposed to have been the work of a king of the same name, concerning the situation and extent, and even the existence of which, authors have differed. It has been represented as the boldest and most wonderful of all the works of the kings of Egypt, and, accordingly, Herodotus considers it superior even to the pyramids and labyrinth. (*Herod.*, 2, 149.) As to its situation, Herodotus and Strabo (810) mark it out by placing the labyrinth on its borders, and by fixing the towns which were around it, such as Acanthus to the south, Aphroditopolis towards the east, and Arsinoë to the north. Diodorus (1, 52) and Pliny (5, 9) confirm this statement, by placing it at 24 leagues from Memphis, between the province of that name and Arsinoë. The position thus indicated is supposed to answer to the modern *Birket-Caroun*, a lake nearly 50 leagues in circumference. Herodotus makes the Lake Mœris 3600 stadia in circumference, and its greatest depth 200 cubits. Bossuet has vindicated the statement of its large extent against the raillery of Voltaire. Rollin, however, deeming it to be incredible, adopts the opinion of Pomponius Mela (1, 9), and makes it 20,000 paces. D'Anville, with a view of reconciling the contending parties, has marked on his map of Egypt two lakes of this name, one of which is in fact a canal running parallel with the Nile; this he makes the Mœris of Herodotus and Diodorus, while the other is situate to the northwest, and corresponds, according to him, with the Mœris of Strabo and Ptolemy. This last is the *Birket-Caroun* mentioned above; the former, which still subsists, is known by the name of *Bahr Jouseph*, or Joseph's river. It opens near *Tarout Eccheriff*, and ends near *Birket-Caroun*. The explanation given by Malte-Brun is, however, the simplest. He supposes that the canal dignified with the name of Joseph, like many other remarkable works, was executed by order of King Mœris. The waters then filled the basin of the lake *Birket-Caroun*, which received the name of the prince who effected this great change. Thus a reason is given why the ancients say that the lake was of artificial formation, while the *Birket-Caroun* gives no evidence of any such operation. (*Malte-Brun*, *Geogr.*, vol. 2, p. 447, *Brussels ed.*) If we listen, however, merely to the relation of Herodotus, the Lake Mœris was entirely the work of human art; and, to show this, two pyramids were to be seen in its centre, each of which was 200 cubits above, and as many below the water, while on the summit of each was a colossus in a sitting posture. The object of the excavation was to regulate the inundations of the Nile. When the waters of the river were high, a large portion was carried off by the canal to the lake, in order that it might not remain too long on the soil of Egypt (lower at that time than in our days), and occasion sterility; when the inundation had declined, a second one was produced by the waters in Lake Mœris. The lapse of nearly 1200 years has made a great change in this as in the other Egyptian works of art. Mœris is now nearly 50 leagues in circumference. It might still, however, be made to answer its ancient purposes, if the canal of Joseph were cleared of the immense quantity of mud collected in it, and the dikes restored. The pyramids in this lake were no longer visible in the time of Strabo. The lake itself is said to have afforded a most abundant supply of fish. The profits of this fishery were appropriated to find the queen with clothes and perfumes. (Compare *Martin*, *Descript. Hydrogr.*—*Descript. de l'Egypte*, *Etat. Mod.*, *livraison* 3, p. 195, *seqq.*—*Ibid.*, *Antiq. Mem. sur le Lac de Mœris*, *par Jornand.*, vol. 1, p. 79, *seqq.*—*Letronne sur Rollin*, vol. 1, p. 22, *seqq.*)

MŒSIA, the name of a province of the Roman empire, extending north of the range of Mount Hæmus, the modern *Balkan*, as far as the Danube, and eastward to the Euxine, and corresponding to the present provinces of *Servia* and *Bulgaria*. Its boundaries to the west were the rivers Drinus and Savus, which divided it from Pannonia and Illyricum. Strabo (295) says, that the old inhabitants of the country were called Mysi (Μυσοί), and were a tribe of Thracians, like their eastern neighbours the Getæ, and that they were the ancestors of the Mysians in Asia Minor. The Romans first invaded their country under the reign of Augustus, and it was afterward made into a Roman province, and divided into Mœsia Superior, to the west, between the Drinus and the Œscus (or modern *Isker*), and Mœsia Inferior, extending from the Œscus to the Euxine. Being a frontier province of the empire, it was strengthened by a line of stations and fortresses along the southern bank of the Danube, of which the most important were Axiopolis, Durosteron, Nicopolis ad Istrum, Viminiacum, and Singidunum. A Roman wall was built from the Danube to the Euxine, from Axiopolis to Tomi, as a security against the incursions of the Scythians and Sarmatians, who inhabited the delta of the Danube. The conquest of Dacia by Trajan removed the frontiers of the empire farther north, beyond Mœsia; but after the loss of the province of Dacia, about A.D. 250, Mœsia became again a border country, and, as such, exposed to the irruption of the Goths, who, after several attempts, crossed the Danube, and occupied Mœsia in the reign of the Emperor Valens. The Mœso-Goths, for whom Ulphilas translated the Scriptures, were a branch of Goths settled in Mœsia. Some centuries later, the Bulgarians and Sclavonians occupied the country of Mœsia, and formed the kingdoms of *Bulgaria* and *Servia*.—The Greek writers called this country Μυσία. (*Dio Cass.*, 38, 10.—*Amm. Marcell.*, 27, 9.—*Plin.*, 3, 26.—*Id.*, 4, 1.—*Tac.*, *Ann.*, 15, 6.—*Herodian*, 2, 10.—*Encycl. Us. Knowl.*, vol. 15, p. 297.)

MOGUNTIĂCUM or MAGONTIĂCUM, afterward Moguntia or Magontia, a city of the Vangiones, lying opposite to the mouth of the Mœnus or *Mayn*. It was founded, or, at least, considerably embellished by Drusus, brother of Tiberius, B.C. 10, and became subsequently the metropolis of Germania Prima, and the residence of the governor or prefect of Gaul. It often suffered from the Batavi in the earlier periods of the empire, and at a later day from the barbarians. The modern name is *Mainz*, or, as we commonly write it, *Mayence*. (*Tacit.*, *Hist.*, 4, 15, 37, 61, 70, *et* 71.—*Ptol.*, 3, 9.)

MOLIŎNE, the wife of Actor, son of Phorbas. She became mother of Cteatus and Eurytus, who from her are called *Molionides*. (*Pausan.*, 8, 14.—*Apollod.*, 2, 7.)

MOLIONĬDES, the two sons of Actor and Molione, called Actorides from their father, and Molionides from their mother. (*Heyne*, *ad Il.*, 2, 708.) Their names were Eurytus and Cteatus. Homer describes

them, according to the common interpretation, as twins (δίδυμοι), and one as managing the chariot, while the other held the lash. Aristarchus, however, explained δίδυμοι by διφυεῖς, on the authority of Hesiod (κατὰ τὸν Ἡσιόδου μῦθον), and saw in the Molionides a double body with two heads and four arms, like the double men of whom Hesiod speaks. This explanation has been rejected by many as too artificial for the age of Homer; and in the same way has the tradition mentioned by the poet Ibycus been treated, which makes the Molionides both to have come from a silver egg (*ap. Athen.*, 2, p. 57, *f.*). If we examine attentively the genealogy assigned to these heroes, new light will be found to break in upon this singular fable. Actor, the father, is "the man of the shore," against which the waves of the sea *break*; he is also "the man of grinding," of the grain crushed and *broken* by the mill. (Ἄκτωρ, from ἀκτή.—Δημήτερος ἀκτή.—*Hes.*, *Op. et D.*, 32.) On the other hand, Molione is "the female of combat." Μόλος is the name of her father (compare μῶλος), according to Pherecydes, and Apollodorus (1, 7) mentions two individuals of this name, one the son of Mars, the other of Deucalion. Without war we can neither conquer nor defend the soil destined for culture. Hence one of these warriors is named Eurytus, or "the good defender," the guardian, like the two Anaces or Dioscuri, whom the Spartan tradition made to have issued from the same egg. Thus Eurytus is from εὖ and ῥύομαι, with an active signification. (Compare *Buttman*, *Lexilogus*, vol. 1, p. 146.) The other, Cteatus (Κτεατός.—κτέαρ, *res mancipii*), is "the possessor" or "proprietor." When the sea has entered within its proper limits, and the shore now contains it, then appear the cultivators of the soil. The man who would remain master of his paternal soil must in some sort be double. He must have two arms for the sword and buckler, two for the lash and the reins with which he guides his coursers. A single body ought to carry a double array of members, a single will to actuate two souls. These are the double men of Hesiod (διφυεῖς),—Such is the explanation of Creuzer as regards the fable of the Molionides. (*Symbolik*, vol. 2, p. 387.—*Symbolik*, *par Guigniaut*, vol. 2, pt. 1, p. 334, *seqq.*) In place of this very poetical version of the legend, Hermann gives one altogether different, and singularly prosaic. He sees in the whole story a general reference to traders coming by sea, disposing of their merchandise to advantage, and becoming possessed of riches. (*Ueber das Wesen und die Behandlung der Mythologie*, p. 55.)—The Molionides are also mentioned as having come to the aid of Augeas against Hercules. (*Heyne*, *ad Il.*, 11, 708.) The Cyclic poets, from whom Pherecydes and Pindar (*Ol.*, 10, 32) drew, in this instance, their materials, make them to have been slain by Hercules, whereas Homer speaks of them as surviving Hercules, as being still young (παῖδ' ἔτ' ἐόντε), and contemporary with Nestor.

Molo, a philosopher of Rhodes, called also Apollonius. (*Vid.* Apollonius V.)

Molorchus, an old labouring-man near Cleonæ, who hospitably entertained Hercules when the latter was on his way against the Nemean lion. Molorchus wishing to offer a sacrifice, in order to propitiate the gods and obtain for Hercules a successful accomplishment of his enterprise, the hero begged him to reserve it till the thirtieth day, saying that if he should then return victorious, he might offer it to Jupiter the preserver; but if he fell in the conflict, to make it a funeral offering unto him as a hero. After having destroyed the lion, Hercules came to the abode of Molorchus on the last day of the appointed period, and found him just on the point of offering the victim for him as being dead. Hence we have in Tibullus the expression "*Molorcheis tectis*" (4, 1, 13), and in Virgil, "*lucos Molorchi*" (*Georg.*, 3, 19.—*Apollod.*, 2, 5, 1.—*Heyne*, *ad loc.*).

Molossi, a people of Epirus, occupying the north-eastern portion of the country; that is, from the head of the Aoüs, and the mountainous district which connects Macedonia, Thessaly, and Epirus to the Ambracian Gulf, a small portion of the shores of which was considered to belong to them. (*Scylax*, p. 12.) Molossis must therefore have comprehended the territory of *Janinna*, the present capital of Albania, together with its lakes and mountains, including the country of the Tymphæi, which bordered on that part of Thessaly near the source of the Peneus. Its limits to the west cannot precisely be determined, as we are equally ignorant of those of Thesprotia. The principal town of the Molossi was Ambracia. Under their king Alexander, about 320 B.C., they gained the preponderance over the rest of Epirus, which they maintained under his successors, of whom Pyrrhus was the most celebrated. After the defeat of Perseus, Paulus Æmilius, the Roman general, ravaged the country of the Molossi, as well as the rest of Epirus, and destroyed their towns. The effects of the devastation which he caused were still visible in the time of Strabo. This country was famed for its dogs; they were of a robust make, and very useful in defending the flocks. (*Aristot.*, *Hist. An.*, 9, 1.—*Cramer's Anc. Greece*, vol. 1, p. 131.)

Molossia or Molossis, the country of the Molossi in Epirus. (*Vid.* Molossi.)

Molossus, a son of Pyrrhus and Andromache. He reigned in Epirus after the death of Helenus. (*Pausan.*, 1, 11.)

Molycrion or Molycreia, a town of Ætolia, on the borders of the Locri, and in the immediate vicinity of Antirrhium. According to Thucydides, it was situate close to the sea. This place had been colonized by the Corinthians, who were expelled by the Athenians, and it was afterward taken by the Ætolians and Peloponnesians under Eurylochus. (*Thucyd.*, 2, 8.—*Id.*, 3, 102.) It is also alluded to by Pausanias (5, 34), who elsewhere writes it Molycria (9, 31), while other Greek writers give Molycreia, as for example Strabo (451). The spot on which it stood is now called *Cavrolimne*, where its remains are yet perceptible. (*Cramer's Anc. Greece*, vol. 2, p. 81.)

Momus, the god of raillery and ridicule, was the son of Night, without a sire. (*Hesiod*, *Theog.*, 211.) He does not appear to have been known to Homer, but is alluded to by Plato and Aristotle, and, as might well be expected, by Lucian. (*Hermot.*, 20.—*Ver. Hist.*, 2, 3.—*Nigr.*, 32.) Nothing was perfect or found favour in his sight; and the gods themselves were the objects of his perpetual and unlimited satire. He blamed Vulcan, because in the human form which he had made of clay, he had not placed a window in the breast, by which whatever was done or thought there might easily be brought to light. He censured the house which Minerva had constructed, because the goddess had not made it moveable, by which means a bad neighbourhood might be avoided. In the case of the bull which Neptune had produced, he observed that his blows might have been surer if his eyes were placed nearer the horns. Venus herself was exposed to his satire; and when he could find no fault with her person, he censured the noise made by her golden sandals. He was eventually driven from Olympus.—Momus reminds us of the Gigon (Γίγων) in the Cabiric mysteries. (*Creuzer*, *Symbolik*, vol. 2, p. 423.)

Mona, I. an island between Britain and Hibernia, now the *Isle of Man*. Cæsar gives it the name of Mona (*B. G.*, 5, 13). Ptolemy calls it Μονάοιδα (*ed. Erasm.*, where some MSS. give Μοναρίνα). He removes it, however, too far to the north. Orosius (1, 11) styles it *Menavia*, which closely resembles the *Monapia* of Pliny (4, 10), especially if, with Cambden, we read *Me-*

nabis for the latter. (*Cellarius, Geogr. Ant.*, vol. 2, p. 355.)—II. An island off the coast of Britain, and facing the territory of the Ordovices, of which, in strictness, it formed part. It was situate to the southeast of the former, and is now the *Isle of Anglesey*. Tacitus gives it the name of *Mona* (*Ann.*, 14, 29.—*Vit. Agric.*, 14), and Ptolemy styles it Μόνα, while Dio Cassius (62, 7) names it Μόννα. It was remarkable as having been one of the principal seats of the Druids. Suetonius Paullinus had conquered Anglesey; but the insurrection of the Britons under Boadicea did not leave him time to secure its possession. Agricola, at a subsequent period, having subdued the Ordovices, undertook the reduction of the island and succeeded. The invasion by Paullinus was seventeen years previous to the conquest of Agricola. (*Tacit.*, *Vit. Agric.*, 18.) Pennant mentions a pass in Wales, into the valley of Clwyd, in the parish of Llanarmon, which, he says, is still called *Bwlch Agrikle*, probably from having been occupied by Agricola on his way to the isle of Mona. Tacitus (*Ann.*, 14, 29, *seqq.*) gives an interesting account of the first conquest by Paullinus. The sacred groves, stained with the blood of human sacrifices, were destroyed by the Roman general. (Consult, in relation to the Druidical sacrifices, *Higgins' Celtic Druids*, p. 291, *seqq.*)

Monæses, I. a Parthian commander, the same with the Surena that defeated Crassus. The appellation Surena, by which he is more commonly known, was merely a Parthian term denoting his high rank.—II. A Parthian officer in the time of Corbulo. (*Dio Cass.*, 62, 19.—*Tacit.*, *Ann.*, 15, 2.)

Monda, a river on the western coast of Lusitania, between the Durius and Tagus. Conimbriga (the modern Coimbra) was situate on its banks. It is now the *Mondego*. (*Mela*, 3, 1.—*Marcian.*, *Peripl.*, *in Huds. Gr. M.*, vol. 1, p. 43.) Pliny calls it the Munda (4, 22).

Monēta, a surname of Juno among the Romans. She received it, according to one account, because she *advised* them (*monuit*) to sacrifice a pregnant sow to Cybele, to avert an earthquake. (*Cic.*, *de Div.*, 1, 15.) Livy says, that a temple was vowed to Juno under this name by the dictator L. Furius Camillus, when the Romans waged war against the Aurunci, and that the temple was raised to the goddess by the senate on the spot where the house of Manlius Capitolinus had formerly stood. (*Livy*, 7, 28.—Compare *Ovid*, *Fast.*, 6, 183.) Suidas, however, states that Juno was surnamed *Moneta* from her assuring the Romans, when, in the war against Pyrrhus, their pecuniary resources had failed them, and they had addressed her in prayer, that, as long as they prosecuted the war with justice, the means for carrying it on would be supplied to them. After their arms were crowned with success, they rendered divine honours to Juno, styling her "*Moneta*," or the "adviser," and resolved, for the time to come, to coin money in her temple. (*Suid.*, *s. v.* Μονῆτα.)—Many etymologists derive the English word "money" from the Latin *moneta*; and this last, according to Vossius, comes from *moneo*; "*quod ideo moneta vocatur; quia nota inscripta* monet *nos autoris et valoris*." The true root, however, is most probably contained in the Anglo-Saxon *myneg-ian*, "to mark," or *myneth-ian*, "to stamp," (*Richardson, Eng. Dict.*, *s. v.* "mint," "money."—Compare *Tooke, Diversions of Purley*, vol. 2, p. 210, *ed.* 1829.)

Monŏdus, a son of Prusias. He had one continued bone instead of a row of teeth, whence his name (μόνος ὀδούς.—*Plin.*, 7, 16.—Consult *G. Cuvier*, *ad loc.*).

Monœcus. *Vid.* Herculis II.—(Herculis Monœci Portus.)

Mons Sacer, a low range of sandstone hills, extending along the right bank of the Anio, and about three miles from Rome. It is celebrated in history by the secession of the Roman people. (*Liv.*, 2, 32.—*Ovid*, *Fast.*, 3, 663.)—It was called Mons Sacer, because, says Festus, the people, after their secession, consecrated it to Jupiter. (*Gell*, *Topography of Rome*, vol. 2, p. 107.)

Monȳchus, a powerful giant, who could root up trees and hurl them like a javelin. (*Juv.*, 1, 11.—*Ovid*, *Met.*, 12, 499, *seqq.*—*Lucan*, 6, 388.—*Val. Flacc.*, 1, 146, *et. Burm.*, *ad loc.*)

Mopsīum, an eminence between Larissa and Tempe, on the southern bank of the Peneus. A severe skirmish took place in its vicinity between the troops of Perseus and the Romans. (*Livy*, 42, 61, *et* 67.) There appears to have been a fortress on it; and Sir W. Gell observed some vestiges on a hill near the village of *Ersmo*, which were probably the remains of this ancient post. (*Itin.*, p. 282.—*Cramer's Anc. Greece*, vol. 1, p. 384.)

Mopsopĭa, an ancient appellation for Attica, supposed to be derived from the hero Mopsopus or Mopsops. (*Strab.*, 397.—Compare *Lycophr.*, v. 1339.)

Mopsuhestĭa, a town of Cilicia, near the sea, on the banks of the Pyramus. Strabo (675) informs us, that Mopsus and Amphilochus settled in this neighbourhood after the Trojan war, and founded the city of Mallus, and that subsequently they quarrelled about the place. This legend, no doubt, induced the Greeks of a later age to search in this quarter for a city of Mopsus, and hence arose the name Mopsuhestia (Μοψουεστία, "*the retreat of Mopsus*"), given to the place in question; whether correctly or otherwise, it is difficult to say, most probably, however, the latter. This appellation continued for a long period. Cicero (*Ep. ad Fam.*, 3, 8) speaks of *Mopsuhestia*. Pliny, however (5, 27), calls it merely *Mopsus*. Under the Byzantine empire its name was corrupted to Mampsysta, or Mamista, or Mansista. (*Cod. Theodos.*, *de conlat. donator.*, l. 1.—*Glycas*, *Ann.*, pt. 4, p. 306.—*Itin.*, *Hierosol.*, p. 580.) The modern *Mensis* appears to be a farther corruption of these names. (*Leake*, *Journal*, p. 217.) It would seem that the early origin of Mopsuhestia is contradicted by the silence of Xenophon, and also of the historians of Alexander. Strabo is the first who makes mention of the place. (*Mannert*, *Geogr.*, vol. 6, pt. 2, p. 101, *seqq.*)

Mopsus, I. a celebrated prophet, son of Manto and Apollo. He officiated at the altars of Apollo at Claros; and from his unerring wisdom and discernment gave rise to the proverb, "more certain than Mopsus." He distinguished himself at the siege of Thebes; but he was held in particular veneration at the court of Amphilochus, at Colophon in Ionia. Having been consulted, on one occasion, by Amphilochus, who wished to know what success would attend his arms in a war which he was going to undertake, he predicted the greatest calamities: but Calchas, who had been the soothsayer of the Greeks during the Trojan war, promised the greatest successes. Amphilochus followed the opinion of Calchas, but the prediction of Mopsus was fully verified. This had such an effect upon Calchas that he died soon after. His death is attributed by some to another mortification of the same nature. The two soothsayers, jealous of each other's fame, came to a trial of their skill in divination. Calchas first asked his antagonist how many figs a neighbouring tree bore; ten thousand and one, replied Mopsus. The figs were gathered, and his answer was found to be true. Mopsus now, to try his adversary, asked him how many young ones a certain pregnant sow would bring forth, and at what time. Calchas confessed his inability to answer, whereupon Mopsus declared that she would be delivered on the morrow, and would bring forth ten young ones, of which only one would be a male. The morrow proved the veracity of his prediction, and Calchas died through the grief which his defeat produced. (*Tzetzes*, *ad Lycophr.*, 427.) Amphilochus subsequently, having occasion to

visit Argos, intrusted the sovereign power to Mopsus, to keep it for him during the space of a year. On his return, however, Mopsus refused to restore to him the kingdom, whereupon, having quarrelled, they engaged and slew each other. (*Tzetz. ad Lycophr.*, 440.) According to another legend, he was slain by Hercules. (*Tzetz. ad Lycophr.*, 980.)—II. A son of Ampyx and Chloris, born at Titaressa in Thessaly. He was the prophet and soothsayer of the Argonauts, and died at his return from Colchis by the bite of a serpent in Libya. (*Hygin.*, *fab.*, 14, 128, 172.—*Tzetz. ad Lycophr.*, 980.)

Morgantium (or ia), a town of Sicily, southeast of Agyrium, and nearly due west from Catana. It lay in the neighbourhood of the river Symæthus. The village of *Mandri Bianchi* at present occupies a part of its site. (*Mannert*, vol. 9, pt. 2, p. 430.)

Morimarūsa, a name applied by the Cimbri to the Northern Ocean (*Plin.*, 4, 27), and which means "the Dead Sea." In the Welsh tongue, *Mor* is the "sea," and *Marr* "dead." In the Irish, *muir-croinn* denotes a thick, coagulated, frozen sea. (*Class. Journ.*, vol. 6, p. 296, *seqq.*)

Morīni, a people of Belgic Gaul, on the shores of the British Ocean, and occupying what would correspond to *le Boulonnais*, part of the *Department du Nord*, and of *Flanders* along the sea. Their name is derived from the Celtic *Mor*, which signifies "the sea," and denoted a people dwelling along the seacoast. (Compare *Thierry*, *Hist. des Gaulois*, vol. 2, p. 40.) The Portus Itius or Iccius lay within their territories, and the passage hence to Britain was considered as the shortest. Virgil (*Æn.*, 8, 727) calls them "*extremi hominum*," with reference to their remote situation on the coast of Belgic Gaul. (*Heyne*, *ad loc.*—Compare *Plin.*, 19, 1.) Their cities were, Civitas Morinorum, now *Terouenne*; and Castellum Morinorum, now *Montcassel*. (*Cæs.*, *B. G.*, 4, 21.)

Morpheus (two syllables), the God of Sleep, and also of dreams, and hence his name from the various *forms* (μορφή, "*form*," "*figure*") to which he gives being in the imagination of the dreamer. Thus Ovid (*Met.*, 11, 634) styles him "*artificem, simulatoremque figuræ.*" (Compare *Gierig*, *ad loc.*) Morpheus is sometimes represented as a man advanced in years, with two large wings on his shoulders, and two smaller ones attached to his head. This is the more common way of representing him. (*Winckelmann*, *Werke*, vol. 2, p. 555.) In the Museum Pio-Clementinum, he is sculptured in relief on a cippus, as a boy, treading lightly on tiptoe: on his head he has two wings; in his right hand a horn, from which he appears to be pouring something; in his left a poppy-stalk with three poppy-heads. On a relief in the Villa Borghese, the god of dreams is again represented as a boy with wings, and holding the poppy-stalk, but without any horn. (*Winckelmann*, vol. 2, p. 713.)

Mors, one of the deities of the lower world, born of Night without a sire. Nothing is particularly known relative to the manner in which she was worshipped. "The figures of Mors or Death," says Spence, "are very uncommon, as indeed those of the evil and hurtful beings generally are. They were banished from all medals; on seals and rings they were probably considered as bad omens, and were, perhaps, never used. —Among the very few figures of Mors I have ever met with, that in the Florentine gallery is, I think, the most remarkable: it is a little figure in brass, of a skeleton, sitting on the ground, and resting one of its hands on a long urn. I fancy Mors was common enough in the paintings of old, because she is so frequently mentioned in a descriptive manner by the Roman poets. The face of Mors, when they gave her any face, seems to have been of a pale, wan, dead colour. The poets describe her as ravenous, treacherous, and furious. They speak of her roving about open-mouthed, and seem to give her black robes and dark wings. As the ancients had more horrid and gloomy notions of death than we have at present, so the greater part of their descriptions are of a most frightful and dismal turn."—Compare with this the language of Niebuhr (*Roman Hist.*, vol. 1, p. 110, *Cambridge transl.*), who speaks of the genius of death, represented on Etrurian bas-reliefs, as a perfect cherub. (*Micali*, pl. 44.)

Mortuum Mare. *Vid.* Mare Mortuum.

Mosa, a river of Gallia Belgica, on the confines of Germania Cisrhenana. It rose in Mount Vogesus, among the Lingones, and emptied into the Vahalis. It is now the *Maas* or *Meuse*. (*Cæs.*, *B. G.*, 4, 10. —*Tacitus*, *Ann.*, 2, 6.—*Plin.*, 4, 14, *seqq.*—*Amm. Marcell.*, 17, 2, 9.) In the Peutinger Table it is called the Mosaha.—Mosæ Pons, otherwise called Trajectus Mosæ (*Itin. Ant.*, 461), is the modern *Maestricht*.

Moscha, a harbour of Arabia Felix, at the mouth of the Sinus Persicus. (*Ptol.*, *in Huds. G. M.*, 3, 13. —*Arrian*, *Peripl.*, *in Huds. G. M.*, 1, 18.) It was much frequented, according to Arrian, on account of the Sachalitic incense obtained there. Much doubt has arisen relative to the precise situation of this port. The opinion which makes it correspond to the modern *Mascate*, though plausible on account of the similarity of names, cannot be supported. Moscha more probably answers to the modern *Sadschar*, which D'Anville calls *Seger*, and Vincent *Schoehr*. (*Mannert*, *Geogr.*, vol. 6, pt. 1, p. 102, *ed.* 1831.—*Vincent's Periplus*, p. 344, *seqq.*)

Moschi, a people of Asia, dwelling, according to Mela (1, 2; 3, 5), in the vicinity of the Hyrcanian Sea; but according to Pliny (6, 4), around the sources of the Phasis, between the Euxine and Caspian Seas. Stephanus of Byzantium calls them Μόσχοι, and Procopius Μέσχοι. (*Rer. Got.*, 4, 2.)

Moschĭon, I. a physician, whose era is not ascertained. A treatise on "Female Complaints" (Περὶ τῶν γυναικείων παθῶν) is commonly ascribed to him. The best edition is that of Dewez, *Vindob.*, 1793, 8vo. The text is here given after a very good MS. in the Imperial Library at Vienna.—"It is to be regretted," says Mr. Adams, "that this author's work on 'Female Complaints' has descended to us in so imperfect a state; for it appears to have contained very original and ingenious views of practice. His directions relative to the umbilical cord after delivery are more judicious than those laid down by any other ancient author. He disapproves of all the superstitious and ignorant modes of procedure formerly resorted to in such cases, and recommends to tie the cord in two places, and to divide it in the middle with a scalpel or sharp knife. He reprobates the ancient practice of using instruments of wood, glass, reed, or hard crusts of bread. In cases of retention of the placenta, he disapproves of sternutatories, fumigations, suspending weights from the cord, and the like, because such means are apt to occasion hemorrhage; and he directs the midwife in other particulars with great judgment."

Moschus, I. or Mochus, a philosopher of Sidon, and the most ancient name remaining on the list of Phœnician philosophers. If we are to credit Iamblichus (*Vit. Pythag.*, 3, 14), he lived before the time of Pythagoras. After Posidonius, many writers ascribe to him a system of philosophy, which subsequently rose into great celebrity under the Grecian philosophers Leucippus and Epicurus, called the Atomic. It is urged, in defence of this opinion, that the Monads of Pythagoras were the same with the Atoms of Moschus, with which Pythagoras became acquainted during his residence in Phœnicia; and that from Pythagoras this doctrine passed to Empedocles and Anaxagoras, and afterward to Leucippus and Epicurus. (*Stob.*, *Ecl. Phys.*, 1, 13.—*Arist.*, *Metaph.*, 13, 6.) To this may be replied, that

the single evidence of Posidonius the Stoic, who lived so many ages after the time of Moschus, to whom also Cicero allows little credit, and of whose authority even Strabo and Sextus Empiricus, who refer to him, intimate some suspicion, is too feeble to support the whole weight of this opinion. But the circumstance which most of all invalidates it is, that the method of philosophizing by hypothesis or system, which was followed by the Greek philosophers, was inconsistent with the genius and character of the Barbaric philosophy, which consisted in simple assertion, and relied entirely upon traditional authority. The argument drawn from the history and doctrines of Pythagoras is fully refuted, by showing that this part of the history of Pythagoras has been involved in obscurity by the later Platonists, and that neither the doctrine of Monads, nor any of those systems which are said to have been derived from Moschus, are the same with the Atomic doctrine of Epicurus. We may therefore safely conclude, that, whatever credit the corpuscular system may derive from other sources, it has no claims to be considered as the ancient doctrine of the Phœnicians. (*Enfield's History of Philosophy*, vol. 1, p. 75.)—II. A Greek pastoral poet, whose era is not clearly ascertained. Suidas (*s. v.* Μόσχος) states positively that Moschus was the friend or disciple of Aristarchus (for the word γνώριμος, which he employs, may have either signification). If this be correct, the poet ought to have flourished about the 156th Olympiad (B.C. 156). This position, however, is very probably erroneous, since Suidas is here in contradiction with a passage of Moschus himself (*Epitaph. Bion.*, v. 102), in which the poet speaks of Theocritus as a contemporary. Now Theocritus flourished B.C. 270.—Moschus is said to have been a native of Syracuse, though he spent the greater part of his days at Alexandrea. He was the friend, and, according to some, the disciple of Bion. We have four idyls from him, and some other smaller pieces. 1. Ἔρως δραπέτης (" *Cupid, a run-away*"), a poem of twenty-nine verses. Venus offers a reward to any one who will bring him back to her; and draws a picture of the young deity, so that no one may mistake him.—2. Εὐρώπη (" *Europa*"). The subject of this poem, which consists of 161 verses, is the carrying off of Europa from Phœnicia to Crete. It is a very graceful and charming piece, and would be worthy of the best age of Grecian literature, were not the introduction rather too long.—Ἐπιτάφιος Βίωνος (" *Elegy on Bion*"), a piece of 133 verses. The poet represents all nature as mourning the death of Bion. It is a very elegant production; but overloaded with imagery, and open to the charge of what Valckenaer calls "*elegantissimam luxuriem*."—4. Μεγάρα, γυνὴ Ἡρακλέους (" *Megara, spouse of Hercules*"), a fragment, containing 125 verses. It is this fragment which some critics have sought to assign to Pisander, and others to Panyasis. We have in it a dialogue between the mother and the wife of Hercules. The scene is laid at Tiryns, and the hero is supposed to be absent at the time, accomplishing one of the labours imposed upon him by Eurystheus. The two females deplore their own hard lot and that of Hercules. This piece contains less imagery and ornament than the other remains which we possess of Moschus. It is marked by a simplicity of manner which recalls to mind the ancient epopée, and is distinguished by traits of genuine feeling.—"Moschus," observes Elton, "seems to have taken Bion for his model, and resembles him in his turn for apologues, his delicate amenity of style, his luxuriance of poetic imagery, and his graceful and, as it were, feminine softness. The 'Elegy on Bion' may at first view appear forced and affected, from its exuberance of conceit; and Dr. Johnson, in his critique on 'Lycidas,' has given a currency to the opinion that, where there is real sorrow, there can be nothing of mere poetry. I am satisfied that the inference is unphilosophical. What is the reason that 'Lycidas,' and that the 'Monody on Lucy,' by Lord Lyttleton, continue to be popular in defiance of criticism? It is that the criticism is hypercritical, and that the popular feeling is right. Shakspeare, who had from nature the deepest intuition into the complicated science of mental philosophy, saw that the human mind perpetually foils the calculations of previous reasoning. We are often struck with the language and deportment of his characters, as contrary to what might have been expected under such circumstances; and yet we shall, I believe, invariably find that Shakspeare, in disappointing the vulgar notions of probability or consistency, has taken his instructions from practical human life. Among various instances, that of a seemingly affected and overstrained mode of diction, and far-fetched train of sentiment, may be adduced as one of the most prominent, and as that which is most frequently condemned, with a positive confidence, as a glaring violation of a universally acknowledged rule. But it will be found that the human mind, when acted upon by any extraordinary excitement, does in fact fly to remote associations, and vent its superfluous energy in violent combinations, and in a wild sportiveness of imagery. The 'Elegy' of Moschus, like the 'Lycidas' of Milton, is no impeachment of the poet's accurate taste or genuine simplicity of feeling: it is, in either instance, the luxury of sorrow which pleases itself with grotesque and romantic creations of an excited fancy: it is the revery of a poet; accompanied with that natural irregularity of mind, that unseating of the judgment by an overbalance of the imagination, which marks the delirious excess of melancholy in the man." (*Specimens of the Classic Poets*, vol. 1, p. 369, *seqq.*)—The remains of Moschus are given in the collections of Brunck, Gaisford, and Boissonade. One of the best separate editions is that of Manso, *Gothæ*, 1784 and 1807, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 165.)

Moschylus. *Vid.* Mosychlus.

Mosella, a river of Belgic Gaul, rising in the range of Mount Vogesus, and flowing through the territories of the Leuci, Mediomatrici, and Treveri, into the Rhine at Confluentes (*Coblentz*). It is now the *Moselle*. (*Tac.*, *Ann.*, 13, 53.—*Amm. Marcell.*, 16, 3.—*Flor.*, 3, 10.)

Mosychlus or Moschylus, a mountain in Lemnos, and the earliest volcano known to the Greeks. (*Ukert, über Lemnos und den Mosychlos.—Allg. Geogr. Ephem.*, 1802, p. 12.) Hence Lemnos is mentioned by Homer (*Od.*, 8, 283) as the favourite abode of Vulcan; and this island received him when hurled from the skies. (*Il.*, 1, 592.) Mosychlus is mentioned as a volcanic mountain by many of the later writers, and was situate on the eastern side of the island. (*Antim.*, *ap. Schol. ad Nicand.*, *Theriac.*, 474.—*Schol. ad Lycophr.*, 227.—*Nicand.*, *Theriac.*, 458.—*Hesych.*, *s. v.* Μόσχυλος.—*Steph. Byz.*, *s. v.* Αἰθάλη.—*Varro*, *L. L.*, 7, 19, &c.) It is thought to have sunk in the sea a short time after the age of Alexander, together with the island Chrysa.—When the western parts of Europe became better known to the Greeks, and Ætna, with the Æolian isles, attracted their attention, they seem to have transferred the forges of Vulcan to this latter quarter. (Compare the authorities cited by Cluver, *Sic. Ant.*, l. 2, p. 407.) According to other mythological fables, Typhon or Typhoëus lay buried beneath Ætna (*Æschyl.*, *Prom. Vinct.*, 372, *seqq.*—*Pind.*, *Pyth.*, 1, 29, *seqq.*—*Cluv.*, *Sic. Ant.*, l. 1, p. 108), or, as others relate, Enceladus (*Oppian*, *Cyneg.*, 1, 273, *seqq.*—*Creuzer, ad Xanth.*, *fragm.*, p. 163, *seqq.*); and the battle-ground between the gods and giants was placed by some in Sicily, by others near Cumæ in Italy. (*Apollod.*, 1, 6, 3.—*Strab.*, 243.—*Id.*, 281.—*Plin.*, 3, 9.—*Id.*, 18, 29.—*Polyb.*,

3, 91.—*Diod. Sic.*, 4, 21.—*Id.*, 5, 71.) Almost every volcanic situation, however, in the ancient world, seems to have had this honour in succession conferred upon it. (Compare *Berkel, ad Steph. Byz.*, *s. v.* Παλλήνη.)

Mosynæci, a people of Pontus in Asia Minor, on the coast near Cerasus. (*Xen.*, *Anab.*, 5, 4, 2.) The 10,000 Greeks passed through their country in their retreat. The name is one given them by the Greeks, from the circumstance of their dwelling in *wooden towers* or forts (μόσσυν, *a wooden tower*, and οἰκέω, "*to dwell.*"—*Sturz, Lex. Xen.*, vol. 3, p. 175.—Compare *Apoll. Rhod.*, 2, 1018.—*Schneider, ad Xen.*, *l. c.*).

Mulcĭber, a surname of Vulcan, from the verb *mulceo*, "to soften," and alluding to the softening influence of fire upon metals. (*Aul. Gell.*, 13, 22.—*Macrob.*, *Sat.*, 1, 12.—*Ovid, Met.*, 2, 5.)

Mulŭcha, a river of Africa, the same, according to the common account, with the Molochath and Malva, and which separated Mauritania from Numidia in the time of Bocchus, king of the former country. Hamaker, however (*Miscellanea Phœnicia*, p. 240, *seqq.*), disputes the correctness of this, and makes distinct rivers of the Molochath, Malva, and Mulucha. According to this writer, the Molochath was the boundary between the two countries above mentioned in the time of Bocchar (*Liv.*, 29, 30); at a subsequent period, Mauritania was extended to the river Mulucha, in the days of Bocchus: under Bogud, the son of Bocchus, it was farther extended to the Ampsagas; but afterward, under Juba, was circumscribed by the Nasava: and finally, under the Emperor Claudius, the Ampsagas was again made the eastern limit, and Mauritania, thus enlarged, was divided by that emperor into two provinces, which the third river, the Malva, separated. (*Hamaker, l. c.*) According to the same Oriental scholar, the names Mulucha and Molochath both signify "*salt;*" while Malva has the meaning of "*full,*" and indicates a large and copious stream. (*Hamaker*, p. 245.—Compare *Gesenius, Phœn. Monument.*, p. 425.)

Mulvius Pons. *Vid.* Milvius Pons.

Mummius, I. Lucius, a Roman of plebeian origin. Having been sent (B.C. 153) into Farther Spain as prætor, he experienced at first a considerable check; but not long after retrieved his credit, and gained several advantages, which, though not very decisive, yet obtained for him the honours of a triumph. (*Appian*, *Bell. Hisp.*, 56.—*Schweigh.*, *ad loc.*) Having been elected consul B.C. 146, and charged with the continuance of the war against the Achæan league, he received the command of the forces from Metellus, encamped under the walls of Corinth, and defeated the enemy in a pitched battle. This victory put him in possession of the city, which was plundered and burned by his troops. The finest works of art became the prey of the conquerors, and were either destroyed in the conflagration or sent off to Rome. It is said that Mummius, in the true spirit of a rude and unlettered soldier, made it an express condition with those who had contracted to convey, on this occasion, some of the choicest works of art to Rome, that if they lost any they must *replace them by new ones!* ("*si eas perdidissent, novas esse reddituros.*"—*Vell. Paterc.*, 1, 13). On his return, Mummius was honoured with another triumph, and obtained the surname of *Achaïcus*. He was elected consul a second time, B.C. 141, during which year the Capitol was gilded. (*Plin.*, 33, 3.) Mummius died so poor as not to leave sufficient for a dowry for his daughter, who accordingly received a portion from the senate. He left some orations behind him, which Cicero characterizes as plain and oldfashioned in their style ("*simplex quidem L. Mummius et antiquus.*"—*Brut.*, 25). But the same writer does justice elsewhere to his great probity and disinterestedness, in bringing back from Corinth nothing wherewith to make himself a richer man. (*De Officiis*, 2, 22.) Appian states that Mummius was condemned under the Varian law, and punished with exile, and that he ended his days at Delos. (*Bell. Civ.*, 1, 37.) This, however, is very probably an error on the part of the historian, who seems to have confounded him with L. Memmius, mentioned by Cicero in his Brutus (c. 89.—Consult *Schweigh.*, *Ind. ad App.*, *s. v. Mummius.*—*Freinshem.*, 71, 41).—II. Spurius, brother of the preceding. He is mentioned by Cicero, with more praise as a public speaker than his brother; and is also said to have been attached to the Stoic philosophy. (*Cic.*, *Brut.*, 25.)

Munatĭus, Plancus, a Roman whose name frequently occurs in the history of the civil wars. He was one of Cæsar's warmest partisans, and was sent by him into Gaul to found colonies there. He was also intended by him for the consulship. After the battle of Mutina, he joined his forces to those of Antony and Lepidus, and became consul with the former, A.U.C. 712. He afterward accompanied Antony into Egypt, where he performed the part of a vile courtier, and even of a buffoon, around the person of Cleopatra. When fortune deserted his protector, he turned his back upon him and embraced the party of Octavianus. In 732 he was chosen censor. We have several letters of his among the correspondence of Cicero. They betray the equivocal character of the man. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 149.)

Munda, a strongly fortified and large city of Hispania Bætica, on the coast, southwest of Malaca. (*Strabo*, 141, 160.) In its vicinity was fought the famous battle between Cæsar and the sons of Pompey, which put an end to the war. (*Hirt.*, *Bell. Hisp.*, c. 31.) It was a most desperate action, and even the veterans of Cæsar, who for upward of fourteen years had signalized their valour, were compelled to give way. It was only by the most vigorous exertions that the sons of Pompey were at last defeated. Cæsar is said to have given up all for lost at one period of the fight, and to have been on the point of destroying himself. As he retired after the battle, he told his friends that he had often fought for victory, but that this was the first time he had fought for his life. Cæsar is said to have lost 1000 of his best soldiers: the enemy had 30,000 slain. The battle was fought the 17th March, B.C. 45. After the battle, the siege of Munda ensued, and the assailants are said actually to have made use of the dead bodies of the enemy in elevating their mound to a sufficient height. The little village of *Monda* in Grenada is supposed to lie near the ancient city. (*Plin.*, 3, 3.—*Liv.*, 24, 42.—*Sil. Ital.*, 3, 400.—*Florus*, 4, 2.—*Dio Cass.*, 43, 39.—*Val. Max.*, 7, 6.)

Munychĭa (and æ), one of the ports of Athens, so called, it is said, from Munychus, an Orchomenian, who, having been expelled from Bœotia by the Thracians, settled at Athens. (*Diod. Sic.*, *fragm.*, 7.) Strabo describes it as a peninsular hill, connected with the continent by a narrow neck of land, and abounding with hollows, partly natural and partly the work of art. When it had been enclosed by fortified lines, connecting it with the other ports, Munychia became a most important position, from the security it afforded to these maritime dependencies of Athens, and, accordingly, we find it always mentioned as the point which was most particularly guarded when any attack was apprehended on the side of the sea. (*Thucyd.*, 8, 92.—*Xen.*, *Hist. Gr.*, 2, 4.—*Plut.*, *Vit. Phoc.*—*Cramer's Anc. Greece*, vol. 2, p. 351.) Hobhouse, in speaking of the Munychian harbour, observes, "the old harbour of Munychia is of a circular form: there are several remains of wall running into the water, and a piece of pier is to be seen at each side of the mouth of it; so that the entrance, as well as the

whole port, is smaller than that of the Piræus. The direction of the port is from south to north. If the harbour once contained four hundred ships, each vessel must have been a wherry." (Vol. 1, p. 301, *Am. ed.*) See more on this subject in the remarks on the articles Phalerus and Piræus.

MURÆNA, I. L. Licinius, a Roman commander. He had charge of Sylla's left wing in the battle with Archelaus, near Chæronea, and contributed powerfully to the victory which Sylla gained on that occasion. After the latter had concluded a treaty of peace with Mithradates, he left Muræna in command of the Roman forces in Asia, who, not long after, broke the treaty and invaded Cappadocia, plundering the treasures of the temple at Comana. Mithradates, however, met and defeated him on the banks of the Halys. (*Vid.* Mithradates VI.)—II. The son of the preceding, a consul, and colleague of D. Silanus, was accused by Servius Sulpicius and Cato of having been guilty of bribery in suing for the consulship, and was ably defended by Cicero. The oration delivered on this occasion is still extant. Muræna was acquitted.

MURSA, a city of Pannonia Inferior, on the Dravus, a short distance to the west of its junction with the Danube. It was founded by Hadrian, and in its vicinity Magnentius was defeated by Constantius. It corresponds to the modern *Essek*, the capital of Sclavonia. (*Steph. Byz.*, p. 472.—*Ptol.*)

MURTIA or MURCIA, a surname given to Venus by the Romans. The more popular orthography with the ancient writers was *Myrtia*, from *myrtus*, "the myrtle," and various reasons are assigned for this etymology. (*Serv. ad Eclog.*, 7, 62.—*Ovid, Fast.*, 4, 141.—*Serv. ad Georg.*, 2, 64.) The other form of the name, *Murcia*, is explained as follows by St. Augustine (*de Civ. Dei*, 4, 16): "*Dea Murcia, quæ præter modum non moveretur, ac faceret hominem, ut ait Pomponius, murcidum, id est, nimis desidiosum et inactuosum.*" (Compare *Arnobius*, l. 4, p. 132.) She had a temple at the foot of the Aventine Hill, and hence this hill was anciently called Murcius. (*Festus.*—*Liv.*, 1, 33.)

MUSA, Antonius, a celebrated physician at Rome, in the age of Augustus. He is commonly supposed to have been a freedman of that emperor's. Some, however, make him to have been of Greek origin, and the son of a parent named Iasus. Pliny speaks of a brother of Musa's, named Euphorbus, who was physician to Juba II., king of Mauritania; and he adds, that a certain plant, the virtues of which were discovered by him, received from this prince the complimentary name of Euphorbia. (*Plin.*, 25, 7.) Musa had received an excellent education. It appears that he took up the study of medicine merely with the view of relieving his own father, who was weighed down with infirmities, and his filial piety was richly rewarded by the distinguished proficiency to which he attained in the healing art. His reputation became established by a successful cure which he performed in the case of the emperor. Augustus had been suffering for a long time under a complaint about which the ancient writers give us no exact information, but which the imperial physicians appear only to have aggravated by the use of warm remedies. Musa was at length called in, and the emperor placed himself in his hands. Discarding all fomentations and heating remedies, Musa prescribed the cold bath and refreshing drinks, and Augustus soon recovered the health to which he had long been a stranger. (*Sueton.*, *Vit. Aug.*, 81.—*Dio Cass.*, 53, 30.—*Plin.*, 29, 1.) Augustus and the senate not only presented Musa with a considerable sum of money, but also bestowed upon him the rank of an *eques* or knight, and caused a brazen statue to be erected to him in the temple of Æsculapius. (*Ackermann, Prolus. de Ant. Mus.*, § 6, p. 15.) It is also said, that, out of consideration for Musa, the whole medical profession were to be exempted from taxes for the time to come. Indeed, from this period, instruction in the healing art became more highly esteemed at Rome, and was placed on a level with the teaching of Philology, Rhetoric, and Philosophy. (Consult *Gaupp, de prof. et med. eorumque privileg.*, p. 29, *Vratislav.*, 1827.) Musa was not always, however, so successful in his practice; and the use of the cold bath, which had saved Augustus, hastened, or, at least, could not prevent, the death of the young Marcellus. This, at least, is the account given by Dio Cassius (53, 30). It must be observed, however, in justice to Musa, that Suetonius, Velleius Paterculus, Pliny, and Tacitus, are silent on this head. Dio Cassius, in another passage (53, 33), states, that Livia was suspected by some of having caused poison to be administered to young Marcellus, which baffled all the skill of his physicians; but he adds, that the prevalence of a severe epidemic during that and the following year, by which great numbers perished, rendered this suspicion somewhat improbable. Velleius Paterculus, Pliny, and Tacitus make no such reproach to the memory of Musa; and Servius, in a note to Virgil (*Æn.*, 6, 862), attributes the death of Marcellus to a different cause. (Compare *Bianconi, Lettres sur Celse*, p. 59.—*Rose, Diss. de Aug. contr. med. curato, Hal.*, 1741.) The cold bath, after this, was for a long time discontinued, until Charmis of Massilia brought it again into use at Rome, with great emolument to himself and advantage to invalids. (*Plin.*, *l. c.*—*Essai Hist. sur le Med. en France*, p. 20, *Paris*, 1762.)—The talents of Musa do not appear to have been confined to the medical art. Virgil praises his spirit and taste in an epigram contained in the *Catalecta* (13), in which he says that Phœbus and the Muses had bestowed upon him their choicest gifts. He appears, in fact, to have been on intimate terms with both Virgil and Horace, the latter of whom he advised to leave off bathing at Baiæ. (*Epist.*, 1, 15.) Musa is said to have been the first that made use of the flesh of vipers in curing ulcers, and employed, as simples, lettuce, succory, and endives. He was the inventor of many remedies, which all bore his name. (*Galen, de Comp. Med.*, *sec. loc.*, lib. 8, p. 287, &c.—*Plin.*, 29, 6.)—Two works are erroneously ascribed to Musa, one a treatise "*De Herba Betonica*," published by Humelberg with notes, *Tigur.*, 1537, 4to; and the other a poetical fragment, "*De tuenda valetudine*," addressed to Mæcenas, which appeared at *Nuremberg*, 1538, 8vo, under the editorial care of Troppau. The genuine fragments of Musa were collected by Caldani: "*Antonii Musæ fragmenta quæ extant*," *Bassano*, 1800, 8vo.—There is a curious dissertation of Bishop Atterbury's (*Lond.*, 1740, 8vo), in which he undertakes to prove that Virgil has commemorated Musa in the twelfth book of the Æneid, under the character of Iaspis. (*Biogr. Univ.*, vol. 30, p. 465, *seq.*—*Sprengel, Hist. Med.*, vol. 2, p. 23, *seq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 691.)

MUSÆ, certain goddesses who presided over poetry, music, and all the liberal arts and sciences, and who were the daughters of Jupiter by the nymph Mnemosyne. No definite number of the Muses is given by Homer; for the verse in which they are said to be *nine* is now regarded as spurious. (*Od.*, 24, 60.) Perhaps originally, as in the case of the Erinnyes and so many other deities, there was no precise number. Pausanias (9, 29, 1) gives an old tradition, according to which there were only three Muses: Melete (*Practice*), Mneme (*Memory*), and Aœde (*Song*). Aratus said there were four, the daughters of Jupiter and the nymph Plusia (*Wealthy*), and that their names were Thelxinoë (*Mind-soother*), Aœde, Melete, and Arche (*Beginning.*—*Cic.*, *N. D.*, 3, 21.—*Eudocia*, 294). Alcman and some other poets made the Muses the daughters of Heaven and Earth. (*Diod. Sic.*, 47.—*Pausan.*, 9, 29, 4.) The more received opinion makes them nine in number, and, as we have already remark-

ed, the daughters of Jupiter and of Mnemosyne, the goddess of Memory. (*Hes.*, *Theog.*, 53, *seqq.*—*Id. ib.*, 76.)—The names of the Muses were Calliope, Clio, Melpomene, Euterpe, Erato, Terpsichore, Urania, Thalia, and Polymnia, an account of each of whom will be found under their respective names, as well as of the particular departments which later ages assigned to each. —Pieria in Macedonia is said by Hesiod (*Theog.*, 53) to have been the birthplace of the Muses; and everything relating to them proves the antiquity of the tradition, that the knowledge and worship of these goddesses came from the North into Hellas. (*Buttmann*, *Mythol.*, vol. 1, p. 293.—*Voss*, *Mythol. Briefe*, vol. 4, p. 3.—*Müller*, *Orchom.*, p. 381.—*Id.*, *Prolegom.*, p. 219.) Almost all the mountains, grottoes, and springs from which they have derived their appellations, or which were sacred to them, were in Macedonia, Thessaly, Phocis, or Bœotia. Such are the mountains Pimpla, Pindus, Parnassus, Helicon; the fountains Hippocrene, Aganippe, Castalia; and also the Corycian Cave.—The Muses, as Homer informs us (*Il.*, 2, 594), met the Thracian Thamyris in Dorion (in the Peloponnesus) as he was returning from Œchalia. He had boasted that he could excel them in singing; and, enraged at his presumption, they struck him blind and deprived him of his knowledge of music. Shortly after the birth of those goddesses, the nine daughters of Pierus, king of Æmathia, are said to have challenged them to a contest of singing. The place of trial was Mount Helicon. At the song of the daughters of Pierus, the sky became dark, and all nature was put out of harmony; but at that of the Muses, the heavens themselves, the stars, the sea, and the rivers, stood motionless, and Helicon swelled up with delight, so that his summit would have reached the sky had not Neptune directed Pegasus to strike it with his hoof. The Muses then turned the presumptuous maidens into nine different kinds of birds. (*Nicander*, *ap. Anton. Lib.*, 9.) Ovid, who relates the same legend (*Met.*, 5, 300, *seqq.*), says they were turned into magpies, and he is followed by Statius. (*Silv.*, 2, 4, 19.)—The most probable derivation of the name *Muse* (Μοῦσα) seems to be that which deduces it from the obsolete verb μάω, "*to inquire*" or "*invent*;" so that the Muses are nothing more than personifications of the inventive powers of the mind as displayed in the several arts. (*Keightley's Mythology*, p. 185, *seqq.*)

Musæus, I. an early Greek bard, of whom little more is known than of Orpheus, the history of his life being enveloped in mystery and encumbered with fables. Plato calls him the son of Selene, and, as if to leave no doubt about the meaning of this latter name, Hermesianax, in a passage of his Leontion, preserved by Athenæus, says that Mene, that is, the Moon, was the mother of this poet, whom he styles the favourite of the Graces. (*Athen.*, 13, p. 597, *c.*—Compare *Schol. ad Aristoph.*, *Ran.*, 1065.) Others merely make a nymph to have been his parent. Musæus was born either at Athens or at Eleusis, for the ancient writers are not agreed upon this point: he was originally, however, from Thrace, and descended from the illustrious family of the Eumolpidæ, which owed its origin to the Thracian Eumolpus. This family was in possession of certain mysteries and peculiar rites of initiation, and claimed from father to son the gift of prophecy. Musæus was the fourth or fifth in descent from Eumolpus: tradition named Antiphenes for his father. He is placed in the Arundelian marbles at 1426 B.C., when his hymns are said to have been received into the celebration of the Eleusinian mysteries. He passed the greater part of his life at Athens, and in the time of Pausanias, the quarter of the city where he had resided, and where he was also interred, still bore the name of Museum (Μουσεῖον.—*Pausan.*, 1, 25). He was married to Deïope, by whom he had Eumolpus the younger, who presided at the expiation of Hercules. Some traditions made Musæus the disciple of Orpheus; others, on the contrary, call him the preceptor of the latter; and Suidas states expressly, that, although a disciple of Orpheus, he was more advanced in years than the latter, who bequeathed to him his lyre. According to another tradition, this instrument was intrusted to Musæus by the Muses, who had found it on the seashore after the death of Orpheus.—The poems of Musæus, neglected very probably at a later period, when the poetry of Ionia, more consonant with the genius of the Greek nation, became widely diffused, were interpolated to such a degree, that, when in a subsequent age they became the subject of critical investigation, it was no longer possible to distinguish between what was original and what had been added. Pausanias (1, 22) regarded the hymn in honour of Ceres as the only genuine one: all the rest appeared to him the work of Onomacritus, who was contemporary with the Pisistratidæ; for the poem of *Hero and Leander*, which we have remaining, is by another Musæus, surnamed the grammarian.—We will now proceed to enumerate the titles of the works ascribed to the ancient bard.—Χρησμοί ("*Oracles*"). Musæus, according to Herodotus (8, 96), had predicted the happy issue of the battle of Salamis; that is, some one had applied to this event, so glorious for the Greeks, one of the old prophecies preserved among the people; just as was afterward done with regard to the three verses preserved for us by Pausanias (10, 9), and in which the Athenians saw, with the more willingness, a prediction relative to the battle of Ægos Potamos, because it confirmed the suspicions they had before entertained of the treachery of Adimantus. This last-mentioned oracle of Musæus, and also another, likewise in three verses, preserved by Clemens Alexandrinus (*Stromata*, 8, p. 738), are the two chief fragments that remain to us of the poetry of Musæus. His oracles were collected by Onomacritus, in obedience to the orders of Hipparchus; but the poet Lasus, of Hermione, having detected the fraud practised by Onomacritus, who had intermingled his own productions with these ancient prophecies, Hipparchus drove the impostor into exile. (*Herodotus*, 7, 6.) It appears, that after this it was impossible to distinguish what belonged to Musæus from what had been interpolated by Onomacritus.—2. Τελεταί ("*Initiations*"). A passage in the Republic of Plato (vol. 6, p. 221, *ed. Bipont.*) explains the object of this species of poetry: by these initiatory forms the acts of sacrilege committed either by individuals or entire communities were expiated. They were also cited under the title of Καθαρμοί ("*Purifications*"), or Παραλύσεις ("*Absolutions*").—3. Ἀκέσεις νόσων ("*Charms against maladies*"). Cited by Aristophanes (*Ran.*, 1033) and Eustathius (*ad. Il.*, *introd.*).—4. Σφαῖρα ("*The Sphere*"). An astrological poem. Diogenes Laertius, in speaking of Musæus, says, ποιῆσαι δὲ Θεογονίαν καὶ Σφαῖραν πρῶτον: the meaning of this is, that he was the first who versified such subjects as a Theogony and the Sphere. Sir Isaac Newton incorrectly gives this a literal translation, that Musæus was the first who constructed a sphere, and on this error is founded the calculation of that celebrated mathematician, according to which the Argonautic expedition took place 936 B.C. (Consult *Clavier*, *Hist. des premiers temps de la Grèce*, *2d ed.*, vol. 3, p. 24.)—5. Θεογονία ("*A Theogony*").—6. Τιτανογραφία, a description of the war of the Titans.—7. Ὑποθῆκαι ("*Precepts*"). Addressed to his son Eumolpus. Also cited under the title of Εὐμόλπια ποίησις. It is supposed by some to have been a code of instructions for the celebration of the mysteries. According to Suidas, it contained 4000 verses.—8. Κρατήρ. Servius (*ad Æn.*, 6, 667) is the only one that cites this poem. He says it was the first production of Musæus, and was dedicated to Orpheus. The title would seem to in-

dicate a work of a mixed character, as the term κρατήρ denotes a vessel in which wine and water were mixed. —9. *A Hymn to Ceres.* Cited by Pausanias as the only authentic production of Musæus. It was composed for the family of the Lycomedæ, who appear to have cherished a particular veneration for Ceres; for they possessed a temple of this goddess, which was destroyed by the Persians, and which Themistocles, who belonged to this same family, rebuilt. (*Plut.*, *Vit. Them.*)—10. *A Hymn in honour of Bacchus.* Cited by Ælius Aristides in his Eulogium on this divinity.—11. Περὶ Θεσπρωτῶν ("*Of the Thesprotians*"). Clemens Alexandrinus states, that Eugammon of Cyrene, a poet who flourished about the 53d Olympiad, claimed this as his own production, and published it under his own name. To render such an act of plagiarism at all possible, the poem of Musæus must have previously fallen into complete oblivion. It contained a description of the remarkable things in Thesprotia.—12. *Isthmian Songs.* Cited by the scholiasts on Euripides and on Apollonius Rhodius. These cannot, however, have been productions of Musæus, as he lived before the establishment of the Isthmian games.—The few scattered remains that we possess of Musæus have been reunited by H. Stephens, in his collection of the philosophic poets, and, among others, by Passow, in his "*Musæus, Urschrift, Uebersetzung, Einleitung, und Kritische Anmerkungen*," *Leipzig*, 1810, 8vo.—II. A native of Ephesus, who resided at Pergamus. He was the author of an epic poem in ten books, entitled *Perseïs*, and also of other effusions in honour of Eumenes and Attalus. Moreri thinks that he wrote the *Isthmian Songs*, which the scholiasts on Euripides and on Apollonius Rhodius cite under the name of Musæus. He does not appear to have been the writer of whom Martial speaks (12, 97).—III. A grammarian, the author of a poem founded on the story of Hero and Leander. Opinions have greatly varied relative to the age of this production. Julius Cæsar Scaliger believed that it was the composition of the elder Musæus, the Athenian, and anterior, consequently, to the Iliad and Odyssey. (*Ars Poet.*, 5, 2, 214.) The poem in question is undoubtedly, as far as regards the story itself and the diction in which it is arrayed, worthy of a place among the earlier poems of the Greeks; and yet, at the same time, it bears evident marks of a much more recent origin, as well in the colouring of sentiment with which the author has softened down the plainer and less delicate handling of such subjects as this, which marked the earlier writers, as in some of the images which are occasionally introduced. For example, no poet of the Homeric age would have indulged in such a sentiment as the following: "The ancients falsely asserted that there were only three Graces: every laughing glance of Hero's blooms with a hundred." The opinion, therefore, of the elder Scaliger has been rejected by Joseph his son, and by all subsequent critics. Some have placed this poem in the 12th or 13th century, because the first and only mention of it is made by Tzetzes, who speaks of it in his Chiliads (2, 435; 10, 520; 13, 943). The purity of language, however, and the taste which distinguish this production of Musæus, do not warrant the opinion of its having been so modern a work. Hence some critics have endeavoured to show that Achilles Tatius and Aristænetus had it under their eyes when they wrote. Now Achilles Tatius is supposed by the best philologists to have written about the middle of the fifth century, and Aristænetus about the close of the same century. Again, Hermann, in his remarks on the changes experienced by the Greek hexameter, has shown that the poem of Hero and Leander is later than the Dionysiacs of Nonnus. From all these approximations, therefore, we may fix the era of the poem in question between 430 and 480 A.D. A circumstance, moreover, unimportant in itself, comes in support of this calculation. All the manuscripts give to the author of the poem the title of grammarian: now, among the letters of Procopius of Gaza, there is one addressed to a certain Musæus: and though he is not styled, in the address, a grammarian, yet the letter evidently is intended for a person of this description. The period when Procopius flourished is fixed at about 520 A.D. If we suppose, then, that the poem of Hero and Leander was a production of Musæus's youth, and that he had attained an advanced age when Procopius addressed to him the letter in question, perhaps between 480 and 500 A.D., nothing will prevent our regarding the correspondent of Procopius as the author of this poem, which thus might have been composed before 450 A.D.—The poem in question bears the following title, Τὰ καθ' Ἡρὼ καὶ Λέανδρον. It consists of 340 hexameters. The story on which it is founded is an old one; Virgil and Ovid were both acquainted with it, and it bears on its very front the stamp of antiquity: the merit of the composition, however, does not the less belong to the poet. "The Hero and Leander," observes Elton, "exhibits that refinement of sentiment, and that sparkling antithetical ornament which are the indications of modern composition. It is a beautiful and impassioned production; combining in its love-details the warmth and luxuriance of Ovid, with the delicate and graceful nature of Apollonius Rhodius; and, in the peril and tumult of the catastrophe, rising to the gloomy grandeur of Homeric description." (*Specimens of the Classic Poets*, vol. 3, p. 330.—*Schöll*, *Hist. Lit. Gr.*, vol. 1, p. 46, *seqq.*—*Id.*, vol. 3, p. 123, *seqq.*—*Id.*, vol. 6, p. 85, *seqq.*) The best editions of Musæus are, that of Schrader, *Leovard.*, 1742, 8vo, and *Magd.*, 1775, 8vo, improved by Schäffer, *Lips.*, 1825, 8vo; that of Passow, *Lips.*, 1810, 8vo; and that of Mœbius, *Hal.*, 1814, 8vo.

Mutia or Mucia, a daughter of Q. Mutius Scævola, and sister of Metellus Celer. She was Pompey's third wife. Her infidelity induced her husband to divorce her, on his return from the Mithradatic war, although she had borne him three children. Cæsar was the seducer; and hence, when Pompey married Cæsar's daughter, all blamed him for turning off a wife who had been the mother of three children, to espouse the daughter of a man whom he had often, with a sigh, called "his Ægisthus." Mucia's disloyalty must have been very public, since Cicero, in one of his letters to Atticus, says, "*Divortium Muciæ vehementer probatur.*" (*Ep. ad Att.*, 1, 12.)

Mutĭna, a city of Cisalpine Gaul, now *Modena*, situate on the Æmilian Way, in a southeast direction from Placentia and Parma. It is often mentioned in history, and more particularly during the stormy period which intervened between the death of Cæsar and the reign of Augustus. Livy asserts (39, 55) that Mutina was colonized the same year with Parma, that is, 569 U.C.; but Polybius speaks of it as a Roman colony thirty-four years prior to that date (3, 40). Cicero styles it (*Phil.*, 5, 9) "*firmissimam et splendidissimam Populi Romani Coloniam.*" It sustained a severe siege against the troops of Antony, A.U.C. 709. D. Brutus, who defended the place, being apprized of the approach of the consuls Hirtius and Pansa by means of carrier-pigeons, made an obstinate defence. Antony, being finally defeated by those generals and Octavius, was forced to raise the siege. (*Liv.*, *Epit.*, 118 *et* 119.—*Cic.*, *Ep. ad Fam.*, 10, 14.—*Vell. Paterc.*, 2, 61.—*Florus*, 4, 4.—*Suet.*, *Aug.*, 10.) Mutina was also famous for its wool. From Tacitus (*Hist.*, 2, 52) we learn that it was a municipium. (*Cramer's Anc. Italy*, vol. 1, p. 56.)

Mutĭnus. *Vid.* Mutunus.

Mutius or Mucius. *Vid.* Scævola.

Mutūnus or Mutĭnus, a deity among the Romans,

much the same as the Priapus of the Greeks. His temple was at first in the city, but was afterward, in the time of Augustus, removed to the twenty-sixth milestone. Festus calls him *Mutinus Titinus*. (Consult *Lactant.*, 1, 20.—*Arnob.*, l. 4, p. 131.—*August.*, *de Civ. Dei*, 4, 11.—*Id. ib.*, 6, 9.—*Tertull.*, *Apol.*, c. 25.—*Dulaure*, *Hist. des Cultes*, vol. 2, p. 160, *seqq.*)

MUZIRIS, a harbour of India intra Gangem, on the western coast, below the Sinus Barygazenus. It was much frequented in the first century of our era, though somewhat dangerous to visit on account of the pirates in its vicinity. (*Plin.*, 6, 23.) It appears to correspond to the modern *Mirzno* or *Mirdschno*. (*Mannert*, *Geogr.*, vol. 5, pt. 1, p. 199, *seqq.*)

MYCĂLE, I. a promontory of Ionia, in Asia Minor, opposite the island of Samos. It is a continuation of Mount Messogis, which chain ran along the upper side of the Mæander for the greater part of its course. Mycale was known to Homer (*Il.*, 2, 869), and, at a later day, the Panionium, or solemn assembly of the Ionian states, was held in a temple situate at its foot. (*Herod.*, 1, 148). Its principal celebrity, however, arose from the battle that was fought here between the Greeks and Persians on the 22d of September, 479 B.C., the same day that Mardonius was defeated at Platæa. The battle of Mycale took place in the morning, that of Platæa in the evening. The Samians, without the knowledge of their tyrant or the Persians, had sent messengers to invite the Grecian fleet at Delos to pass over to Ionia, assuring the commanders of their superiority to the Persian force in those seas, and of the disposition of the Ionians to revolt. The Greeks complied; and on their approach, the Persian leaders, feeling themselves too weak for a sea-fight, sent away the Phœnician ships, and, bringing the others to the promontory of Mycale, near Miletus, where the land-army was encamped, drew them upon the beach, an easy thing with the light vessels used in ancient war, and surrounded them with a rampart. The Persian land-army was under the command of Tigranes, and amounted to 60,000 men. It had been left by Xerxes, when he began his expedition, for the security of Ionia: he himself was still at Sardis. The army was posted in front of the ships. The chief commander of the Greeks was Leotychides, a Spartan of one of the royal houses. On arriving, he repeated, with the same double purpose, the stratagem of Themistocles at Artemisium. Sailing along the shore, he made proclamation by a herald to the Ionians, bidding them remember that the Greeks were fighting for their liberty. The Persians were already jealous of the Samians, because they had ransomed and sent home some Athenian prisoners; and their suspicions being strengthened and made more general by the proclamation, they disarmed the Samians, and sent the Milesians to guard the passes, under pretence of profiting by their knowledge of the country, but really to remove them from the camp. The Athenians, advancing along the beach, commenced the action, followed by the Corinthians, Trœzenians, and Sicyonians. After some hard fighting they drove the enemy to his intrenchments, and then forced the enclosure, on which the mass of the army fled, the Persians only still resisting. It was not till now that the Lacedæmonians came up, having been impeded by steep and broken ground. On seeing the Greeks prevailing, the Samians, though unarmed, did what they could in their favour, and the other Ionians followed their example, and sided with the Greeks. The Milesians, who had been sent to guard the passes by the Persians, turned against them, and slaughtered the fugitives. All Ionia now revolted. The fleet proceeded to Samos, where a consultation was held on the fate of that country. It could not protect itself unassisted, and its defence was a burden the Greeks were loath to support. The Peloponnesians proposed to remove the inhabitants, and settle them on the lands of those states that had joined the common enemy: but the Athenians were averse to the desolation of Ionia, and jealous of the interference of others with their colonies; and when they urged the reception of the Ionians into the confederacy, the Peloponnesians gave way, and the Samians, Chians, and other islanders who had joined the fleet were admitted.—Herodotus states, that, after the disembarcation of the Greeks, and previous to the battle, a herald's wand was discovered by them on the beach as they were advancing towards the enemy, and that a rumour, in consequence, circulated among the Greeks that a victory had been obtained by their countrymen over the forces of Mardonius. Nothing, indeed, could be more natural than such a rumour, whether it be considered as the effect of accident or design: that it should afterward have been found to coincide with the truth, is one of those marvels which would be intolerable in a fictitious narrative, and yet now and then occur in the real course of events. Being believed, however, without any reason, it was much more efficacious in raising the confidence and courage of the Greeks than if it had been transmitted through any ordinary channel on the strongest evidence. For now the favour of the gods seemed visible, not only in the substance, but in the manner of the tidings. (*Thirlwall's Greece*, vol. 2, p. 358.—*Herod.*, 9, 98, *seqq.*)—Mount Mycale, according to Strabo, was well wooded, and abounded with game; a character which, as Chandler reports, it still retains. This traveller describes it as a high ridge, with a beautifully-cultivated plain at its foot, and several villages on its side. (*Travels*, p. 179, *seq.*)—II. It has been a subject of considerable discussion among commentators, to ascertain the meaning of Cornelius Nepos, in his Life of Cimon (2, 2), where he makes this commander to have gained a victory at *Mycale* over the combined fleets of the Cyprians and Phœnicians. The battle is described by Diodorus Siculus (2, 61), and by Plutarch in his Life of Cimon. It is mentioned also by Thucydides (1, 100), by Plato (*Menex.*—*Op.*, *ed. Bek.*, pt. 2, vol. 3, p. 391), by Polyænus (1, 34), by Frontinus (4, 7, 45), and by Mela (1, 14). But all these authorities uniformly make the battle to have been fought at the river Eurymedon, not far from Cyprus. In order to free Cornelius Nepos from the charge of a gross error, it is best to adopt the opinion of Tzschucke, who thinks that there must have been a second and obscurer Mycale, near the Eurymedon in Pamphylia, where the battle above referred to was fought. (Compare *Fischer*, *ad Corn. Nep.*, *l. c.*)

MYCALESSUS, a city of Bœotia, northeast of Thebes, and a short distance to the west of Aulis. It was an ancient place, and known to Homer. (*Il.*, 2, 498.—*Hymn. in Apoll.*, 224.) We learn from Thucydides, that, in the Peloponnesian war, Mycalessus sustained a most afflicting disaster, owing to an attack made upon it by some Thracian troops in the pay of Athens. These barbarians, having surprised the town, put all the inhabitants to the sword, sparing neither women nor children, since they savagely butchered a number of boys who were assembled in the public school belonging to the place. The historian affirms, that this was one of the greatest calamities which ever befell a city. (*Thucyd.*, 7, 30.—*Pausan.*, 1, 23.—*Strabo*, 404.) The only remarkable building which it possessed was a temple of Ceres. Sir W. Gell has the following note on the ruins of this ancient town. "Blocks, and foundations of a temple, and tombs; possibly the temple of Ceres Mycalessia. The wall of a city on the left, about three hundred yards. Many traces, probably, of Mycalessus." (*Itin.*, p. 130.—*Cramer's Anc. Greece*, vol. 2, p. 161, *seqq.*)

MYCĒNÆ, I. an ancient city of Argolis, in a northeastern direction from Argos. It was said to have been founded by Perseus, after the death of his grand-

father Acrisius. (*Pausanias*, 2, 16.—*Strabo*, 377.) The name was supposed by some to be derived from Mycene, daughter of Inachus; but others assigned a different origin to the word, as may be seen from Pausanias (2, 16). Perseus was succeeded by Sthenelus, married to a daughter of Pelops named Astydamia; after whom followed Eurystheus, Atreus, and Agamemnon. Under the last named monarch, the empire of Mycenæ reached its highest degree of opulence and power, since his authority was acknowledged by the whole of Greece. (*Thucyd.*, 1, 9.—*Diod. Sic.*, 11, 65.)—Mycenæ, which had been superior even to Argos in the Trojan war, declined after the return of the Heraclidæ; and in the 78th Olympiad, or 468 B.C., the Argives, having attacked and captured the city, levelled it to the ground and enslaved its inhabitants. (*Diod. Sic.*, 11, 65.—*Strabo*, 372.) Pausanias attributes the destruction of Mycenæ to the envy which the glory acquired by the troops of that city at Thermopylæ and Platæa had excited in the minds of the Argives (2, 16.—Compare *Herod.*, 7, 202). But Diodorus affirms, that the war arose from a dispute relative to the temple of Juno, which was common to the two republics. Strabo states, that so complete was the destruction of this celebrated capital, that not a vestige remained of its existence. This assertion, however, is not correct, since Pausanias informs us that several parts of the walls were yet standing, as also one of the gates, surmounted by lions, when he visited the ruins. Modern travellers have given us a full and interesting account of these vestiges. The most remarkable among the remains of antiquity is what is termed the Treasury of Atreus. It is a hollow cone of 50 feet in diameter, and as many in height. It is composed of enormous masses of a very hard breccia, or sort of pudding-stone. This extraordinary edifice has obviously been raised by the projection of one stone above another, and they nearly meet at the top. The central stone at the top has been removed, along with two or three others, and yet the building remains as durable as ever, and will probably last to the end of time. Sir W. Gell discovered brass nails placed at regular distances throughout the interior, which he thinks must have served to fasten plates of brass to the wall. (*Gell's Argolis*, p. 29, *seqq.*) These nails consist of 88 parts of copper and 12 of tin. Dr. Clarke opposes the opinion of this being the Treasury of Atreus, principally on the ground that it was without the walls of the city, deeming it far more probable, and more in conformity with what we find in ancient writers, that the Treasury was within the walls, in the very citadel. He considers it to be the Heroüm of Perseus. (*Travels*, vol. 6, p. 493, *Lond. ed.*) Whatever may have been its use, it is worthy of notice, that cells of bronze or brass, i. e., covered within with plates of brass, were very common in ancient Argolis. Such, no doubt, were the brazen place of confinement of Danaë, and the lurking-place of Eurystheus when in fear of Hercules. The remains of the ancient walls are also very curious, being evidently of that style of building called Cyclopean. Among other things, the Gate of the Lions, mentioned by Pausanias, still remains. The modern village of *Krabata* stands near the ruins of Mycenæ.—The name of Mycenæ was probably derived from its situation in a recess (μυχῷ) formed by two mountains, and not, as Pausanias imagines, from a mushroom, or the pommel of a sword.

MYCERĪNUS, a king of Egypt, son of Cheops according to Herodotus (2, 129), but of Chemmis according to Diodorus (1, 64). The last-mentioned writer calls him Mecherinus (Μεχερῖνος), a name which Zoega, by the aid of the Coptic, makes equivalent to "*peaceful*," and which agrees, therefore, very well with the epithet ἤπιος ("*mild*" or "*gentle*"), applied to him by Herodotus (*l. c.*—*Zoega, de Obelisc.*, p. 415.) Mycerinus was remarkable for the justice and moderation of his reign. Larcher makes him to have ruled over Egypt for the space of 20 years, he having ascended the throne, according to this critic, in B.C. 1072, and having been succeeded by Asychis B.C. 1052.—Mycerinus built one of the pyramids, which travellers usually call the third one. It is smaller in size than the others, but, was equally as expensive as the rest, being cased, according to Diodorus Siculus, half way up with Ethiopian marble. Herodotus informs us (2, 133) that this monarch, after having reigned for no great length of time, was informed by the oracle of Latona, at Butos, that he was destined to live only six years longer; and that, on complaining that he, a pious prince, was not allowed a long reign, while his father and grandfather, who had been injurious to mankind and impious to the gods, had enjoyed each a long life, he was told that his short life was the direct consequence of his piety, for the fates had decreed that for the space of 150 years Egypt should be oppressed, of which determination the two preceding monarchs had been aware. (*Herod.*, *l. c.*—*Bähr*, *ad loc.*)

MYCŎNOS, one of the Cyclades, lying a little to the east of Delos. It is described by Athenæus (1, 14) as a poor and barren island, the inhabitants of which were consequently rapacious and fond of money. Strabo reports that they lost their hair at an early age, whence the name of Myconian was proverbially used to designate a bald person. (*Strabo*, 487.—Compare the words of Donatus, *ad Ter.*, *Hec.*, 3, 4: "*Myconi calva omnis juventus.*") It was also said, that the giants whom Hercules had conquered lay in a heap under the island; a fable which gave rise to another saying (μία Μύκονος), applied to those authors who confusedly mixed together things which ought to have been treated of separately. (*Plut.*, *Symp.*, 1, 2.—*Zenob.*, *Cent.*, 5, 17.—*Apollod.*, 1, 6, 2.) This island is mentioned by Thucydides (3, 29) and Herodotus (6, 118). Pliny assigns to it a mountain named Dimastus (4, 12). Scylax states that it had two towns (p. 22). The modern name of the island is *Myconi*. (*Cramer's Anc. Greece*, vol. 3, p. 409, *seqq.*)

MYGDONĬA, I. a province of Macedonia, which appears to have extended from the river Axius to the lake Bolbe, and at one period even to the Strymon. (*Herod.*, 7, 123.—*Thucyd.*, 1, 58.) It originally belonged to the Edones, a people of Thrace: but these were expelled by the Temenidæ. (*Thucyd.*, 2, 99.) Under the division of Mygdonia we must include several minor districts, enumerated by different historians and geographers. These are, Amphaxitis and Paraxia, Anthemus and Grestonia or Crestonia. (*Cramer's Anc. Greece*, vol. 1, p. 233.)—II. A district of Mesopotamia. The later geographical writers affix this name merely to the northeastern section of the land, especially to the country around Nisibis; Strabo, however, expressly includes the western part also. He farther mentions, that the name of the region, as well as that of the inhabitants (Mygdones), were first given by the Macedonians. (*Strab.*, 747.) In this latter particular he is wrong; for we find that the ten thousand, in their retreat, met with Mygdonians (*Xen.*, *Anab.*, 3, 3), united with the Armenians, who disputed with them the passage of the river Centrites. Under the Macedonian sway, the name of Mygdonia began to be disused, and that of Anthemusia (Ἀνθεμουσία, "the blooming."—*Procop.*, *Pers.*, 1, 17) was employed in its stead, more especially with reference to the tract of country enclosed between Mons Masius, the Euphrates, and the Chaboras. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 260, *seqq.*)

MYGDONĬUS, I. a river of Mesopotamia, called also the Saocoras, rising in the district of Mygdonia, and falling into the Chaboras. It is now the *Hermas*, or, according to others, the *Sindschar*.—II. The epithet "Mygdonian" is applied by Horace (*Od.*, 2, 12, 22) to

Phrygia, either from a branch of the Mygdones having settled there at a very early period, while they were still regarded as a Thracian tribe, or else from one of the ancient monarchs of the land. In favour of the first of these opinions we have the authority of Strabo (575), who speaks of the Mygdones as occupying the northern parts of Phrygia. On the other hand, Pausanias makes the Phrygians to have received the appellation of Mygdonians from Mygdon, one of their early kings (10, 27). With Pausanias coincide Stephanus of Byzantium, and the scholiast on Apollonius Rhodius (2, 787). In Homer, moreover, the Phrygians are styled λαοὶ Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο. The first of these two opinions, however, is evidently the more correct one. It is more consistent with reason that a country should give an appellation to its ruler than receive one from him.

Mygdŏnus or Mygdon, I. an ancient monarch of the Mygdones. (*Pausan.*, 10, 27.—*Vid.* Mygdonus II.)—II. A brother of Hecuba, Priam's wife, who reigned in part of Thrace. His son Coræbus was called *Mygdonides* from him. (*Virg.*, *Æneid*, 2, 341.)

Mylăsa (*orum*), a city of Caria, situate to the southwest of Stratonicea, and a short distance to the north of the harbour Physcus. It was of Grecian origin, and was founded at a very early period, but by whom is uncertain. Here, at one time, resided Hecatomnus, the progenitor of Mausolus. (*Strabo*, 659.) Mylasa, as Strabo reports, was situate in a fertile plain, and at the foot of a mountain containing veins of a beautiful white marble. This was of great advantage to the city for the construction of public and other buildings; and the inhabitants were not slow in availing themselves of it; few cities, as Strabo remarks, being so sumptuously embellished with handsome porticoes and stately temples. (*Strabo*, 659.) It was particularly famous, however, for a very ancient temple of the Carian Jove, and for another, of nearly equal antiquity, sacred to Jupiter Osogus. In after times a very beautiful temple was erected here, dedicated to Augustus and to Rome. Mylasa suffered severely in the inroad of Labienus, during the contest between Antony and Augustus, but was subsequently restored. (*Dio Cass.*, 48, 26.) Pococke saw the temple to Augustus nearly entire, but it has since been destroyed, and the materials have been used for building a mosque. (*Pococke*, vol. 2, pt. 2, c. 6.—Compare *Chandler*, *Asia Minor*, c. 56.) Mylasa is now *Melasso*, and is at the present day remarkable for producing the best tobacco in Turkey. Mannert, however, thinks that Mylasa must be sought for in the vicinity of the modern *Mulla*, while Reichard (*Thes. Top. Noremb.*, 1824) is in favour of *Myllesch*.—As regards the ancient name of this city, it may be remarked that the older Greek writers, with the exception, perhaps, of Polybius (*de Virt.*, &c., l. 16, *ad fin.*), give Μύλασσα (*Mylassa*); while Pliny, Pausanias, Stephanus of Byzantium, Hierocles, and others, have *Mylasa* (Μύλασα), and with this latter form the coins that have been discovered appear to agree. (*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 281.)

Mylæ or Mylæ, now *Milazzo*, was situate on a tongue of land southwest of Pelorum, on the northern coast of Sicily. Between this place and a station called Naulochus, the fleet of Sextus Pompeius was defeated by that of the triumvir Octavius, under the command of Agrippa. (*Thucyd.*, 3, 90.—*Plin.*, 3, 8.—*Vell. Paterc.*, 2, 79.) Reichard makes Mylæ answer to the modern *Melilli*. (*Thes.*; *tab. Sic.*)

Mylitta, a surname of Venus among the Assyrians. (*Herod.*, 1, 131, 199.—Consult the remarks of *Rhode*, *Heilige Sage der alten Baktrer*, *Meder*, *und Perser*, p. 279, *seqq.*—*Dulaure*, *Hist. des Cultes*, vol. 2, p. 190, *seqq.*)

Myndus, a maritime town of Caria, northwest of Halicarnassus, on the northern shore of the peninsula below the Sinus Iassius. It was founded by a colony from Trœzene (*Pausan.*, 2, 30), and appears to have been at no great distance from Halicarnassus, since Alexander marched over the intervening space in one night with a part of his troops. (*Arrian*, 1, 24.) The city was a strong one, and Alexander would not stop to besiege it, though he attempted, but without success, to take it by surprise. Hierocles gives it, probably by corruption, the name of Amyndus. Pliny, besides Myndus, speaks of Palæmyndus (5, 29); and perhaps his Neapolis is no other than the new town. (Compare *Mela*, 1, 16.)—"We can hardly doubt," remarks Leake, "that Myndus stood in the small sheltered port of *Gumishlü*, where Captain Beaufort saw the remains of an ancient pier at the entrance of the port, and some ruins at the head of the bay." (*Journal*, p. 228.) Palæmyndus may have been situate, as Mannert supposes, near the Cape Astypalæa of Strabo, which derived its name probably from that circumstance, and which Cramer takes to be the peninsula of *Pasha Liman*; but Myndus itself must be *Mentesha*. (*Cramer's Asia Minor*, vol. 2, p. 176.)

Myonnēsus, I. a town of Asia Minor, between Teos and Lebedus, and situated on a high peninsula. (*Strab.*, 643.—*Liv.*, 37, 27.) The hill of Myonnesus is now called *Hypsili-bounus*, and is described by modern travellers as commanding a most extensive view of a picturesque country, of the seacoast and island. (*Chandler's Travels*, p. 124.)—II. A small island off the coast of Phthiotis, in Thessaly, and between the Artemisian shore of Eubœa and the main land. It was near Aphetæ.—III. One of the small islands near Ephesus, which Pliny calls the Pisistrati (5, 31).

Myos Hormos or "*Mouse's Harbour*," a seaport of Egypt, on the coast of the Red Sea. Arrian says that it was one of the most celebrated ports on this sea. It was chosen by Ptolemy Philadelphus for the convenience of commerce, in preference to Arsinoë (or *Suez*), on account of the difficulty of navigating the western extremity of the gulf. It was called also *Aphrodites portus*, or the port of Venus. It is full of little isles, and its modern name of *Suffange-el-Bahri*, or "the sponge of the sea," has an evident analogy to the etymology of the second of the Greek names given above, from the vulgar error of sponge being the foam of the sea, and Venus (Aphrodite) having been fabled to have sprung from the foam of the ocean. (From *suffange* our English term is *s'funge*, *s'phunge*, *spunge*.) The situation of Myos Hormos is determined by three islands, which Agatharchides mentions, known to modern navigators by the name of the *Jaffeteens*, and its latitude is fixed, with little fluctuation, in 27° 0′ 0″, by D'Anville, Bruce, and De la Rochette. (*Vincent*, *Periplus*, p. 78.) The entrance is said to be very crooked and winding, on account of the islands lying in front; and hence, perhaps, may have arisen the ancient appellation, the harbour being compared to a mouse's hole. (*Bruce*, vol. 7, p. 314, 8vo *ed.*)

Myra (*orum* or *æ*), a town of Lycia, near the southern coast, southwest of Limyra and west of the Sacrum Promontorium. It was situate on the brow of a lofty hill, at the distance of twenty stadia from the shore. (*Strabo*, 664.) According to Artemidorus (*ap. Strab.*, *l. c.*), it was one of the six most important cities of the country. The Emperor Theodosius II. made it finally the capital of the province of Lycia (*Malala*, 14.—*Hierocles*, p. 684), as it was about this period the most distinguished city in the land. (*Basil*, *Seleuc.*, *Vit. S. Theclæ*, l. 1, p. 272.) Myra, according to Leake, still preserves its ancient name. The distance of the ruins from the sea is said to correspond very accurately with the measurement of Strabo. (*Journal*, p. 183, 321.)

MYRIANDROS, a city of Asia Minor, on the Bay of Issus, below Alexandrea (κατὰ 'Ισσόν), which Xenophon (*Anab.*, 1, 4) places in Syria beyond the Pylæ Ciliciæ; but Scylax includes it within the limits of Cilicia (p. 40), as well as Strabo, who says that Seleucia of Pieria, near the mouth of the Orontes, was the first Syrian town beyond the Gulf of Issus. It was a place of considerable trade in the time of the Persian dominion. Xenophon speaks of the number of merchant vessels here. It declined at a later period, in consequence of its vicinity to the more flourishing city of Alexandrea. It appears to have been originally a Phœnician settlement. (*Xen.*, *l. c.*—*Scylax*, *l. c.*) The modern name is not given by any traveller.

MYRĪNA, I. a city and harbour of Æolis, in Asia Minor, forty stadia to the north of Cyma. (*Strabo*, 621.) According to Mela (1, 18), it was the oldest of the Æolian cities, and received its name from Myrinus its founder. Pliny (5, 30) states that it afterward assumed the name of Sebastopolis, of which, however, no trace appears on its coins. Philip, king of Macedonia (son of Demetrius), held possession of it for some time, with a view to future operations in Asia Minor; but, being vanquished by the Romans, he was compelled by that people to evacuate the place. (*Polyb.*, 18, 27.—*Liv.*, 33, 30.) Hierocles makes mention of this city at a later period (p. 661), after which we lose sight of it. It was the native place of Agathias. Choiseul Gouffier gives the modern name as *Sandarlik*.—II. A city on the northwestern coast of Lemnos, and one of the principal places in the island. It was situate on the side looking towards Mount Athos, since Pliny reports (4, 12) that the shadow of the mountains was visible in the forum of this city at the time of the summer solstice.—Myrina alone offered resistance to Miltiades when that general went against Lemnos. It was taken, however, by his forces. (*Herod.*, 6, 140.—*Steph. Byz.*, *s. v.* Μύρινα.) The ruins of this town are still to be seen. On its site stands the modern *Castro*. (*Walpole's Collection*, vol. 1, p. 54.)—III. A town of Crete, north of Lyctus. (*Pliny*, 4, 12.) It still retains its ancient name. (*Cramer's Anc. Greece*, vol. 3, p. 393.)

MYRĪNUS, a surname of Apollo, from Myrina in Æolia, where he was worshipped.

MYRMECĪDES, an artist of Miletus, mentioned as making chariots so small that they were covered by the wing of a fly. He also inscribed an elegiac distich on a grain of sesamum. (*Cic.*, *Acad.*, 4.—*Ælian*, *V. H.*, 1, 17.—*Perizon*, *ad loc.*—*Sillig*, *Dict. Art.*, *s. v.*)

MYRMIDŎNES, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They received their name, according to one account, from Myrmidon, a son of Jupiter and Eurymedusa, who married one of the daughters of Æolus, and whose son Actor married Ægina, the daughter of the Asopus. According to some, the Myrmidons were so called from their having been originally ants, μύρμηκες. (*Vid.* Æacus.) This change from ants to men is founded merely upon the equivocation of their name, which resembles that of the ant (μύρμηξ). (*Ovid*, *Met.*, 7, 654.—*Strab.*—*Hygin.*, *fab.*, 52.)

MYRON, a celebrated statuary and engraver on silver, who lived in Olymp. 87. Pausanias styles him an Athenian (6, 2, 1). The reason of this is satisfactorily explained by Thiersch. (*Epoch. Art. Gr.*, 2, *Adnot.*, 64.) Myron rendered himself particularly famous by his statue of a cow, so true to nature that bulls approached her as if she were alive. This is frequently alluded to among the epigrams in the Anthology. (*Sonntag*, *Unterhalt.*, vol. 1, p. 100.—*Böttiger*, *Andeutung.*, p. 144.—*Goethe*, *ueber Kunst und Alterthum.*, 2, p. 1.—*Vid.* Lemnos and Athos.)—A list of Myron's productions may be seen in *Sillig* (*Dict. Art.*, *s. v.*).

MYRRHA, a daughter of Cinyras, king of Cyprus. She had a son by her own father, called Adonis. When Cinyras was apprized of the crime he had unknowingly committed, he attempted to stab his daughter, but Myrrha fled into Arabia, where she was changed into a tree called myrrh. (*Hygin.*, *fab.*, 58, 275.—*Ovid*, *Met.*, 10, 298.)

MYRTĬLUS, a son of Mercury and Phaëthusa, charioteer to Œnomaus. (*Vid.* Hippodamia, Œnomaus, and Pelops.)

MYRTIS, a Grecian female of distinguished poetical abilities, who flourished about 500 B.C. She was born at Anthedon, in Bœotia. Pindar is said to have received his first instructions in the poetic art from her, and it was during the period of his attendance upon her that he became acquainted with Corinna, who was also a pupil of Myrtis. Several of her productions were still remaining in the age of Plutarch, though none exist now. The story of her having given instruction in the poetic art to Corinna and Pindar does not seem consistent with the reproach which the former addresses to her for having ventured to contend with the latter. (*Voss*, *Excerpt. ex Apoll. Dyscol.*—*Maittaire*, *Dial.*, *ed. Sturz.*, p. 546.) A statue of bronze was raised in honour of her.

MYRTŌUM MARE, that part of the Ægean which lay between the coast of Argolis and Attica. (*Strabo*, 233.—*Id.*, 375.) Pausanias states that it was so called from a woman named Myrto (8, 14.—*Cramer's Anc. Greece*, vol. 1, p. 7).

MYRTUNTĬUM, I. an inland lake of Acarnania, below Anactorium; the water of which, however, is salt, as it communicates with the sea. It is now called *Murtari*. (*Strabo*, 459.)—II. A town of Elis, originally named Myrsinus, and classed by Homer, under this latter appellation, among the Epean towns. It was about seventy stadia from the city of Elis, on the road from thence to Dyme, and near the sea. (*Strabo*, 341.) The ruins of this ancient place probably correspond with the vestiges of high antiquity observed by Sir W. Gell near the village of *Kaloteichos*, on the road from *Kapeletti* to *Palaiopolis*. (*Itin. of the Morea*, p. 31.—*Cramer's Anc. Greece*, vol. 3, p. 82, *seqq.*)

MYS, I. a celebrated engraver on silver, whose country is uncertain. According to the statement of Pausanias (1, 28, 2), he must have been contemporary with Phidias. Mys carved the battle between the Centaurs and Lapithæ on the shield held by the Minerva of Phidias. (*Pausan.*, *l. c.*) As regards the anachronism committed by Pausanias in the passage just referred to, and which makes Parrhasius to have assisted Phidias about Olymp. 84, consult the remarks of Sillig (*Dict. Art.*, *s. v.*)—II. A slave and follower of Epicurus. The philosopher manumitted him by his will. (*Diog. Laert.*, 10, 3.—*Menag.*, *ad loc.*)

MYSĬA, a country of Asia Minor, lying to the north of Lydia and west of Bithynia. It is extremely difficult, as Strabo had already observed, to assign to the Mysians their precise limits, since these appear to have varied continually from the time of Homer, and are very loosely marked by all the ancient geographers from Scylax to Ptolemy. Strabo conceives, that the Homeric boundaries of the lesser Mysia were the Æsepus to the west and Bithynia to the east (*Strab.*, 564); but Scylax removes them considerably to the east of this position by placing the Mysians on the Gulf of Cius. (*Peripl.*, p. 35.) Ptolemy, on the other hand, has extended the Mysian territory to the west as far as Lampsacus, while to the east he separates it from Bithynia by the river Rhyndacus. It was the prevailing opinion, of antiquity, that the Mysians were not an indigenous people of Asia, but that they had been transplanted to its shores from the banks of the Dan-

ube, where the original race maintained itself under the name of Mœsi, by which they were known to the Romans for several centuries after the Christian era. (*Strab.*, 303.—*Artem.*, *ap. eund.*, 571.) Nor is that opinion at variance with the tradition which looked upon this people as of a kindred race with the Carians and Lydians, since these two nations were likewise supposed to have come from Thrace (*Herod.*, 1, 172.—*Strab.*, 659); nor with another, which regarded them in particular as descended from the Lydians, in whose language the word *mysos* signified "a beech," which tree, it was farther observed, abounded in the woods of the Mysian Olympus. Strabo, who has copied these particulars from Xanthus the Lydian, and Menecrates of Elæa, states also, on their authority, that the Mysian dialect was a mixture of those of Phrygia and Lydia. (*Strab.*, 572.)—We may collect from Herodotus that the Mysians were already a numerous and powerful people before the Trojan war, since he speaks of a vast expedition having been undertaken by them, in conjunction with the Teucri, into Europe, in the course of which they subjugated the whole of Thrace and Macedonia, as far as the Peneus and the Ionian Sea. (*Herod.*, 7, 20, 75.) Subsequently, however, to this period, the date of which is very remote and uncertain, it appears that the Mysi were confined in Asia Minor within limits which correspond but little with such extensive conquests. Strabo is inclined to suppose that their primary seat in that country was the district which surrounds Mount Olympus, whence he thinks they were afterward driven by the Phrygians, and forced to retire to the banks of the Caïcus, where the Arcadian Telephus became their king. (*Eurip.*, *ap. Aristot.*, *Rhet.*, 3, 2.—*Strab.*, 572.—*Hygin.*, *fab.*, 101.) But it appears from Herodotus that they still occupied the Olympian district in the time of Crœsus, whose subjects they had become, and whose aid they requested to destroy the wild boar which ravaged their country (1, 36). Strabo himself also recognises the division of this people into the Mysians of Mount Olympus and those of the Caïcus (571). These two districts answer respectively to the Mysia Minor and Major of Ptolemy. Homer enumerates the Mysi among the allies of Priam in several passages, but he nowhere defines their territory, or even names their towns; in one place, indeed, he evidently assigns to them a situation among the Thracians of Europe. (*Il.*, 13, 5.)—The Mysians of Asia had become subject to the Lydian monarchs in the reign of Alyattes, father to Crœsus, and perhaps earlier, as appears from a passage of Nicolaus Damascenus, who reports that Crœsus had been appointed to the government of the territory of Adramyttium and the Theban plain during the reign of his father. (*Creuzer*, *Hist. Frag.*, p. 203.) Strabo even affirms that Troas was already subjected in the reign of Gyges. (*Strab.*, 590.) On the dissolution of the Lydian empire, they passed, together with the other nations of Asia, under the Persian dominion, and formed part of the third satrapy in the division made by Darius. (*Herod.*, 3, 90.—*Id.*, 7, 74.) After the death of Alexander they were annexed to the Syrian empire; but, on the defeat of Antiochus, the Romans rewarded the services of Eumenes, king of Pergamus, with the grant of a district so conveniently situated with regard to his own dominions, and which he had already occupied with his forces. (*Polyb.*, 22, 27.—*Liv.*, 38, 39.) At a later period, Mysia was annexed to the Roman proconsular province (*Cic.*, *Ep. ad Quint. Fr.*, 1, 8); but under the emperors it formed a separate district, and was governed by a procurator. (*Athenæus*, 9, p. 398, *e*.) It is to be observed, also, that St. Luke, in the Acts, distinguishes Mysia from the neighbouring provinces of Bithynia and Troas (16, 7, *seq.*).—The Greeks have stigmatized the Mysians as a cowardly and imbecile race, who would suffer themselves to be injured and plundered by their neighbours in the most passive manner. Hence the proverbial expression Μυσῶν λεία, used by Demosthenes (*De Cor.*, p. 248, 22) and Aristotle (*Rhet.*, 1, 12, 20), to which Cicero also alludes when he says, "*Quid porro in Græco sermone tam tritum atque celebratum est, quam, si quis despicatui ducitur, ut Mysorum ultimus esse dicatur?*" (*Pro Flacc.*, c. 27.) Elsewhere the same writer describes them as a tribe of barbarians, without taste for literature and the arts of civilized life. (*Orat.*, c. 8.—*Cramer's Asia Minor*, vol. 1, p. 30, *seqq.*)

Mysius, a river of Mysia, which falls into the Caïcus near the source of the latter river. Mannert takes it for the true Caïcus in the early part of its course. (*Geogr.*, vol. 6, pt. 3, p. 397.)

Mystes, a son of the poet Valgius, whose early death was so deeply lamented by the father that Horace wrote an ode to allay the grief of his friend. (*Horat.*, *Od.*, 2, 9.)

Mytilēne. *Vid.* Mitylene.

Myus (gen. *Myuntis*), the smallest of all the Ionian cities, as appears from its only contributing three vessels to the united fleet of 350 sail. (*Herod.*, 6, 8.) It was situate, according to Strabo, on the southern bank of the Mæander, thirty stadia from its mouth. (*Strab.*, 636.) The Mæander was not navigable for large vessels, and to this circumstance may principally be ascribed the inferior rank of Myus among her Ionian sisters in point of opulence and power. The inundations of the river, too, must have been very injurious. Myus was founded by the Ionians about the same time with Priene (*Pausan.*, 7, 2), and was subsequently under the immediate sway of the Persians, since it was one of the cities given by Artaxerxes to Themistocles. (*Diod. Sic.*, 11, 57.) The city afterward sank greatly in importance. It became subjected also to a very annoying kind of visitation. The sea would seem to have formed originally a small bay as far as Myus. This bay, in process of time, became converted by the depositions of the Mæander into a fresh-water lake, and so great a number of gnats was in consequence produced, that the inhabitants of the city determined to migrate. The Ionian confederacy, upon this, transferred the vote and the population of Myus to the city of Miletus. (*Pausan.*, 7, 2.)—The ruins of Myus are called at the present day *Palatsha* (the Palace), from the remains of an ancient theatre, mistaken by the present inhabitants around for the ruins of a palace. (*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 262, *seqq.*)

N.

Nabathæa, a country of Arabia Petræa. It extended from the Euphrates to the Sinus Arabicus. The Nabathæans are scarcely known in Scripture until the time of the Maccabees. Their name is supposed to be derived from that of Nebaioth, son of Ishmael. (*Genesis*, 25, 13.—*Ibid.*, 28, 9.—*Isaiah*, 70, 7.)—In the time of Augustus they were a powerful people; but their kingdom, of which Petra was the capital, ended about the reign of Trajan. At a still later period their territory belonged to Palæstina Tertia. Nabathæa appears to correspond to the modern *Hedschas*. (*Mannert*, *Geogr.*, vol. 6, pt. 1, p. 165, *seqq.*)

Năbis, a tyrant of Lacedæmon, who usurped the supreme power after the death of Machanidas, B.C. 205. He appears to have been a man surpassing all former tyrants in the monstrous and unheard-of wickedness that characterized his rule. From the very first he deliberately grounded his power on a regular system of rapine and bloodshed; he slew or banished all in Sparta who were distinguished either for birth or fortune, and distributed their wives and their estates among his own mercenaries, to whom he entirely trusted for support. His extortions were boundless, and death with torture was the penalty of refusal. No source of gain was

too mean for him or too iniquitous. He partook in the piracies of the Cretans, who were infamous for that practice; and he maintained a sort of alliance with the most noted thieves and assassins in the Peloponnesus, on the condition that they should admit him to a share in their gains, while he should give them refuge and protection in Sparta whenever they needed it. It is said that he invented a species of automaton, made to resemble his wife, and that he availed himself of this as an instrument of torture to wrest their wealth from his victims. Whenever he had summoned any opulent citizen to his palace, in order to procure from him a sum of money for the pretended exigences of the state, if the latter was unwilling to loan, "Perhaps," Nabis would say, "I do not myself possess the talent requisite for persuading you, but I hope that Apega (this was the name of his wife) will prove more successful." He then caused the horrid machine to be brought in, which, catching the unfortunate victim in its embrace, pierced him with sharp iron points concealed beneath its splendid vestments, and tortured him into compliance by the most excruciating sufferings.—Philip, king of Macedon, being at war with the Romans, made an alliance with Nabis, and resigned into his hands the city of Argos as a species of deposite. Introduced into this place during the night, the tyrant plundered the wealthy citizens, and sought to seduce the lower orders by proposing a general abolition of debts and a distribution of lands. Foreseeing, however, not long after this, that the issue of the war would prove unfavourable for Philip, he entered into secret negotiations with the Romans in order to assure himself of the possession of Argos. This perfidy, however, was unsuccessful; and Flamininus the Roman commander, after having concluded a peace with the King of Macedon, advanced to lay siege to Sparta. The army which Nabis sent against him having been defeated, and the Romans and their allies having entered Laconia and made themselves masters of Gythium, Nabis was forced to submit, and, besides surrendering Argos, had to accept such terms as the Roman commander was pleased to impose. Humiliated by these reverses, he thought of nothing but regaining his former power, and the Roman army had hardly retired from Laconia before his emissaries were actively employed in inducing the maritime cities to revolt. At last he took up arms and laid siege to Gythium. The Achæans sent a fleet to the succour of the place, under the command of Philopœmen; but the latter was defeated by Nabis in a naval engagement, who thereupon pressed the siege of Gythium with redoubled vigour, and finally made himself master of the place. The tyrant, however, not long after this, experienced a total defeat near Sparta from the land forces of Philopœmen, and was compelled to shut himself up in his capital, while the Achæan commander ravaged Laconia for thirty days, and then led home his army. Meanwhile Nabis was continually urging the Ætolians, whom he regarded as his allies, to come to his aid, and this latter people finally sent a body of troops, under the command of Alexamenus; but they sent also secret orders along with this leader to despatch Nabis himself on the first opportunity. Taking advantage of a review-day, on which occasions Nabis was wont to ride about the field attended by only a few followers, Alexamenus executed his instructions, and slew Nabis, with the aid of some chosen Ætolian horsemen, who had been directed by the council at home to obey any orders which Alexamenus might give them. The Ætolian commander, however, did not reap the advantage which he expected from this treachery; for, while he himself was searching the treasury of the tyrant, and his followers were pillaging the city, the inhabitants fell upon them and cut them to pieces. Sparta thereupon joined the Achæan league. (*Plut.*, *Vit. Philop.*—*Pausan.*, 7, 8.—*Biogr. Univ.*, v. 30, p. 517.)

Nabonassar, a king of Babylon, who lived about the middle of the 8th century before the Christian era, and who gave name to what is called the *Nabonassarian era*. The origin of this era is thus represented by Syncellus from the accounts of Polyhistor and Berosus, the earliest writers extant in Chaldæan history and antiquities. "Nabonassar, having collected the acts of his predecessors, destroyed them, in order that the computation of the reigns of the Chaldæan kings might be made from himself." (*Syncell.*, *Chronograph.*, p. 207.) It began, therefore, with the reign of Nabonassar (Febr. 26, B.C. 747). The form of year employed in it is the moveable year of 365 days, consisting of 12 equal months of 30 days, and five supernumerary days: which was the year in common use among the Chaldæans, Egyptians, Armenians, Persians, and the principal Oriental nations from the earliest times. This year ran through all the seasons in the course of 1461 years. The freedom of the Nabonassarean year from intercalation rendered it peculiarly convenient for astronomical calculation. Hence it was adopted by the early Greek astronomers Timochares and Hipparchus; and by those of the Alexandrean school, Ptolemy, &c. In consequence of this, the whole historical catalogue of reigns has been commonly, though improperly, called Ptolemy's canon; because he probably continued the original table of Chaldæan and Persian kings, and added thereto the Egyptian and Roman down to his own time. (*Hale's Analysis of Chronology*, vol. 1, p. 155, *seqq.*, 8vo *ed.*)—Foster, in his epistle concerning the Chaldæans, as given by Michaelis (*Spicilegium Geographiæ Hebræorum*, vol. 2, p. 102), seeks to explain the name *Nabonassar* on the supposition of an affinity between the ancient Chaldee language and the Sclavonic tongue. According to him, it is equivalent to *Nebu-nash-tzar*, which means, *Our Lord in Heaven*. This etymology has been impugned by some, on the ground that the Russian term for emperor or king is written *Czar*, and is nothing more than a corruption for *Cæsar*. Unfortunately, however for this very plausible objection, the Russian term in question is written with an initial *Tsui* or *Ts* (*Tsar*), and cannot, therefore, by any possibility, come from *Cæsar*. (Consult *Schmidt's* Russian and German Dict., *s. v.*)

Nabopolassar, a king of Babylon, who united with Astyages against Assyria, which country they conquered, and, having divided it between them, founded two kingdoms, that of the Medes under Astyages, and that of the Chaldæans under Nabopolassar, B.C. 626. Necho, king of Egypt, jealous of the power of the latter, declared war against and defeated him. Nabopolassar died after a reign of 21 years. The name, according to Foster, is equivalent to *Nebu-polezi-tzar*, which means, *Our Lord dwells in Heaven*. (Consult remarks near the close of the article Nabonassar.)

Nænia or Nenia, a goddess among the Romans who presided over funerals. She had a chapel without the Porta Viminalis. (*Festus*, *s. v.*—Compare *Arnob.*, 4, p. 131.—*Augustin.*, *de Civ. Dei*, 6, 9.)—The term is more commonly employed to denote a funeral-dirge. (*Festus*, *s. v.*)

Nævius, I. Cnæus, a native of Campania, was the first imitator of the regular dramatic works which had been produced by Livius Andronicus. He served in the first Punic war, and his earliest plays were represented at Rome in A.U.C. 519, B.C. 235. (*Aul. Gell.*, 17, 21.) The names of his tragedies (of which as few fragments remain as of those of Livius) are still preserved: *Alcestis*, from which there is yet extant a description of old age in rugged and barbarous verse, *Danäe*, *Dulorestes*, *Hesiona*, *Hector*, *Iphigenia*, *Lycurgus*, *Phœnissæ*, *Protesilaus*, and *Telephus*. All these were translated or closely imitated from the works of Euripides, Anaxandrides, and other Greek dramatists. Nævius, however, was accounted a bet-

ter comic than tragic poet. Cicero has given us some specimens of his jests, with which he appears to have been greatly amused; but they consist rather in unexpected turns of expression, or a play of words, than in genuine humour. Nævius, in some of his comedies, indulged too much in personal invective and satire, especially against the elder Scipio. Encouraged by the silence of this illustrious individual, he next attacked the patrician family of the Metelli. The poet was thrown into prison for this last offence, where he wrote his comedies, the *Hariolus* and *Leontes*. These being in some measure intended as a recantation of his former invectives, he was liberated by the tribunes of the commons. Relapsing soon after, however, into his former courses, and continuing to satirize the nobility, he was driven from Rome by their influence, and retired to Carthage, where he died, according to Cicero, A.U.C. 550, B.C. 204; but Varro fixes his death somewhat later.—Besides his comedies, Nævius was also author of the Cyprian Iliad, a translation from a Greek poem called the *Cyprian Epic*. Whoever may have written this Cyprian Epic, it contained 12 books, and was probably a work of amorous and romantic fiction. It commenced with the nuptials of Thetis and Peleus; it related the contention of the three goddesses on Mount Ida; the fables concerning Palamedes; the story of the daughters of Anius; and the love adventures of the Phrygian fair during the early period of the siege of Troy; and it terminated with the council of the gods, at which it was resolved that Achilles should be withdrawn from the war, by sowing dissensions between him and Atrides. —Some modern critics think that the Cyprian Iliad was rather the work of Lævius, a poet who lived some time after Nævius, since the lines preserved from the Cyprian Iliad are hexameters; a measure not elsewhere used by Nævius, nor introduced into Italy, according to their supposition, before the time of Ennius. (*Osann.*, *Analect. Crit.*, p. 36.—*Hermann, Elem. Doctr. Metr.*, p. 210, *ed. Glasg.*)—A metrical chronicle, which chiefly related the events of the first Punic war, was another, and probably the last work of Nævius, since Cicero says (*De Senect.*, c. 14) that in writing it he filled up the leisure of his latter days with wonderful complacency and satisfaction. It was originally undivided; but, after his death, was separated into seven books. (*Suet.*, *de Illustr. Gramm.*)—Although the first Punic war was the principal subject, as appears from its announcement,

> "*Qui terraï Latiaï hemones tuserunt*
> *Vires fraudesque Poinicas fabor*,"

yet it also afforded a rapid sketch of the preceding incidents of Roman history.—Cicero mentions (*Brutus*, c. 19) that Ennius, though he classes Nævius among the fauns and rustic bards, had borrowed, or, if he refused to acknowledge his obligations, had pilfered many ornaments from his predecessor. In the same passage, Cicero, while he admits that Ennius was the more finished and elegant writer, bears testimony to the merit of the elder bard, and declares that the Punic war of this antiquated poet afforded him a pleasure as exquisite as the finest statue that was ever formed by Myron. To judge, however, from the lines that remain, though in general too much broken to enable us even to divine their meaning, the style and language of Nævius in this work were more rugged and remote from modern Latin than his plays or satires, and infinitely more so than the dramas of Livius Andronicus. The whole, too, is written in the rough Saturnian verse. (*Dunlop*, *Roman Literature*, vol. 1, p. 74, *seqq.*)—II. An augur in the reign of Tarquin, more correctly Navius. (*Vid.* Attus Navius.)

Naharvăli, a people of Germany, ranked by Tacitus under the Lygii (*Germ.*, 43). According to Kruse (*Archiv für alte Geographie*) and Wersebe (*über die Völker des Alten Teutschlands*), they dwelt in what is now *Upper Lusatia* and *Silesia*. Wilhelm, however (*Germanien und Seine Bewohner*), places them in *Poland* on the *Vistula*, and Reichard between the *Wartha* and *Vistula*.

Naiădes, certain inferior deities who presided over rivers, brooks, springs, and fountains. Their name is derived from ναίω, "*to flow*," as indicative of the gentle motion of water. The Naiades are generally represented as young and beautiful virgins, leaning upon an urn, from which flows a stream of water. They were held in great veneration among the ancients, and sacrifices of goats and lambs were offered them, with libations of wine, honey, and oil. Sometimes they received only offerings of milk, fruit, and flowers. (*Vid.* Nymphæ.)

Naissus, a city of Dacia Mediterranea, southwest of Ratiaria. It was the birthplace of Constantine the Great. Reichard identifies it with the modern *Nezza* or *Nissa*, in the southern part of *Servia*. The name is sometimes written Naisus and Naesus. (*Const. Porphyr.*, *de Them.*, 2, 9.—*Zosim.*, 3, 11.—*Anton.*, *Itin.*, p. 134.—*Amm. Marcell.*, 21, 10.)

Namnĕtes or Nannĕtes (*Strab.* Ναμνεταί.—*Ptol.* Ναμνηταί), a people of Gallia Celtica, on the north bank of the Liger or *Loire*, near its mouth. Their capital was Condivicnum, afterward Namnetes, now *Nantes* (*Nantz*). Their city is sometimes (as in *Greg. Tur.*, 6, 15) called Civitas Namnetica.

Nantuātes, a people of Gallia Narbonensis, on the south of the Lacus Lemanus or *Lake of Geneva*. (*Cæs.*, *B. G.*, 4, 10.)

Napææ, certain divinities among the ancients who presided over the forests and groves. Their name is derived from νάπη, "*a grove*." (*Virgil, Georg.*, 4, 535.)

Nar, a river of Italy, rising at the foot of Mount Fiscellus, in that part of the chain of the Apennines which separates the Sabines from Picenum (*Plin.*, 3, 12), and, after receiving the Velinus and several other smaller rivers, falling into the Tiber near Ocriculum. (*Virg.*, *Æn.*, 7, 516.—*Sil. Ital.*, 8, 453.) The modern name is the *Nera*. It was noted for its sulphurous stream and the whitish colour of its waters. (*Virg.*, *l. c.*—*Sil. Ital.*, *l. c.*—*Plin.*, 3, 5, 12.) "The *Nera*," says Eustace, "forms the southern boundary of Umbria, and traverses, in its way to *Narni*, about nine miles distant, a vale of most delightful appearance. The Apennine, in its mildest form, "coruscis ilicibus fremens," bounds this plain; the *milky* Nar intersects it; and fertility, equal to that of the neighbouring vale of Clitumnus, adorns it on all sides with vegetation and beauty." (*Classical Tour*, vol. 1, p. 334.)

Narbo Martius, a city of Gaul, in the southern section of the country, and southwest of the mouths of the Rhone. It was situate on the river Atax (or *Aude*), and became, by means of this stream, a seaport and a place of great trade. Narbo was one of the oldest cities of the land, and had a very extensive commerce long before the Romans established themselves in this quarter. Avienus (*Or. Marit.*, v. 585) makes it the capital of the unknown tribe of the Elesyces. The situation of this place appeared so favourable to the Romans, that they sent a colony to it before they had even firmly established themselves in the surrounding country, A.U.C. 636. (*Vell. Paterc.*, 1, 15.—*Eutrop.*, 4, 3.) The immediate cause of this settlement was the want of a good harbour on this coast, and of a place also that might afford the necessary supplies to their armies when marching along the Gallic shore into Spain. (*Polyb.*, 3, 39.) At a later period, after the time of Cæsar, Narbo became the capital of the entire province, which took from it the appellation of *Narbonensis*. This distinction probably would not have been obtained by it had not Massilia (*Marseille*) been declared a free and independent community by

the Romans.—As a Roman colony, this place took the name of *Narbo Martius*. In the time of Cæsar it was called also *Decumanorum Colonia*, from that commander's having sent thither as colonists, at the close of the civil contest, the remnant of his favourite tenth legion. (*Sueton.*, *Tib.*, 4.) It continued a flourishing commercial city until a late period, as it is praised by writers who lived when the power of the Roman capital itself had become greatly diminished. (*Ausonius*, *de Clar. Urb.*, 13.—*Sidonius*, *carm.*, 23.) The remains of the canal constructed by the Romans for connecting the waters of the Atax with the sea by means of the lake Rubresus, clearly prove the ancient power and opulence of Narbo. This city owed its downfall, along with so many others, to the inroads of the barbarous nations. It is now *Narbonne*. (*Mannert*, *Geogr.*, vol. 2, p. 63, *seqq.*)

Narbonensis Gallia, one of the great divisions of Gaul under the Romans, deriving its name from the city of Narbo, its capital. It was situate in the southern and southeastern quarter of the country, and was bounded on the east by Gallia Cisalpina, being separated from it by the Varus or *Var* (*Plin.*, 3, 4); on the north by the Lacus Lemanus or *Lake of Geneva*, the Rhone, and Gallia Lugdunensis; on the west by Aquitania; and on the south by the Mediterranean and Pyrenees. It embraced what was afterward the northwestern part of *Savoy*, *Dauphine*, *Provence*; the western part of *Languedoc*, together with the country along the Rhone, and the eastern part of *Gascony*. (*Vid.* Gallia.)

Narcissus, I. a beautiful youth, son of the river-god Cephisus and the nymph Liriope, was born at Thespis in Bœotia. He saw his image reflected in a fountain, and, becoming enamoured of it, pined away till he was changed into the flower that bears his name. This was regarded in poetic legends as a just punishment upon him for his hard-heartedness towards Echo and other nymphs and maidens. (*Ovid*, *Met.*, 3, 341, *seqq.*—*Hygin.*, *fab.*, 271.) According to the version of this fable given by Eudocia (p. 304), Narcissus threw himself into the fountain and was drowned (*ἐῤῥιψεν ἑαυτὸν ἐκεῖ, καὶ ἐπεπνίγη τῷ ἐνόπτρῳ ὕδατι*). Pausanias, after ridiculing the common legend, mentions another, which, according to him, was less known than the one we have just given. This latter version of the story made Narcissus to have had a twin-sister of remarkable beauty, to whom he was tenderly attached. She resembled him very closely in features, wore similar attire, and used to accompany him on the hunt. This sister died young; and Narcissus, deeply lamenting her death, used to go to a neighbouring fountain and gaze upon his own image in its waters, the strong resemblance he bore to his deceased sister making this image appear to him, as it were, the form of her whom he had lost. (*Pausan.*, 9, 31, 6.)—The flower alluded to in the story of Narcissus is what botanists term the "*Narcissus poeticus*" (*Linn.*, *gen.*, 550). It loves the borders of streams, and is admirably personified in the touching legends of poetry; since, bending on its fragile stem, it seems to seek its own image in the waters that run murmuring by, and soon fades away and dies. (*Fée*, *Flore de Virgile*, p. cxviii.)—II. A freedman of the Emperor Claudius. He afterward became his private secretary, and in the exercise of this office acquired immense riches by the most odious means. Messalina, jealous of his power, endeavoured to remove him, but her own vices made her fall an easy victim to this unprincipled man. (*Vid.* Messalina.) Agrippina, however, was more successful. She was irritated at his having endeavoured to prevent her ascending the imperial throne; while Narcissus, on his side, espoused the interests of the young Britannicus, and urged Claudius to name him as his successor. Apprized of these plans, Agrippina drove Narcissus into a kind of temporary exile, by compelling him to go to the baths of Campania for his health; and, having taken advantage of his absence from Rome to poison the emperor, she next compelled Narcissus to put himself to death. (*Tacit.*, *Ann.*, 11, 29.—*Id. ib.*, 11, 37.—*Id. ib.*, 12, 57.—*Id. ib.*, 13, 1.—*Sueton.*, *Vit. Claud.*)

Narisci, a nation of Germany, occupying what now corresponds to the northern part of *Upper Pfalz* in the *Palatinate*. (*Tacit.*, *Germ.*, 42.)

Narnia, a town of Umbria, on the river Nar, a short distance above its junction with the Tiber. The more ancient name was Nequinum, which it exchanged for Narnia when a Roman colony was sent hither, A.U.C. 453. (*Liv.*, 10, 9, *seqq.*) The story of the name Nequinum having been given to it in sport by the Romans, on account of the roguery of its inhabitants (*nequam*, "a rogue"), is a mere fiction.—Narnia was colonized with the view of serving as a point of defence against the Umbri. Many years after, we find it incurring the censure of the senate for its want of zeal during the emergencies of the second Punic war. (*Livy*, 29, 15.) The situation of the place on a lofty hill, at the foot of which flows the Nar, has been described by several poets. (*Claud.*, 6.—*Cons.*, *Hon.*, 515.—*Sil. Ital.*, 8, 458.—*Martial*, 7, 92.) In the passage of Martial just referred to, the poet alludes to the noble bridge raised over the Nar by Augustus, the arch of which was said to be the highest known. (*Procop.*, *Rer. Got.*, 1.) The modern *Narni* occupies the site of the ancient town. Travellers speak in high terms of the beautiful situation of the place. (*Cramer's Anc. Italy*, vol. 1, p. 277, *seqq.*)

Naro, now *Narenta*, a river of Dalmatia, rising in the mountains of *Bosnia*, and falling into the Adriatic opposite the island of Lesina. (*Plin.*, 3, 22.) On its banks lay the city of Narona, a Roman colony of some note. (*Scylax*, p. 9.—*Mela*, 2, 3.) Its ruins should be sought for in the vicinity of *Castel Norin*. (*Mannert*, *Geogr.*, vol. 7, p. 347.)

Narses, a eunuch of the court of the Emperor Justinian I. at Constantinople. The place of his birth is unknown. He so ingratiated himself with the emperor, that he appointed him his chamberlain and private treasurer. In A.D. 538 he was placed at the head of an army destined to support Belisarius in the expulsion of the Ostrogoths from Italy; but the dissensions which soon arose between him and Belisarius occasioned his recall. Nevertheless, in 552 he was again sent to Italy, to check the progress of Totila the Goth, and, after vanquishing Totila, he captured Rome. He also conquered Tejas, whom the Goths had chosen king in the place of Totila, and, in the spring of 554, Bucellinus, the leader of the Alemanni. After Narses had cleared nearly all Italy of the Ostrogoths and other barbarians, he was appointed governor of the country, and ruled it fifteen years. During this time he endeavoured to enrich the treasury by all the means in his power, and excited the discontent of the provinces subject to him, who laid their complaints before the Emperor Justinian II. Narses was deposed in disgrace, and sought revenge by inviting the Lombards to invade Italy, which they did in 568, under Alboin their king. Muratori and others have doubted whether Narses was concerned in the invasion of the Lombards. After his deposition he lived at Naples, and died at an advanced age, at Rome, in 567. (*Encyclop. Am.*, vol. 9, p. 136.)

Narycium or Naryx, a city of the Locri Opuntii, rendered celebrated by the birth of Ajax, son of Oïleus. (*Strabo*, 425.) From Diodorus we learn that Ismenias, a Bœotian commander, having collected a force of Ænianes and Athamanes, whom he had seduced from the Lacedæmonian service, invaded Phocis, and defeated its inhabitants near Naryx (14, 82). The same historian afterward relates, that Phayllus, the Phocian, having entered the Locrian territory, surprised the town of Naryx, which he razed to the ground.—Virgil

applies the epithet "Narycian" to the Locri who settled in Italy, as having been of the Opuntian stock. (*Æn.*, 3, 396.)

Nasamōnes, a people of Africa, to the southeast of Cyrenaïca, and extending along the coast as far as the midd'e of the Syrtis Major. (Compare *Herod.*, 4, 172.) They were a roving race, uncivilized in their habits, and noted for their robberies in the case of all vessels thrown on the quicksands. They plundered the cargoes and sold the crews as slaves, and hence Lucan (9, 444) remarks of them, that, without a single vessel ever seeking their shores, they yet carried on a traffic with all the world. Augustus ordered an expedition to be sent against them, both in consequence of their numerous robberies, and because they had put to death a Roman prefect. They were soon conquered; and Dionysius Periegetes (v. 208) speaks of the "deserted dwellings of the destroyed Nasamones" (ἐρημωθέντα μέλαθρα ἀποφθιμένων Νασαμώνων). They were not, however, completely destroyed, for we find the race again appearing in their former places of abode, and resuming their former habits of plunder, until in the reign of Domitian they were completely chased away from the coast into the desert. (*Euseb.*, *Chron.*, *Ol.*, 216, 2.—*Josephus*, *Bell.*, 2, 16.)—Some mention has been made, in another part of this work (*vid.* Africa, page 81, col. 1), of a journey performed through part of the interior of Africa by certain young men of the Nasamones; and the opinions of some able writers have been given on this subject. The following remarks, however, of a late critic may be compared with what is stated under the article Niger. "Herodotus says that the Nasamones went through the deserts of Libya; and that he may not be misunderstood as to what he means by Libya, which is sometimes put for Africa, he states distinctly that it extends from Egypt to the promontory of Soloeis, where it terminates; that it is inhabited by various nations besides the Grecians and Phœnicians; that, next to this, the country is abandoned to beasts of prey, and that all beyond is desert; that the young Nasamones, having passed the desert of Libya (not Sahara), came to a region with trees, on which were perched men of little stature; that they were conducted by them over morasses to a city on a great river, running from the west towards the rising sun; that the people were black, and enchanters, &c. Now it is perfectly clear to us that the country alluded to by Herodotus was no other than Mauritania, and that the notion of their having crossed the great desert, and reached the Niger about Timbuctoo, is founded entirely on a misrepresentation of his quoters and editors, some of whom make the course of the young men to have been *southwest*, contrary to what Herodotus says, and for no other reason that we can devise but that such a course was required to bring them to a predetermined city and river, known to the moderns, but not to Herodotus. Herodotus, however, sanctions no such notion; he distinctly states, on the contrary, that they proceeded to the west, πρὸς Ζέφυρον ἄνεμον, words that are never applied to any portion of the compass lying between west and south, the word *Zephyrus*, in Latin as well as in Greek, being used exclusively for west, and Λίψ generally for *southwest*. If we will only let Herodotus tell his own story, we shall find in those parts of the Emperor of Morocco's dominions, situated between the Great Atlas and the Sahara, plenty of rivers, two of them, the *Tafilet* and the *Ad-judi*, both running to the east, and both *great* rivers in the eyes of men who had never witnessed a running stream; we shall also find cities and towns, intervening deserts, morasses, sands, and black men of small stature, the modern Berbers, the ancient Melanogætuli, *omnes colore nigri*, to answer the description of Herodotus; who says, moreover, that *his* river, which he calls the Nile, not only descends from Libya, but traverses *all* Libya, dividing that country in the midst. Pliny's information is still more explicit, and tends to corroborate our suggestion. He tells us that Suetonius Paulinus, the Roman general, after crossing the western Atlas, and a black, dirty plain beyond it (dry morass or peat-moss, of which we understand there is plenty), fell in with a river running to the eastward, which he (Pliny) calls the Niger, probably from the black people or the black soil, and which is stated to lose itself in the sands; and which, according to Pliny, emerging again, flows on to the eastward, divides the Libyans from the Ethiopians, and finally falls into the Nile. Now the *Tafilet*, which flows from the southern side of the snowy Atlas, crossed by the Roman general, runs in an eastern course, and loses itself in the sands; and the *Ad-judi*, which rises from the same side, or the Central Atlas (in Mauritania Cæsariensis), and runs easterly into the lake Melgig, might very well be considered by Pliny as the continuation of the *Tafilet* or his Niger; and it is sufficiently remarkable that this river, or some other of the numerous streams in the neighbourhood, should, according to Leo Africanus, be called the Ghir, which, it seems, is a native name. Here, then, we have at once the foundation for the Geir and Nigeir of Ptolemy, supplied to him by Pliny." (*Quarterly Review*, No. 82, p. 233, *seqq.*)

Nasīca, I. a surname of one of the Scipios. (*Vid.* Scipio V.)—II. A character delineated by Horace in one of his satires. Nasica, a mean and avaricious man, marries his daughter to Coranus, who was a creditor of his, in the hope that his new son-in-law will either forgive him the debt at once, or else will leave him a legacy to that amount in his will, which would, of course, be a virtual release. He is disappointed in both these expectations. Coranus makes his will and hands it to his father-in-law, with a request that he will read it: the latter, after repeatedly declining so to do, at last consents, and finds, to his surprise and mortification, no mention made in the instrument of any bequest to him or his. (*Horat.*, *Sat.*, 2, 5, 65.)

Nasidiēnus (by synæresis Nasid-yenus, a quadrisyllable), a character satirized by Horace. Under this feigned name the poet describes an entertainer of bad taste and mean habits affecting the manners of the higher classes. (*Sat.*, 2, 8.)

Naso. *Vid.* Ovidius.

Nasus or Nesus, a town or fortress near Œniadæ in Acarnania. The name evidently implies an insular situation. Livy (26, 24; 38, 11) writes it Naxos; but that is probably a false reading. From the accounts of ancient writers, Nasos seems always to have been included with Œniadæ in the cessions of the latter place, made by the Romans first to the Ætolians, and afterward to the Acarnanians. (*Polyb.*, 9, 2.) If *Trigardon* be not Œniadæ, it may represent Nasos, which was probably the port and arsenal of Œniadæ; and, though now joined to the continent, might very well have been an island in ancient times. (*Cramer's Anc. Greece*, vol. 2, p. 26.)

Natīso, a river of Venetia, in Cisalpine Gaul, rising in the Alps, and falling into the Adriatic near Aquileia. It is now the *Natisone*. Modern critics, however, are divided in opinion as to the identity of the *Natisone* with the Natiso, which Strabo and other ancient writers place close to Aquileia; as the *Natisone* is now some miles distant from the ruins of that city. The most probable supposition is, that some change has taken place in the bed of the river. (*Cramer's Anc. Italy*, vol. 2, p. 129.)

Naucrătis, a city of Egypt, in the Delta, and belonging to the Saïtic nome. It was situate on the Canopic arm of the Nile, to the south of Metelis and northwest of Saïs. Strabo informs us (802) that, in the time of Psammitichus, a body of Milesians landed at the Bolbitine mouth of the river, and built there a

stronghold, which he calls "the fortress of the Milesians" (τὸ Μιλησίων τεῖχος). The geographer evidently refers here to the arrival on the coast of Egypt of some Carians and Ionians, by whose aid, according to Herodotus (2, 152), Psammitichus was enabled to subdue his colleagues in the kingdom. When, however, Strabo adds, that these Milesians, in process of time, sailed into the Saïtic nome, and, after having conquered Inarus in a naval conflict, founded the city of Naucratis, it would seem that he mixes up with his account of this place the circumstance of the succours that were given by the Athenians to Inarus, king of Egypt, and by means of which he gained a victory over the Persians. Inarus, it is true, was afterward defeated, but no author mentions that the Milesians had any share in his overthrow. Naucratis appears, in fact, to have been founded long before any Greek set foot in Egypt. It was given by Amasis to the Ionians as an *entrepôt* for their commerce, and was not founded by them. This favour, however, on the part of the Egyptian monarch, was granted under such restrictions as prudence seemed to require. The Greek vessels were only allowed to enter the Canopic arm, and were obliged to stop at Naucratis. If a ship happened to enter another mouth of the river, it was detained; and the captain was not set at liberty unless he could swear that he was compelled to do so by necessity. He was then obliged to sail to Naucratis; or, if continual north winds made this impossible, he had to send his freight in small Egyptian vessels round the Delta to Naucratis. (*Herod.*, 2, 179.) But, how rigidly soever these restrictions were originally enforced, they must soon have fallen into disuse, as the mouths of the Nile were open to any one after the conquest by the Persians.—Naucratis, from its situation, became the connecting link in the chain of communication between the coast and the interior of the country, and continued for a long period an important city. It is mentioned by numerous writers as low down as the sixth century.—The ruins which Niebuhr found near a place called *Salhadsjar* seem to indicate the site of the ancient city.—Naucratis was the native place of Athenæus. Like every commercial city, it contained among its population a large number of dissolute persons of both sexes. (*Larcher, Geogr. d'Herodote*, p. 359, *seqq.*—*Mannert, Geogr.*, vol. 10, pt. 1, p. 563, *seqq.*)

Naulŏchus, I. a naval station on the northeastern coast of Sicily. Between this place and Mylæ, which lay to the west of it, the fleet of Sextus Pompeius was defeated by that of Octavius (A.U.C. 718, B.C. 36.)—II. An island off the coast of Crete, near the promontory of Sammonium. (*Plin.*, 4. 12.)—III. The port of the town of Bulis in Phocis, near the confines of Bœotia. (*Plin.*, 4, 3.) It is supposed to have been the same with the Mychos of Strabo.

Naupactus, a city of Locris, at the western extremity of the territory of the Ozolæ, and close to Rhium of Ætolia. It was said to have derived its name from the circumstance of the Heraclidæ having there constructed the fleet in which they crossed over into the Peloponnesus (ναῦς, *a ship*, and πήγνυμι, *to construct.*—*Strabo*, 426.—*Apollod.*, 2, 7, 2).—After the Persian war, this city was occupied by the Athenians, who there established the Messenian Helots after they had evacuated Ithome. (*Thucyd.*, 1, 103.—*Id.*, 2, 90.—*Pausan.*, 4, 24, *seqq.*) The acquisition of Naupactus was of great importance to the Athenians during the Peloponnesian war, as it was an excellent station for their fleet in the Corinthian Gulf, and not only afforded them the means of keeping up a communication with Corcyra and Acarnania, but enabled them also to watch the motions of the enemy on the opposite coast, and to guard against any designs they might form against their allies. Some important naval operations which took place off this city in the third year of the war, will be found detailed in Thucydides (2, 83, *seqq*).—After the failure of the expedition undertaken by Demosthenes, the Athenian general, against the Ætolians, the latter, supported by a Peloponnesian force, endeavoured to seize Naupactus by a *coup de main;* but such were the able arrangements made by Demosthenes, who threw himself into the place with a re-enforcement of Acarnanian auxiliaries, that the enemy did not think proper to prosecute the attempt. (*Thucyd.*, 3, 102.) On the termination of the Peloponnesian war, however, Naupactus surrendered to the Spartans, who expelled the Messenians from the place. (*Pausan.*, 4, 26.) Demosthenes informs us, that it had afterward been occupied by the Achæans, but was ceded by Philip of Macedon to the Ætolians (*Phil.*, 3, p. 120.—*Strabo*, 426), in whose possession it remained till they were engaged in a war with the Romans. The latter, after having defeated Antiochus at Thermopylæ, suddenly crossed over from the Maliac Gulf to that of Corinth, and invested Naupactus, which would probably have been taken, notwithstanding the obstinate defence made by the Ætolians, had they not obtained a truce by the intervention of T. Flamininus. (*Liv.*, 36, 30, *seqq.*—*Polyb.*, 5, 102.) Naupactus was still a city of some importance in the time of Hierocles (p. 643), but it was nearly destroyed by an earthquake in the reign of Justinian. (*Procop.*, *Bell. Got.*, 3.)—The modern town is called *Enebachti* by the Turks, *Nepacto* by the Greeks, and *Lepanto* by the Franks, with a strong accent on the last syllable. (*Keppell's Journey*, vol. 1, p. 8.) "Nepacto," says Sir W. Gell, "is a miserable pashalia, and a ruinous town; but it is worth visiting, because it gives a very exact idea of the ancient Greek city, with its citadel on Mount *Rhegani*, whence two walls, coming down to the coast and the plain, form a triangle. The port absolutely runs into the city, and is shut within the walls, which are erected on the ancient foundations." (*Itin.*, p. 293.—*Cramer's Anc. Greece*, vol. 2, p. 105, *seqq.*)

Nauplĭa, a maritime town of Argolis, the port of Argos, situate on a point of land at the head of the Sinus Argolicus. It was said to have derived its name from Nauplius, the son of Neptune and Amymone. (*Strabo*, 368.—*Herod.*, 6, 76.—*Xen.*, *Hist. Gr.*, 4, 7, 6.) Nauplia was deserted and in ruins when visited by Pausanias. The inhabitants had been expelled several centuries before by the Argives, upon suspicion of their favouring the Spartans. The latter people, in consequence, received them into their territory, and established them at Methone of Messenia. (*Pausan.*, 4, 35.) Nauplia has been succeeded by the modern town of *Napoli di Romania*, as it is called by the Greeks, which possesses a fortress of some strength. Sir W. Gell remarks, that "Nauplia is the best built city of the Morea. It is situated on a rocky point, on which are many remains of the ancient wall. The port is excellent and very defensible." (*Itin.*, p. 181.—*Cramer's Anc. Greece*, vol. 3, p. 239, *seqq.*)

Nauplĭădes, a patronymic of Palamedes, son of Nauplius. (*Ovid*, *Met.*, 13, 39.)

Nauplĭus, I. a son of Neptune and Amymone, and the founder of Nauplia. (*Pausanias*, 2, 38.—*Id.*, 4, 35.) He was the one that sold Auge, daughter of Aleus, to King Teuthras. (*Vid.* Auge.) This Nauplius must not be confounded with the second of the name, who was, in fact, one of his descendants. (*Heyne*, *ad Apollod.*, 2, 1, 5.—Compare *Burmann*, *Catal. Argonaut.*, *ad Val. Flacc.*, *s. v.*)—II. A descendant of the preceding, and one of the Argonauts. (*Heyne*, *ad Apollod.*, 2, 1, 5.—*Burmann*, *Catal. Argonaut.*, *s. v.*)—III. A son of Neptune, the father of Palamedes by Clymene, and king of Eubœa. He was so indignant at the treatment which his son had experienced from the Greeks, that, to avenge his death, he set up a burning torch on the promontory of Ca-

pharos, in order to deceive the Grecian vessels that were sailing by in the night on their return from Troy; and he thus caused their shipwreck on the coast. The torch, it seems, had been placed on the most dangerous part of the shore; but the Greeks mistook it for a friendly signal, inviting them to land here as the safest part of the island. Those of the shipwrecked crews that came safe to the land were slain by Nauplius, who is said, however, to have thrown himself into the sea when he saw his plan of vengeance in a great measure frustrated by the escape of Ulysses, whom the winds bore away in safety from the dangerous coast. (*Hygin.*, *fab.*, 116.)—The obscure and curious legend related by Apollodorus (2, 1, 5) is thought by many to have reference to this Nauplius. It assigns him a different end. According to this version of the story, Nauplius attained a great age, and passed his time on the sea, lamenting the fate of those who were lost on it. At length, through the anger of the gods, he himself met with the same fate which he deplored in others. (*Heyne*, *ad Apollod.*, *l. c.*)

Nauportus, a town of *Pannonia*, on a river of the same name, now *Ober* (*Upper*) *Laybach*. (*Vell. Pat.*, 2, 110.—*Plin.*, 3, 18.—*Tacit.*, *Ann.*, 1, 20.)

Nausicăa, daughter of Alcinoüs, king of the Phæacians. She met Ulysses shipwrecked on her father's coast, and gave him a kind reception. (*Od.*, 6, 17, *seqq.*)

Naustathmus, I. a port and harbour in Sicily, at the mouth of the river Cacyparis, below Syracuse; now *Asparanetto*. (*Cluv.*, *Sic. Ant.*, p. 97.—*Reichard*, *Thes. Topogr.*)—II. A village and anchoring-place of Cyrenaïca, between Erythron and Apollonia. (*Mela*, 1, 8.)—III. An anchoring-place on the coast of the Euxine, in Asia Minor, about 90 stadia from the mouth of the Halys: it is supposed by some to have been identical with the Ibyra or Ibora of Hierocles (p. 701). D'Anville gives *Balireh* as the modern name; but Reichard, *Kupri Aghzi*. (*Arrian*, *Peripl.*, *Huds.*, *G. M.*, 1, p. 16.)

Naxos, I. a town of Crete, celebrated for producing excellent whetstones. (*Pind.*, *Isthm.*, 6, 107.—*Schol. ad Pind.*, *l. c.*)—II. The largest of the Cyclades, lying to the east of Paros, in the Ægean Sea. It is said by Pliny (4, 12) to have borne the several names of Strongyle, Dia, Dionysias, Sicilia Minor, and Callipolis. The same writer states that it was 75 miles in circuit, and twice the size of Paros. It was first peopled by the Carians (*Steph. Byz.*, *s. v.* Νάξος), but afterward received a colony of Ionians from Athens. (*Herod.*, 8, 46.) The failure of the expedition undertaken by the Persians against this island, at the suggestion of Aristagoras, led to the revolt of the Ionian states. (*Herod.*, 5, 28.) At this period Naxos was the most flourishing of the Cyclades; but, not long after, it was conquered by the Persian armament under Datis and Artaphernes, who destroyed the city and temples, and enslaved the inhabitants. (*Herod.*, 6, 96.) Notwithstanding this calamity, the Naxians, with four ships, joined the Greek fleet assembled at Salamis (*Herod.*, 8, 46), and yet they were the first of the confederates whom the Athenians deprived of their independence. (*Thucyd.*, 1, 98, 137.) It appears from Herodotus (1, 64) that they had already been subject to that people in the time of Pisistratus. Naxos was farther celebrated for the worship of Bacchus, who is said to have been born there. (*Virg.*, *Æn.*, 3, 125.—*Hom.*, *Hymn in Apoll.*, 44.—*Pind.*, *Pyth.*, 4, 156.—*Apollod.*, 1, 7, 4.) The principal town was also called Naxos.—The modern name of the island is *Naxia*. (*Cramer's Anc. Greece*, vol. 3, p, 408.) Mr. Hawkins gives the longest diameter of the island, according to the Russian chart, as about eighteen miles, and its breadth about twelve. (*Clarke's Travels*, vol. 6, p. 112, *London ed.*) Dr. Clarke observes of Naxos, that its inhabitants are still great votaries of Bacchus. Olivier speaks in inferior terms of the present Naxian wine, adding that the inhabitants know neither how to make nor preserve it. Dr. Clarke, on the contrary, observes that the wine of Naxos maintains its pristine celebrity, and that he thought it excellent. Naxos is said to have no ports for the reception of large-sized vessels, and has therefore been less subject to the visits of the Turks. Dr. Clarke states that, when he visited the island, he was told that there was not a single Mohammedan in it, and that many of the inhabitants of the interior had never seen a Turk. The produce of the island consists at present of wines, wheat, barley, oil, oranges, lemons, peaches, figs, cheese, which is exported to Constantinople, cotton, honey, and wax. The vintage was one year so abundant, that the people were obliged to pour their wines into the cisterns of the Capuchins. (*Malte-Brun*, *Geogr.*, vol. 6, p. 168, *Am. ed.*)—III. A city on the eastern side of Sicily, situate on the southern side of Mount Taurus, and looking towards Catana and Syracuse. It was founded by a colony from the island of Naxos, one year before the settlement of Syracuse (*Ol.* 17, 3), and at the same time, consequently, with Crotona in Italy. (*Thucyd.*, 6, 3.—*Scymnus*, v. 276.) The colony was a powerful one, and the rapid growth of the new state is clearly shown by the early founding of Zancle or Messana. Naxos, however, not long after this, fell under the sway of Hippocrates, tyrant of Gela. (*Herod.*, 7, 154.) But it soon recovered its freedom, waged a successful contest with Messana, and appeared subsequently as the ally of the Athenians against Syracuse, the rapid increase of this city having filled it with apprehensions for its own safety. At a still later period, Dionysius, tyrant of Syracuse, destroyed the city (*Diod.*, 14, 15.—*Ol.* 94, 2), but the old inhabitants, together with some new-comers, afterward settled in the immediate vicinity, and founded Tauromenium. (*Vid.* Tauromenium.)

Nazianzus, a city of Cappadocia, in the southwestern angle of the country, and to the southeast of Archelaïs. This place derives all its celebrity from Gregory, the distinguished theologian, who was born at Arianzus, a small village in the immediate neighbourhood, but who was promoted to the bishopric of Nazianzus. (*Niceph.*, *Call.*, 14, 39.—*Philostorg.*, *ap. Suid.*, *s. v.* Γρηγόριος.) Nazianzus is assigned by Hierocles to Cappadocia Secunda. The Itineraries remove it 24 miles from Archelaïs. (*Cramer's Asia Minor*, vol. 2, p. 114.)

Neæthus, a river of Bruttium, rising to the northeast of Consentia, and falling into the Sinus Tarentinus above Crotona. It is now the *Nicto*. This stream was said to have derived its name from the circumstance of the captive Trojan women having there set fire to the Grecian fleet (ναῦς, αἴθω); a circumstance alluded to by many of the ancients, but with great diversity of opinion as regards the scene of the event. The use which Virgil has made of this tradition is well known. (*Strabo*, 262.—*Cramer's Anc. Italy*, vol. 2, p. 391.)

Neapŏlis, a celebrated city of Campania, on the Sinus Crater, now *Naples*, or, in Italian, *Napoli*. Innumerable accounts exist relative to the foundation of this celebrated place; but the fiction most prevalent seems to be that which attributed it to the Siren Parthenope, who was cast upon its shores, and from whom it derived the name (Parthenope) by which it is usually designated in the poets of antiquity. (*Lycophr.*, 717.—*Dionysius Periegetes*, 357.—*Sil. Ital.*, 12, 33.) According to Strabo, the tomb of this pretended foundress was shown there in his time. (*Strab.*, 246.)—Hercules is also mentioned as founder of Neapolis by Oppian and Diodorus Siculus (*ap. Tzetz. ad Lycophr.*, *l. c.*)—We find also considerable variations in what may be regarded as the historical

account of the origin of Neapolis. Scymnus of Chios mentions both the Phocæans and Cumæans as its founders, while Stephanus of Byzantium names the Rhodians. But by far the most numerous and respectable authorities attribute its foundation to the Cumæans, a circumstance which their proximity renders highly probable. (*Strabo*, 246.—*Livy*, 8, 22.—*Vell. Paterc.*, 1, 4.) Hence the connexion of this city with Eubœa, so frequently alluded to by the poets, and especially by Statius, who was born here. (*Silv.*, 1, 2; 3, 5; 2, 2, &c.) A Greek inscription mentions a hero of the name of Eumelus as having had divine honours paid to him, probably as founder of the city. (*Capacio, Hist. Nap.*, p. 105.) This fact serves to illustrate another passage of Statius. (*Silv.*, 4, 8, 45.)—The date of the foundation of this colony is not recorded. Velleius Paterculus observes only that it was much posterior to that of the parent city. Strabo seems to recognise another colony subsequent to that of the Cumæans, composed of Chalcidians, Pithecusans, and Athenians. (*Strab.*, 246.) The latter were probably the same who are mentioned in a fragment of Timæus, quoted by Tzetzes (*ad Lycophr.*, v. 732–37), as having migrated to Italy under the command of Diotimus, who also instituted a λαμπαδοφορία, still observed at Neapolis in the time of Statius (*Sylv.*, 4, 8, 50). The passage of Strabo above cited will account also for the important change in the condition of the city now under consideration, which is marked by the terms Palæpolis and Neapolis, both of which are applied to it by the ancient writers. It is to be noticed, that Palæpolis is the name under which Livy mentions it when describing the first transactions which connect its history with that of Rome, A.U.C. 429 (*Livy*, 8, 23); while Polybius, speaking of events which occurred in the beginning of the first Punic war, that is, about sixty years afterward, employs only that of Neapolis (1, 51).—Livy, however, clearly alludes to the two cities as existing at the same time; but we hear no more of Palæpolis after it had undergone a siege and surrendered to the Roman arms. According to the same historian, this town stood at no great distance from the site of Neapolis, certainly nearer to Vesuvius, and in the plain. (*Romanelli*, vol. 3, p. 530.) It was betrayed by two of its chief citizens to the Roman consul, A.U.C. 429. (*Liv.*, 8, 25.) Respecting the position of Neapolis, it may be seen from Pliny, that it was placed between the river Sebethus, now *il Fiume Madalona*, and the small island Megaris, or Megalia, as Statius calls it (*Sylv.*, 2, 2, 80), on which the *Castel del Ovo* now stands. (*Plin.*, 3, 6.—*Columella, R. R.*, 10.)—It is probable that Neapolis sought the alliance of the Romans not long after the fall of the neighbouring city; for we find that they were supplied with ships by that town in the first Punic war, for the purpose of crossing over into Sicily. (*Polyb.*, 1, 51.) At that time we may suppose the inhabitants of Neapolis, like those of Cumæ, to have lost much of their Greek character, from being compelled to admit the Campanians into their commonwealth; a circumstance that has been noticed by Strabo (246). In that geographer's time, however, there still remained abundant traces of their first origin. Their gymnasia, clubs, and societies were formed after the Greek manner. Public games were celebrated every five years, which might rival in celebrity the most famous institutions of that nature in Greece; while the indolence and luxury of Grecian manners were also very prevalent, and allured to Neapolis many a Roman, whose age and temperament inclined him to a life of ease. (*Ovid, Met.*, 15, 711.—*Hor., Epod.*, 5, 24, 3.—*Sil. Ital.*, 12, 31.—*Stat.*, *Silv.*, 3, 5, 85.) Claudius and Nero seem to have shown a like predilection for Neapolis as a residence. (*Tacit., Ann.*, 15, 53.—*Id.*, 16, 10.) The epithet of *docta*, applied to this city by Martial (5, 79), proves that literature continued to flourish here in his time.—Among other superstitions, we learn from Macrobius (*Sat.*, 1, 18), that the people of Neapolis worshipped the sun, under the image of a bull with a human face, which they called Hebon. This fact is confirmed by numerous coins, and also by an inscription which has come down to us. (*Cramer's Anc. Italy*, vol. 2, p. 168, *seqq.*)

Nearchus, a celebrated naval commander in the time of Alexander the Great. He was a native of Crete, and one of the friends of Alexander in early life, sharing with the young prince the disgraces incurred during the reign of Philip. When Alexander had subdued the empire of Darius, he sent Nearchus on a voyage of discovery, from the mouth of the Hydaspes down the Indus, and from the embouchure of the Indus to the Euphrates, along the coast of Gedrosia, Carmania, and Persia. The narrative of this voyage has been preserved to us by Arrian, who professes to give an extract from the journal of Nearchus. It is contained in his *Indica*. The authenticity of the account has been questioned by Hardouin and Dodwell, but is fully established by Sainte-Croix (*Examen Critique des Historiens d'Alexandre*), Gossellin (*Recherches sur la Geographie Ancienne*), and Vincent (*Voyage of Nearchus, Lond.*, 1807.—*Commerce and Navigation of the Ancients in the Indian Ocean*, vol. 1). It must be confessed, however, that the three writers just mentioned differ in other respects as regards this celebrated voyage. Gossellin thinks, for example, that all the statements made by Nearchus can be rigorously confirmed by modern geography. Vincent, on the other hand, supposes that the defective system of the ancients must necessarily have introduced into the narrative of the Greek commander many errors and contradictions. Sainte-Croix, again, is deserted by his usual good sense and judgment when he assigns to the expedition of Nearchus no other motive but the foolish ambition of Alexander. If this had been the case, why would Nearchus have kept a journal so full of nautical and geographical observations?—Nearchus was recompensed by Alexander with a golden crown, which the monarch placed upon his head. A new route was marked out. Alexander was to undertake an expedition against Arabia, and Nearchus and his fleet were to accompany him, and to coast the Arabian shore; but the death of the monarch put an end to the design. After the decease of Alexander, Nearchus, who had obtained the prefecture or satrapy of Pamphylia and Lycia, exerted himself, but to no purpose, to secure the throne of Alexander to Hercules, son of Barsine.—He also wrote a history, or historical memoirs of the reign of Alexander; but of this work the title alone remains. The voyage of Nearchus, besides being contained in the common text of Arrian, may be found in Hudson's *Geographi Minores Græci*, vol. 1. It appeared also in 1806, from the Vienna press, under the title of Νεάρχου περιπλοὺς ἐκ τοῦ Ἀῤῥιανοῦ. (*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 114.)

Nebo, a mountain situate east of the river Jordan, and forming part of the chain of Abarim, north of the Dead Sea. The Israelites encamped at the foot of this mountain in the 46th year of their Exodus, and Moses, having executed the commission with which he was intrusted, and having pronounced his blessing on the twelve tribes assembled to receive his last charge, ascended this mountain, from the summit of which, called Pisgah, he had a view of the Promised Land, into which he was not permitted to enter: on this mountain he soon afterward died. Burckhardt supposes the *Djebel Attarous*, about 15 miles north of the Arnon, and a little to the right of the route from Madeba to Araayr or Aroer, and which is the highest point in the neighbourhood, to be Nebo. (*Mansford's Scripture Gazetteer*, p. 335.)

Nebrissa, or Colonia Veneria Nebrissa, a town of the Turdetani, in Hispania Bætica, northeast of Gades, and southwest of Hispalis. It is now *Lebrija* or *Lebriza*. (*Strabo*, 143.—*Plin.*, 3, 3.)

Nebrōdes, a general name for the chain of mountains running through the northern part of Sicily. The Greek name is Νεβρώδη ὄρη. (*Strabo*, 274.—*Sil. Ital.*, 14, 234.)

Necho, a king of Egypt who endeavoured to open a communication, by means of a canal, between the Red Sea and the Mediterranean. The attempt was abandoned, after the loss of 120,000 men, by order of an oracle, which warned the monarch "that he was working for the barbarian" (τῷ βαρβάρῳ αὐτὸν προεργάζεσθαι.—*Herod.*, 2, 158). The true cause, however, of the enterprise having been abandoned would seem to have been the discovery, that the water of the Arabian Sea stood higher than the sandy plains through which the canal would have to run. (Compare *Aristot.*, *Meteorol.*, 1, 14.—*Strabo*, 804.)—A similar attempt was made, but with no better success, by Darius Hystaspis. (*Herod.*, *l. c.*) Ptolemy Philadelphus at last accomplished this important work. An account of it is given by Strabo (804) from Artemidorus. (Compare Mannert's remarks on Strabo's statement, *Geogr.*, vol. 10, pt. 1, p. 507, *seqq.*)—This same Necho is also famous in the annals of geographical discovery for a voyage which, according to Herodotus (4, 42), he caused to be performed around Africa, for the solution of the grand mystery which involved the form and termination of that continent. He was obliged to employ, not native, but Phœnician navigators, of whose proceedings Herodotus received an account from the Egyptian priests. They were ordered to sail down the Red Sea, pass through the Columns of Hercules (Straits of Gibraltar), and so up the Mediterranean to Egypt; in other words, to circumnavigate Africa. The Phœnicians related, that, passing down the Red Sea, they entered the Southern Ocean; on the approach of autumn, they landed on the coast and planted corn; when this was ripe, they cut it down and again departed. Having thus consumed two years, they, in the third, doubled the Columns of Hercules and returned to Egypt. They added, that, in passing the most southern coast of Africa, they were surprised to observe the sun on their right hand; a statement which Herodotus himself rejects as impossible. Such is all the account transmitted to us of this extraordinary voyage, which has given rise to a learned and voluminous controversy. Rennell, in his Geography of Herodotus; Vincent, in his Periplus of the Erythræan Sea; and Gossellin, in his Geography of the Ancients, have exhausted almost every possible argument; the first in its favour, the two latter to prove that it never did or could take place. To these last it appears impossible that ancient mariners, with their slender resources, creeping in little row-galleys along the coast, steering without the aid of a compass, and unable to venture to any distance from land, could have performed so immense a circuit. All antiquity, they observe, continued to grope in doubt and darkness respecting the form of Africa, which was only fully established several thousand years afterward by the expedition of Gama. On the other side, Rennell urges that, immense as this voyage was, it was entirely along a coast of which the navigators never required to lose sight even for a day; that their small barks were well equipped, and better fitted than ours for coasting navigation; and that these, drawing very little water, could be kept quite close to the shore, and even be drawn on land whenever an emergency made this step indispensable. The statement that, at the extremity of Africa, they saw the sun on the right, that is, to the north of them (a fact which causes Herodotus peremptorily to reject their report), affords the strongest confirmation of it to us, who know that to the south of the equator this must have really taken place, and that the historian's unbelief arose entirely from his ignorance of the real figure of the earth. (*Vid.* Africa, p. 79, col. 1.)

Necropŏlis (from νεκρός, "*dead*," and πόλις, "*city*"), the city of the dead; a name beautifully applied to the cemeteries in the neighbourhood of many of the ancient cities, such as Thebes in Egypt, Cyrene, Alexandrea, &c.

Nectanĕbis, a king of Egypt, cousin to Tachos, and proclaimed king during the absence of the latter, with the Egyptian forces, in Phœnicia. He was supported by Agesilaus, whom Tachos had offended by rejecting his advice. Aided by the Spartan king, Nectanebis defeated a competitor for the crown from Mendes, and was at last firmly established in his kingdom. Being subsequently attacked by Artaxerxes Ochus, who wished to reduce Egypt once more under the Persian sway, he met with adverse fortune, and fled into Æthiopia, whence he never returned. Nectanebis was the last king of Egypt of the Egyptian race. (*Plut.*, *Vit. Ages.*—*Diod. Sic.*, 15, 92.—*Id.*, 16, 48, *seqq.*)—As regards the variations in the orthography of the name, consult *Wesseling*, *ad Diod. Sic.*, 15, 92.

Neleus (two syllables), I. a son of Neptune and Tyro. He was brother to Pelias, with whom he was exposed by his mother, who wished to conceal her frailty from her father. They were preserved and brought to Tyro, who had then married Cretheus, king of Iolchos. After the death of Cretheus, Pelias and Neleus contended for the kingdom, which belonged of right to Æson, the son of the deceased monarch and Tyro. Pelias proved successful, and Neleus departed with a body of followers into the Peloponnesus. (*Diod. Sic.*, 4, 68.) Here he founded Pylos in Messenia, and, marrying Chloris, daughter of Amphion, became the father of twelve sons, the oldest of whom was Periclymenus, the youngest Nestor, and of one daughter, named Pero. (*Diod.*, *l. c.*) When Hercules attacked Pylos, he killed Neleus and all his sons but Nestor, who was then a child, and reared among the Gerenians. (*Hom.*, *Il.*, 11, 690.—*Hes.*, *ap. Schol. ad Apoll. Rhod.*, 1, 156.—*Apollod.*, 1, 9, 8, *seqq.*) Neleus had promised his daughter in marriage to him who should bring to Pylos the cows of Tyro, detained by Iphiclus. Bias was the successful suitor; for an account of which legend, consult the article Melampus.—II. A disciple of Theophrastus, to whom that philosopher bequeathed the writings of Aristotle. (*Vid.* Apellicon.)

Nemausus, an important city of Gallia Narbonensis, next in rank to Narbo. It was situate on the main route from Spain to Italy, and was the capital of the Arecomici. It is now *Nismes*, and is famed for its remains of antiquity. (*Mela*, 2, 5.—*Plin.*, 3, 4.)

Nemĕa (Νεμέα), a city of Argolis, to the northwest of Mycenæ, celebrated as the haunt of the lion slain by Hercules, and the spot where triennial games were held in honour of Archemorus, or Opheltes, son of Lycurgus, king of Nemea. (*Apollod.*, 3, 6, 3.—*Hygin.*, *fab.*, 74.—*Id.*, *fab.*, 273.) The games were solemnized in the grove of Molorchus, who was said to have entertained Hercules when he came to Nemea in pursuit of the lion. (*Apollod.*, 2, 7.)—We know from Polybius and Livy, that the Nemean games continued to flourish in the reign of Philip, son of Demetrius (*Polyb.*, 2, 7, 4.—*Id.*, 5, 101, 6.—*Livy*, 27, 30.—*Strabo*, 377); but we may infer, that in the time of Pausanias they had fallen into great neglect, from the slight mention he has made of their solemnization (2, 15). The ruins of Nemea are to be seen near the modern village of *Kutchumadi*. (*Cramer's Ancient Greece*, vol. 3, p. 284, *seqq.*)—The Nemean games, though, like the Olympic and Isthmian, originally ante-Doric, became subsequently Doric in their charac-

ter. They were celebrated under the presidency of the Corinthians, Argives, and inhabitants of Cleonæ (*Arg. ad Pind.*, *Nem.*, 3.—Compare *Pausan.*, 2, 14, 2); but in later times they appear to have been entirely under the management of the Argives. (*Livy*, 34, 41.) They are said to have been celebrated every third year; and sometimes, as we learn from Pausanias, in the winter. (*Pausan.*, 2, 15, 2.—*Id.*, 6, 16, 4.) The crowns bestowed on the victors were of parsley, since these games were originally funeral ones, and since it was customary to lay chaplets of parsley on the tombs of the dead. (*Wachsmuth*, *Gr. Antiq.*, vol. 1, p. 163, *Eng. transl.*)

Nemesiānus (Marcus Aurelius Olympius), a Latin poet, a native of Carthage, who flourished about 280 A.D. Few particulars of his life are known. His true family name was Olympius; that of Nemesianus, by which he is commonly cited, indicates probably that his ancestors were residents of Nemesium, a city of Marmarica. Vopiscus, in his life of Numerian (who was clothed with the imperial purple A.D. 282), informs us that Nemesianus had a poetical contest with this prince, but was defeated. It is possible that Nemesianus may have been a kinsman of his; at least, the Emperor Carus, and his two sons, Carinus and Numerianus, bear, like our poet, the prænomen of Marcus Aurelius. Vopiscus also states that Nemesianus composed *Halieutica*, *Cynegetica*, and *Nautica*, and gained all sorts of crowns ("*omnibus* coronis *illustratus emicuit*," according to the felicitous emendation of Casaubon). So that, whatever opinion may be formed of his merits by modern critics, it is certain that the emperor's triumph over him was by no means lightly esteemed by his contemporaries. We have only one of the three poems, of which the historian speaks, remaining, namely, that entitled *Cynegetica*, the subject of which is the chase, together with some fragments of the two others. The *Cynegetica*, or poem on hunting, consists of 325 verses; but the work is incomplete, either from having been left in that state by the poet himself, or from a portion of it having been lost. The plan of the piece is entirely different from that of Gratius Faliscus. This latter treats in a single strain of all the species of hunting, and in a very succinct way; Nemesianus, on the contrary, appears to have treated of each kind of hunting separately, and in a detailed manner. In the first book, which is all that we possess, the poet speaks of the preparations for the hunt, of the rearing of dogs and horses, and of the various implements and aids which must be provided by the hunter. In this portion of his work, Nemesianus often gives spirited imitations of Virgil and Oppian. Though the poem is not free from the faults of the age in which it was written, yet in point of correctness and elegance it is far before most contemporaneous productions.—Besides the Cynegetica, and the fragments of the other two poems that have been mentioned (which some, however, assign to a different source), we have a small poem in honour of Hercules, and two fragments of another poem on fowling, "*De Aucupio*." The best edition of the remains of Nemesianus is that given by Wernsdorff in the first volume of his *Poetæ Latini Minores*. (*Schöll*, *Hist. Lit. Rom.*, vol. 3, p. 33, *seqq.*—*Bähr*, *Gesch. Röm. Lit.*, vol. 1, p. 211.)

Nemĕsis, a female Greek divinity, who appears to have been regarded as the personification of the righteous anger of the gods. She is represented as inflexibly severe to the proud and insolent. (*Pausan.*, 1, 33, 2.) According to Hesiod, she was the daughter of Night. (*Theog.*, 223.—Compare *Pausanias*, 7, 5, 1.) There was a celebrated temple sacred to her at Rhamnus, one of the boroughs of Attica, about sixty stadia distant from Marathon. In this temple there was a statue of the goddess, made from a block of Parian marble, which the Persians had brought thither to erect as a trophy of their expected victory at Marathon. Pausanias says, that this statue was the work of Phidias (1, 33, 2, *seq.*); but Pliny ascribes it to Agoracritus: and adds, that it was preferred by M. Varro to all other statues which existed. (*Plin.*, 36, 4, 3.) A fragment, supposed by some to be the head of this statue, was found in the temple of Rhamnus, and was presented to the British Museum in 1820. (*Elgin and Phigalcian Marbles*, vol. 1, p. 120; vol. 2, p. 123.) The inhabitants of Rhamnus considered Nemesis to be the daughter of Oceanus. (*Pausan.*, 7, 5, 1.) The practice of representing the statues of Nemesis with wings was first introduced after the time of Alexander the Great by the inhabitants of Smyrna, who worshipped several goddesses under this name. (*Pausan.*, 7, 5, 1.—*Id.*, 9, 35, 2.) According to a myth preserved by Pausanias, Nemesis was the mother of Helen by Jupiter; and Leda, the reputed mother of Helen, was only, in fact, her nurse (1, 33, 7); but this myth seems to have been invented in later times, to represent the divine vengeance which was inflicted on the Greeks and Trojans through the instrumentality of Helen. There was a statue of Nemesis in the Capitol at Rome; though we learn from Pliny that this goddess had no name in Latin. (*Pliny*, 28, 5.—*Id.*, 11, 103.—*Encycl. Us. Knowl.*, vol. 16, p. 141.)

Nemesĭus, a native of Emesa in Syria, and one of the ablest of the ancient Christian philosophers. Of his life very few particulars are known; and even the time when he lived is uncertain, though this is generally supposed to have been during the reign of Theodosius the Great, towards the end of the fourth century. He became, in time, bishop of his native city. Nemesius has been accused of holding some of Origen's erroneous opinions, but has been defended by Bishop Fell (*Annot.*, p. 20, *ed. Oxon.*, 1671), who however confesses, with regard to the pre-existence of souls, that "he differed from the commonly-received opinion of the church." But it is as a philosopher and physiologist that Nemesius is best known, and his work Περὶ φύσεως ἀνθρώπου, "*On the Nature of Man*," is one of the most accurate treatises of antiquity. Some writers (among whom we may mention Bishop Fell, Fabricius, and Brucker) have even supposed that he was acquainted with the circulation of the blood; but in the opinion of Freind (*Hist. of Physic*), Haller (*Biblioth. Anat.*), and Sprengel (*Hist. de la Med.*), he has no right whatever to be considered as the author of this discovery. The passage which has now given rise to the discussion is certainly remarkable: "The motion of the pulse," says he, "takes its rise from the heart, and chiefly from the left ventricle of it: the artery is with great vehemence dilated and contracted, by a sort of constant harmony and order. While it is dilated, it draws with force the thinner part of the blood from the next veins, the exhalation or vapour of which blood is made the aliment for the vital spirit; but while it is contracted, it exhales whatever fumes it has through the whole body and by secret passages, as the heart throws out whatever is fuliginous through the mouth and nose by expiration" (cap. 24, p. 242, *ed. Matth.*). There is another passage equally curious respecting the bile (cap. 28, p. 260, *ed. Matth.*), from which Nemesius is supposed to have known all that Sylvius afterward discovered with respect to the functions of the bile; but his claim in this case is no better than the former, and, indeed, Haller and Sprengel both say that his physiology is not at all more perfect than that of Galen. But even if we cannot allow Nemesius all the credit that has been claimed for him, still, from his general knowledge of anatomy and physiology (which is quite equal to that of the professional men of his time), his acuteness in exposing the errors of the Stoics and the Manichees, the purity and elegance of his style compared with that of his contemporaries, and the genuine piety which shows itself throughout his work, he has always ranked very high

in the list of ancient Christian philosophers. The best and most complete edition of Nemesius is that of Matthæi, *Hal. Magd.*, 1802, 8vo. Before the appearance of this, the edition of Fell, *Oxon.*, 1671, 8vo, was most esteemed. (*Encycl. Us. Knowl.*, vol. 16, p. 141, *seqq.*)

Nemetăcum, a town of the Atrebates in Gaul, now *Arras*. (*Vid.* Atrebates.)

Nemĕtes, a nation of northern Gaul, in the division called Germania Prima, lying along the banks of the Rhine, and between the Vangiones and Tribocci. Their chief city was Noviomagus, now *Spire*. According to some, they occupied both banks of the Rhine, and their transrhenane territory corresponded in part to the *Grand Duchy of Baden*. (*Tacit.*, *Germ.*, 28.—*Cæs.*, *B. G.*, 1, 31.—*Lemaire, Ind. Geogr. ad Cæs.*, *s. v.*)

Nemossus, the same with Augustonemetum and Claromontium, the capital of the Averni in Gaul, now *Clermont*. Strabo, from whom we obtain the name Nemossus, is thought by some to mean a different place from Augustonemetum. (*Mannert, Geogr.*, vol. 2, pt. 1, p. 117.)

Neobūle, I. a daughter of Lycambes, satirized by Archilochus, to whom she had been betrothed. (*Vid.* Lycambes.)—II. A young female to whom Horace addressed one of his odes. The bard laments the unhappy lot of the girl, whose affection for the youthful Hebrus had exposed her to the angry chidings of an offended relative. (*Horat.*, *Od.*, 3, 12.)

Neocæsarēa, a city of Pontus, on the river Lycus, northwest of Comana. Its previous name appears to have been Ameria, and it would seem to have received the appellation of Neocæsarea in the reign of Tiberius. In the time of Gregory Thaumaturgus, who was a native of this place, it is stated to have been the most considerable town of Pontus. (*Greg. Neoc.*, *Vit.*, p. 577.) It appears also, from the life of the same saint, to have been the principal seat of pagan idolatry and superstitions, which affords another presumption for the opinion that it had risen on the foundation of Ameria and the worship of Men-Pharnaces. *Niksar*, the modern representative of Neocæsarea, is a town of some size, and the capital of a district of the same name, in the pachalic of *Sivas* or *Roum*. (*Cramer's Asia Minor*, vol. 1, p. 315, *seq.*)—II. A city on the Euphrates, in the Syrian district of Chalybonitis; now, according to Reichard, *Kalat el Nedsjur*.

Neon, the same with Tithorea in Phocis. (*Vid.* Tithorea.)

Neontīchos, a town of Æolis, in Asia Minor, founded by the Æolians, as a temporary fortress, on their first arrival in the country, and thirty stadia distant from Larissa. Pliny leads us to suppose that it was not on the coast, but somewhat removed from it; and we collect from a passage in the Life of Homer (§ 11, *seq.*), that it was situate between Larissa and the Hermus. The ruins of this place should be sought for on the right bank of the Hermus, and above *Giuzel-hissar*, on the road from *Smyrna* to *Bergamah*. (*Cramer's Asia Minor*, vol. 1, p. 151.)

Neoptolĕmus, I. son of Achilles and Deïdamia. (*Vid.* Pyrrhus I.)—II. A king of the Molossi, father of Olympias, the mother of Alexander. (*Justin*, 17, 3.)—III. An uncle of Pyrrhus, king of Epirus, raised to the throne during the absence of the latter in Italy. Pyrrhus, on his return home, associated Neoptolemus with him in the government; but afterward put him to death on a charge of attempting to poison. (*Plut.*, *Vit. Pyrrh.*)—IV. A captain of Alexander's life-guards. After the death of that monarch he took part in the collisions of the generals, and was defeated, along with Craterus, and slain by Eumenes. (*Plut.*, *Vit. Eum.*)—V. A poet, a native of Naupactus, who wrote a poem on the heroines and other females celebrated in mythology, which he entitled Ναυπακτικά, in honour of his native city. (*Schol. ad Apoll. Rhod.*, 2, 299, &c.) Others, however, make Carcinus to have been the author of this poem.—VI. A native of Paros, who composed a work on Inscriptions (Περὶ Ἐπιγραμμάτων), of which Athenæus makes mention (10, p. 454).

Nepa, according to Festus, an African word, and equivalent to the Latin "*sidus*." Cicero often employs it in his translation of Aratus, and it occurs in Manilius (2, 32) and elsewhere. Plautus uses it (*Casin.*, 2, 8, 7) for Cancer, and Cicero (*de Fin.*, 5, 15) for Scorpio. This latter writer, moreover, who, in his translation of Aratus, commonly employs *Nepa* in the sense of *Scorpio*, in one passage (v. 460) uses it in the sense of *Cancer*. In Columella, also (11, 2, 30), *Nepa* occurs for *Cancer*, according to some, but perhaps with more correctness for *Scorpio*. (Compare *Ideler, Sternnamen*, p. 169.)

Nepe or Nepēte, a town of Etruria, southwest of Falerii. Pliny (3, 5) calls it Nepet, and Sigonius contends for this being the true reading: but in all the ancient inscriptions which have been found here, it is written Nepete. In Strabo it is named Nepita. (*Strab.*, 226.) The modern name is *Nepi*. (*Cramer's Anc. Italy*, vol. 1, p. 233.)

Nephĕle, the first wife of Athamas king of Thebes, and mother of Phryxus and Helle. (*Vid.* Athamas.)

Nepos, Cornelius, a biographical writer, who lived towards the end of the republic, and during the earlier part of the reign of Augustus. He is generally believed to have been born at Hostilia (now *Ostiglia*), a small town situate on the banks of the Po, near the confines of the Veronese and Mantuan territories. The year of his birth is uncertain, but he first came to Rome during the dictatorship of Julius Cæsar. He does not appear to have filled any public office in the state; but his merit soon procured him the friendship of the most eminent men who at that time adorned the capital of the world. Catullus dedicated to him the volume of poems which he had privately read and approved of before their publication. Nepos addressed one of his own works to Pomponius Atticus, with whom also he was on terms of intimacy. (*Vit. Attici*, 13.) He likewise obtained the esteem and affection of Cicero (*Aul. Gell.*, 15, 28), who speaks of his writings with high approbation in one of his letters, and in another alludes with much sympathy to the loss which Nepos had sustained by the death of a favourite son. (*Ep. ad Att.*, 16, 5 *et* 14.) It farther appears that Cicero had frequently corresponded with him, for Macrobius quotes the second book of that orator's epistles to Cornelius Nepos. (*Sat.*, 2, 1.)—It is thus probable that some of our author's works had been prepared, or were in the course of composition, previous to the death of Cicero; but they were not given to the public till early in the reign of Augustus, since Eusebius considers him as flourishing in the fourth year of that emperor (*ap. Voss, de Hist. Lat.*, 1, 14). The precise period of his death is unknown, and it can only be ascertained that he survived Atticus, whose biography he writes, and who died in the 722d year of the city. Some chronological accounts extend his life till the commencement of the Christian era, but it is scarcely possible that one who was a distinguished literary character in the time of Catullus could have existed till that epoch. Fabricius makes a curious mistake concerning the death of Cornelius Nepos, in saying that he was poisoned in 724 by his freedman Callisthenes, and in citing Plutarch's Life of Lucullus as his authority for the fact. (*Bibl. Lat.*, 1, 6.) The passage in Plutarch only bears, that C. Nepos had somewhere said that the mind of Lucretius had become impaired in his old age, in consequence of a potion administered to him by his freedman Callisthenes.—Whether the Cornelius Nepos concerning whose life these circumstances have been gleaned was the author of the well-known book entitled *Vitæ Excellentium Imperatorum*,

has been a subject, ever since the work was first printed, of much debate and controversy among critics and commentators. The dissension originated in the following circumstances: A person of the name of Æmilius Probus, who lived in the fourth century, during the reign of Theodosius the Great, presented to his sovereign a copy of the *Vitæ Imperatorum*, and prefixed to it some barbarous verses, which left it doubtful whether he meant to announce himself as the author, or merely as the transcriber, of the work. These lines, being prefixed to the most ancient MSS. of the *Vitæ Excellentium Imperatorum*, induced a general belief during the middle ages that Æmilius Probus was himself the author of the biographies. The *Editio Princeps*, which was printed by Janson in 1471, was entitled "*Probi Æmilii Liber de Virorum Excellentium Vita.*" All subsequent editions were inscribed with the name of Æmilius Probus, till the appearance of that of Lambinus in 1568, in which the opinion that Probus was the author was first called in question, and the honour of the work restored to Cornelius Nepos. Since that time the *Vitæ Excellentium Imperatorum* have been usually published with his name; but various suppositions and conjectures still continued to be formed with regard to the share that Æmilius Probus might have had in the MS. which he presented to Theodosius. Barthius was of opinion, that in this MS. Probus had abridged the original work of Nepos in the same manner as Justin had epitomized the history of Trogus Pompeius; and in this way he accounts for some solecisms and barbarous forms of expression, which would not have occurred in the genuine and uncorrupted work of an Augustan writer. (*Adversaria*, 24, 18; 25, 15.) Since the time of Barthius, however, this hypothesis, which divides the credit of the work between Cornelius Nepos and Probus, has been generally rejected, and most commentators have adopted the opinion that Probus was merely the transcriber of the work of Nepos, and that he did not mean to signify more in the lines which he prefixed to his MS. They argue that it is clear, from a passage in the commencement of the Life of Pelopidas, that the work had not been reduced, as Barthius supposes, to a compendium, but had originally been written in a brief style and abridged form: "*Vereor, si res explicare incipiam, non vitam ejus enarrare, sed historiam videar scribere: si tantum modo summas attigero, ne rudibus literarum Græcarum minus lucidè appareat, quantus fuerit ille vir. Itaque utrique rei occurram, quantum potero; et medebor cum satietati, tum ignorantiæ lectorum.*" It is worthy of remark, that in some of the old MSS. of the "*Vitæ Imperatorum*," which furnished the text of the earlier editions, there is written at the end, "*Completum est opus Æmilii Probi, Cornelii Nepotis,*" as if the copyist had been in doubt as to the real author. —So far from admitting those solecisms of expression for which Barthius thinks it necessary to account, Vossius chiefly founds his argument in favour of the classical authenticity of the work on that Augustan style, which neither Æmilius Probus nor any other writer of the time of Theodosius could have attained. A very recent attempt, however, has been made again to vindicate for Æmilius Probus the honour of the composition, in Rinck's "*Saggio per restituire a Æmilio Probo il libro di Cornelio Nepote.*"—After allowing for the superior dignity of the office of transcriber in the age of Theodosius, compared with its diminished importance at the present day, it would seem that there is something more implied in the verses of Probus than that he was merely a copyist; and he must either have had a part in the composition, or, having discovered the MS., was not unwilling that he should have some share of the credit due to the author.—The *Vitæ Imperatorum*, properly so called, contain the lives of nineteen Greek, one Persian, and two Carthaginian generals. It has been conjectured that there was also a series of lives of Roman commanders, but that these had perished before Æmilius Probus commenced his transcription. That Nepos at least intended to write these biographies, appears from a passage at the end of the life of Hannibal, in which he says, "It is now time to conclude this book, and proceed to the lives of the Roman generals, that, their exploits being compared with those of the Greeks, it may be determined which are to be preferred" (c. 13). That he actually accomplished this task is rendered at least probable from the circumstance of Plutarch's quoting the authority of Nepos for facts concerning the lives of Marcellus and Lucullus; and it seems not unlikely that the sentence at the close of *Hannibal* may have suggested to that biographer the idea of his parallel lives.—The principles which Nepos displays in that part of the work which still remains are those of an admirer of virtue, a foe to vice, and a supporter of the cause of freedom. He wrote in the crisis of his country's fate, and during her last struggle for freedom, when despotism was impending, but when the hope of freedom was not yet extinguished in the breasts of the last of the Romans. The work, it has been conjectured (*Harles, Introduct. in Lit. Rom.*, vol. 1, p. 367), was undertaken to fan the expiring flame, by exhibiting the example of such men as Dion and Timoleon, and by inserting sentiments which were appropriate to the times. In choosing the subjects of his biographies, the author chiefly selects those heroes who had maintained or recovered the liberties of their country, and he passes over all that bears no reference to this favourite theme. It must be confessed, however, that he does not display in a very enviable view the fate of those popular chiefs who defended or liberated their native land. The "*Invidia, gloriæ comes*," lighted on almost every Grecian hero; and Miltiades and Themistocles ultimately received no better reward from the free Athenian citizens than Datames obtained from the Persian despot.—With regard to the authenticity of his facts, Nepos has given us no information in his preface concerning the sources to which he resorted; but in the course of his biographies he cites Thucydides, Xenophon, Theopompus, and Philistus, and also Dinon, to whose authority he chiefly trusted with regard to Persian affairs. (*Vit. Conon*, c. 5.) That he compared the different opinions of these historians on the same subject is evinced by a passage in his *Alcibiades* (c. 11); and it appears from another passage, in his life of Themistocles, that when they differed in their statement of facts, he had the good sense and judgment to prefer the authority of Thucydides (c. 9). Aulus Gellius rather commends his diligence in the investigation of facts (15, 28). But Pliny (5, 1), on the other hand, censures both his credulity and haste. The investigations, moreover, of modern commentators have discovered many mistakes and inconsistencies in almost every one of his biographies. For example: 1. It was not the great Miltiades, son of Cimon, as Nepos erroneously relates, who founded a petty sovereignty in the Thracian Chersonese, but Miltiades the son of Cypselus, as the Latin biographer might have learned from Herodotus (6, 34), an author whom he never quotes, and scarcely appears to have consulted.—2. In the life of Phocion he has mistaken the Greek words ἐμφυλός τις ("*a certain person of the same tribe*") for a proper name, *Emphyletus*. It is believed, however, by Tzschucke, that Phocion may have had a friend of this name, since the same appellation occurs in Andocides. Without some excuse of this kind, Nepos's knowledge of Greek becomes very suspicious.—3. In the life of Pausanias (c. 1) he confounds together Darius and Xerxes; Mardonius was the son-in-law of the former, and the brother-in-law of the latter.—4. He confounds the victory of Mycale, gained by Xantippus and Leotychides, with the naval battle gained by Cimon, nine years after, near the river

Eurymedon. (*Vid.* Mycale.)—5. In comparing the end of the second chapter and the commencement of the third of the life of Pausanias, with the clear and circumstantial narrative of Thucydides (1, 130–134), we shall perceive that Nepos has violated the order of time, and confounded the events.—6. There is no less disorder in the third chapter of the life of Lysander. Nepos confounds two expeditions of this general into Asia, between which there elapsed an interval of seven years. (Compare *Xen.*, *Hist. Gr.*, 3, 4, 10.—*Diod. Sic.*, 14, 13.)—7. In the second chapter of the life of Dion, Nepos confounds the order of events. Plato made three voyages to Sicily; the first in the time of Dionysius the Elder, who had him sold as a slave; Dion was then only fourteen years old. At the time of his second voyage, Dionysius the Elder was no longer alive. It was during his third visit to the island that the philosopher reconciled Dion and Dionysius the Younger. Finally, it was not Dionysius the Elder, but the son, who invited Plato "*magna ambitione.*"—8. In the second chapter of the life of Chabrias, utter confusion prevails. At the period when Nepos makes Agesilaus to have gone on his expedition into Egypt, this monarch was busily occupied in Bœotia; and Nepos himself, in his life of Agesilaus, makes no mention of this expedition. The king of Egypt who was assisted by Chabrias was Tachus, and not Nectanebis.—9. Hannibal did not immediately march to Rome after the victory at Cannæ, as Nepos in his life of Hannibal (c. 5) states, but after having permitted the spirit of his army to become corrupted in Campania.—10. In the life of Conon (c. 1), he says that this general had no share in the battle of Ægospotamos; the contrary is proved by Xenophon. (*Hist. Gr.*, 2, 1, 28.)—11. In the life of Agesilaus (c. 5) he attributes to this king the victory at Corinth, which was due to Aristodemus, as Xenophon informs us (*Hist. Gr.*, 4, 2, 9).—Nepos is also charged with being too much of a panegyrist, and with having given to his Lives the air rather of a series of professed eulogies than of discriminating and impartial biographies. In fact, however, he selected the lives of those whom he considered as most worthy of admiration; and he has not failed to bestow due reprobation on the few who, like Pausanias and Lysander, degenerated from the virtues of their countrymen. Nepos appears to have been fully aware of the difference between history and biography; remembering that the latter was more simple than the former, that it did not require to be so full with regard to public events, and admitted more details of private life and manners. To this distinction he alludes in his preface; and we accordingly find that the life of Epaminondas, for example, is occupied with the private character and memorable sayings, more than with the patriotic exploits, of that renowned hero. He has thus recorded a great many curious particulars which are not elsewhere to be found; and he excels in that art (the difficulty of which renders good abridgments so rare) of perceiving the features which are most characterstic, and painting vividly with a few touches. "The character of Alcibiades," says Gibbon, "is such that Livy need not have been ashamed of it." (*Misc. Works*, vol. 4, p. 417.)—The MS. of Æmilius Probus, the copies taken from it, and the *Editio Princeps* published by Janson in 1471, all terminated with the life of Hannibal. The fragment of the life of Cato the Censor, and the life of Pomponius Atticus, now generally appended to the *Vitæ Excellentium Imperatorum*, were discovered by Cornerus in an old MS. containing the letters of Cicero to Atticus, and were published by him along with the *Vitæ Imperatorum*, in an edition which is without date, but is generally accounted the second of that production of Nepos. It is evident that the life of Atticus was a separate work, or an extract of a work, which was altogether different from the *Vitæ Imperatorum*; for, in the first place, Atticus was not a military commander; and, secondly, Nepos dedicates the *Vitæ Imperatorum* to Atticus, while, in the last chapters of the life of Atticus, he minutely relates the circumstances of his death. The old scholiasts are of opinion, that, along with the fragment on the life of Cato the Censor, it had originally formed part of a treatise by Cornelius Nepos which is now lost, and which was entitled "*De Historicis Latinis.*"—The life of Atticus is much more curious and valuable than the biographies of the Greek generals. It is fuller, and it is not drawn, as they are, from secondary sources. Nepos was the intimate friend of Atticus, and was himself an eye-witness of all that he relates concerning the daily occurrences of his life, and with regard to the most minute particulars of his domestic arrangements, even down to his household expenses. As exhibiting the fullest details of the private life of a Roman (though a specimen, no doubt, highly favourable and ornamental), it is perhaps the most interesting piece of biography which has descended to us from antiquity.—Nepos appears to have been a very fertile writer. Besides the lives of commanders and that of Pomponius Atticus, he was the author of several works, chiefly of an historical description, which are now almost entirely lost. He wrote, in three books, an abridgment of the history of the world; and he had the merit of being the first author among the Romans who completed a task of this laborious and useful description. Aulus Gellius mentions his life of Cicero (15, 28), and quotes the fifth book of his work entitled *Exemplorum libri* (7, 18). He also composed a treatise on the difference of the terms *literatus* and *eruditus*; and, finally, a passage in the life of Dion informs us of a work which Nepos wrote, *De Historicis Græcis.*—While so many of his productions have been lost, and while it has been denied that he was the author of some which he actually composed, others, by a strange caprice, have been attributed to him which he certainly did not write. One of these is the work *De Viris Illustribus*, now generally assigned to Aurelius Victor. Another is the book *De Excidio Trojæ*, which professes to be a Latin translation, by Cornelius Nepos, from a Greek work by Dares Phrygius, though, in fact, it was written by an obscure author, after the age of Constantine. Along with the book which passed under the name of Dictys Cretensis, it became the origin of those folios of romance and chivalry, in which the heroes of Greece were marshalled with Arthur's Round-Table Knights, and with the Paladins of Charlemagne.—The best editions of Nepos are, that of Longolius, *Colon.*, 1543; Lambinus, *Lutet.*, 1569, 4to; et *Francof.*, 1608, fol.; Boeius, *Lips.*, 1657, 1675, 8vo; Van Staveren, *Lugd. Bat.*, 1773, 8vo; Tzschucke, *Götting.*, 1804, 8vo; Harles, *Lips.*, 1806, 8vo; Fischer, *Lips.*, 1806, 8vo; Dähne, *Lips.*, 1827, 8vo; and Bremi, *Lips.*, 1827, 8vo. (*Dunlop's Roman Literature*, vol. 3, p. 512, *seqq.*)

Nepotiānus, Flavius Popilius, a son of Eutropia, the sister of the Emperor Constantine. He proclaimed himself emperor after the death of his cousin Constans, marched to Rome with a body of gladiators and other worthless followers, defeated Anicetus the pretorian prefect, and pillaged the city. He enjoyed his usurped power only twenty-eight days, at the end of which period he was defeated and slain by Marcellinus, one of the lieutenants of Magnentius. (*Le Beau*, *Hist. du Bas-Empire*, vol. 1, p. 358.)

Neptunium, a promontory of Bithynia, on the Propontis, at the mouth of the Cianus Sinus. It is more usually known by its Greek name Posidium. Mannert gives the modern appellation as *Bos Burun.* (*Geogr.*, vol. 6, pt. 3, p. 578.)

Neptunius Dux, an expression applied by Horace (*Epod.*, 9, 7) to Sextus Pompeius, who boastingly styled himself the son of Neptune, because his father

had once held the command of the sea. (*Dio Cass.*, 48, 19.) Coins still exist of this Roman leader, bearing the effigy of Neptune, with the inscription *Magnus Pius Imperator iterum*; or this, *Præfectus classis et oræ maritimæ ex s. c.* (Consult *Rasche*, *Lex Rei Num.*, vol. 6, col. 1676, *seqq.*)

Neptūnus or Neptumnus, the god of the sea, a Roman divinity, whose attributes are nearly the same as those of the Greek Poseidon (Ποσειδῶν). They will both, therefore, be considered in one and the same article. Neptune or Poseidon, the son of Saturn and Rhea, and the brother of Jupiter and Juno, appears to have been one of the most ancient divinities of Greece; although, according to Herodotus (2, 50), he was not originally a Greek deity, but his worship was imported from Libya. This statement, however, on the part of the historian, cannot be correct. Neptune was the god of water in general, of the sea, the rivers, and the fountains, but he was more particularly regarded as the god of the sea, which he acquired in his share of the dominions of his father Saturn. His wife was Amphitrite, and their children were Triton and Rhode, or Rhodos, which last became the bride of Helius, or the Sun-god. A late legend said that Amphitrite fled the love of the god, but that he came riding on a dolphin, and thus won her affection; and for this service he placed the dolphin among the stars. (*Eratosth.*, *Catast.*, 31.—*Hygin.*, *Poet. Astron.*, 1, 17.) Neptune, like his brother Jupiter, had a numerous progeny by both goddesses and mortals. The fleet steed Arion was the offspring of the sea-god and Ceres, both having assumed the equine form. According to one account, the nymph Rhodos was his daughter by Venus. (*Heroph.*, *ap. Schol. ad Pind.*, *Ol.*, 7, 24.)—Neptune is said to have produced the horse in his well-known contest with Minerva for the right of naming the city of Athens. (*Vid.* Cecrops.) According to some, we are to understand by this myth that the horse was imported into Greece by sea. But this explanation is far from satisfactory. It is difficult to give a reason for the connexion of Neptune with the horse; but it is evident, from several passages in the Greek writers, that he was regarded as a kind of equestrian deity as well as the god of the sea. In the absence of a better explanation, we will give the one suggested by Knight. "The horse," says this writer, "was sacred to Neptune and the rivers, and was employed as a general symbol of the waters. Hence also it may have been assumed as one of the types of fertility, and may furnish a clew to the fable of Neptune and Ceres. It may also throw some light on the narrative of Pausanias, where he states (8, 24) that the Phigalenses dedicated a statue to Ceres, having the figure of a woman in every other part except the head, which was that of a horse; and that she held in one hand a dolphin, and in the other a dove." (*Knight*, *Enquiry*, &c., § 111, *seqq.*—*Class. Journ.*, vol. 25, p. 34, *seqq.*)—Besides his residence on Olympus, Neptune had a splendid palace beneath the sea at *Ægæ*. (*Il.*, 13, 21.—*Od.*, 5, 381.) Homer gives a noble description of his passage from it on his way to Troy, his chariot-wheels but touching the watery plain, and the monsters of the deep gambolling around their king. His most celebrated temples were at the Corinthian Isthmus, at Onchestus, Helice, Trœzene, and the promontories of Tænarum and Geræstus.—Neptune is represented, like Jupiter, of a serene and majestic aspect; his form is exceedingly strong and muscular; and hence "the chest of Neptune" (στέρνον Ποσειδάωνος, *Il.*, 5, 479) is the poetic expression for this characteristic of the deity, which is illustrated by the noble fragment from the pediment of the Parthenon in the British Museum. He usually bears in his hand the trident, the three-pronged symbol of his power; the dolphin and other marine objects accompany his images. The animals offered to him in sacrifice were usually black bulls, rams, and boar-pigs.—Neptune was not originally a god of the Doric race. He was principally worshipped by the Ionians, who were in most places a maritime people. In those Dorian cities, however, which acquired a love for foreign commerce, we find that the worship of Neptune extensively prevailed. (*Müller's Dorians*, vol. 1, p. 417, *seq.*, *Eng. transl.*)—The etymology of the names Poseidon and Neptunus is doubtful. *Poseidon* is written in Doric Greek *Poteidan* (Ποτειδᾶν), of which we have another example in the name of *Potidæa*, written *Poteidaia* (Ποτειδαία) in the inscription, now in the British Museum, on those Athenians who fell before this city. The name, according to some writers, contains the same root in the first syllable as we find in ποτός and ποταμός; and has the same reference, in all likelihood, to water and fluidity. (*Müller*, *Proleg.*, p. 289.)—*Neptunus*, on the other hand, is derived by the Stoic Balbus, in Cicero, from *nando* (*N. D.*, 2, 26), an etymology which Cotta subsequently ridicules. (*N. D.*, 3, 24.) Varro deduces it from *nuptu*, because this god "covers" (*obnubit*) the earth with the sea. (*L. L.*, 4, 10.) This latter derivation, though approved of by Vossius (*Etymol.*, *s. v.* nuptæ), is no better than the former. We may compare the form of the word *Nept-unus* or *Nept-umnus* with *Port-umnus*, *Vert-umnus*, and the word *al-umnus*; but the meaning or origin of the root *Nept* or *Nep* seems uncertain. It may, perhaps, be connected with the same root that is contained in the Greek νίπτ-ω, "*to wet.*" (*Keightley's Mythology*, p. 85, *seqq.*—*Encycl. Us. Knowl.*, vol. 16, p. 146.)

Nereïdes (Νηρηΐδες), nymphs of the sea, daughters of Nereus and Doris. They are said by most ancient writers to have been fifty in number, but Propertius makes them a hundred (3, 5, 33). The most celebrated of them were Amphitrite, the wife of Neptune; Thetis, the mother of Achilles; Galatæa, Doto, &c. The worship of the Nereïds was generally connected, as might be supposed, with that of Neptune. Thus, they were worshipped in Corinth, where Neptune was held in especial honour, as well as in other parts of Greece. (*Pausan.*, 2, 1, 7, *seq.*—*Id.*, 3, 26, 5.—*Id.*, 5, 19, 2.) The Nereïds were originally represented as beautiful nymphs; but they were afterward described as beings with green hair, and with the lower part of their body like that of a fish. (*Plin.*, 9, 4.)

Nereus (two syllables), a sea-deity, the eldest son of Pontus and Earth. (*Hesiod*, *Theog.*, 233.) Though not mentioned by name in Homer, he is frequently alluded to under the title of the *Sea-elder* (ἅλιος γέρων), and his daughters are called Nereïds. According to Hesiod, he was distinguished for his knowledge and his love of truth and justice, whence he was termed an *elder*: the gift of prophecy was also assigned to him. When Hercules was in quest of the apples of the Hesperides, he was directed by the nymphs to Nereus. He found the god asleep and seized him. Nereus, on awaking, changed himself into a variety of forms, but in vain: he was obliged to instruct him how to proceed before the hero would release him. (*Apollodorus*, 2, 5.) He also foretold to Paris, when carrying away Helen, the evils he would bring on his country and family. (*Horat.*, *Od.*, 1, 15.) Nereus was married to Doris, one of the ocean-nymphs, by whom he became the father of the Nereïds, already mentioned. (*Keightley's Mythology*, p. 244.)—Hermann makes Νηρεύς equivalent to *Nefluus* (νὴ ῥεῖν), and understands by the term the bottom of the sea. Hence, according to the same authority, Nereus is called "the aged one," because he is ever unchangeable; he is called true, because the bottom of the ocean never gapes in fissures, so as to allow the waters to escape: and he is termed mild and peaceful, because the depths of ocean are ever tranquil and at rest. (*Hermanni Opuscula*, vol. 2, p.

178.) Schwenck, on the other hand, derives the name Nereus from νάω, "*to flow.*" (*Andeut.*, p. 180.) The best etymology, however, is undoubtedly that which traces the form Νηρεύς to the old Greek term νηρόν, "*water*," which last may itself be compared with the Hebrew *nahar*. The modern Greek νερόν, "*water*," is therefore a word of great antiquity. (Compare *Lobeck, ad Phryn.*, p. 42.)

Nerĭtos, the highest and most remarkable mountain in the island of Ithaca. (*Hom.*, *Od.*, 1, 21.—*Il.*, 2, 632.—*Virg.*, *Æn.*, 3, 270.) According to Dodwell, the modern name is *Anoi*, which means "lofty:" he observes, also, that the forests spoken of by Homer have disappeared: it is at present bare and barren, producing nothing but stunted evergreens and aromatic plants. (*Cramer's Anc. Greece*, vol. 2, p. 45.)

Nerītum, a town of Calabria, about five miles to the north of Callipolis. (*Plin.*, 3, 11.—*Ptol.*, p. 62.) It is now *Nardo*. From an ancient inscription, cited by Muratori, it appears to have been a municipium. (*Cramer's Anc. Italy*, vol. 2, p. 317.)

Nerĭum, a promontory of Spain, the same with Artabrum; now *Cape Finisterre*.

Nero, Claudius Cæsar, the sixth of the Roman emperors, was born at Antium, in Latium, A.D. 37, nine months after the death of Tiberius. (*Sueton.*, *Vit. Ner.*, c. 6.) He was the son of Domitius Ahenobarbus and Agrippina the daughter of Germanicus, and was originally named Lucius Domitius. After the death of Ahenobarbus, and a second husband, Crispus Passienus, Agrippina married her uncle, the Emperor Claudius, who gave his daughter Octavia in marriage to her son Lucius, and subsequently adopted him with the formal sanction of a Lex Curiata. (*Tacit.*, *Ann.*, 12, 26.) The education of Nero was carefully attended to in his youth. He was placed under the care of the philosopher Seneca, and he appears to have applied himself with considerable perseverance to study. He is said to have made great progress in the Greek language, of which he exhibited a specimen in his sixteenth year, by pleading in that tongue the rights or privileges of the Rhodians, and of the inhabitants of Ilium. (*Sueton.*, *Vit. Ner.*, c. 7.—*Tacit.*, *Ann.*, 12, 58.) At the death of Claudius (A.D. 54), while Agrippina, by soothings, flatteries, and affected lamentations, detained Brittanicus, the son of Claudius and Messalina, within the chambers of the palace, Nero, presenting himself before the gates, was lifted by the guard in waiting into the covered coach used for the purpose of carrying in procession an elected emperor, and was followed by a multitude of the people, under the illusion that it was Britannicus. He entered the camp, promised a donative to the cohorts, was saluted emperor, and pronounced before the senate, in honour of Claudius, an oration of fulsome panegyric composed by his preceptor Seneca. Agrippina soon endeavoured to obtain the chief management of public affairs; and her vindictive and cruel temper would have hurried Nero, at the commencement of his reign, into acts of violence and bloodshed, if her influence had not been counteracted by Seneca and Burrus, to whom Nero had intrusted the government of the state. Through their counsels the first five years of Nero's reign were distinguished by justice and clemency; and an anecdote is related of him, that, having on one occasion to sign an order for the execution of a malefactor, he exclaimed, "*Would that I could not write!*" (*Sueton.*, *Vit. Ner.*, 10.) He discouraged public informers, refused the statues of gold and silver which were offered him by the senate and people, and used every art to ingratiate himself with the latter. But his mother was enraged to find that her power over him became weaker every day, and that he constantly disregarded her advice and refused her requests. His neglect of his wife Octavia, and his criminal love of Acte, a woman of low birth, still farther widened the breach between him and his parent. She frequently addressed him in the most contemptuous language; reminded him that he owed his elevation solely to her, and threatened that she would inform the soldiers of the manner in which Claudius had met his end, and would call upon them to support the claims of Britannicus, the son of the late emperor. The threats of his mother only served to hasten the death of Britannicus, whose murder forms the commencement of that long catalogue of crimes which afterward disgraced the reign of Nero. But while the management of public affairs appears, from the testimony of most historians, to have been wisely conducted by Burrus and Seneca, Nero indulged in private in the most shameless dissipation and profligacy. He was accustomed, in company with other young men of his own age, to sally into the streets of Rome at night, in order to rob and maltreat passengers, and even to break into private houses and take away the property of their owners. But these extravagances were comparatively harmless; his love for Poppæa, whom he had seduced from Otho, led him into more serious crimes. Poppæa, who was ambitious of sharing the imperial throne, perceived that she could not hope to attain her object while Agrippina was alive, and, accordingly, induced Nero to consent to the murder of his mother. The entreaties of Poppæa appear to have been supported by the advice of Burrus and Seneca; and the philosopher did not hesitate to palliate or justify the murder of a mother by her son. (*Tacit.*, *Ann.*, 14, 11.—*Quintil.*, 8, 5.)—In the eighth year of his reign, Nero lost his best counsellor, Burrus; and Seneca had the wisdom to withdraw from the court, where his presence had become disliked, and where his enormous wealth was calculated to excite the envy even of the emperor. About the same time Nero divorced Octavia and married Poppæa, and soon after put to death the former on a false accusation of adultery and treason. In the tenth year of his reign, A.D. 64, Rome was almost destroyed by fire. Of the fourteen districts into which the city was divided, four only remained entire. The fire originated at that part of the Circus which was contiguous to the Palatine and Cœlian Hills, and raged with the greatest fury for six days and seven nights; and, after it was thought to have been extinguished, it burst forth again, and continued for two days longer. Nero appears to have acted on this occasion with the greatest liberality and kindness; the city was supplied with provisions at a very moderate price; and the imperial gardens were thrown open to the sufferers, and buildings erected for their accommodation. But these acts of humanity and benevolence were insufficient to screen him from the popular suspicion. It was generally believed that he had set fire to the city himself, and some even reported that he had ascended the top of a high tower in order to witness the conflagration, where he amused himself with singing the Destruction of Troy. From many circumstances, however, it appears improbable that Nero was guilty of this crime. His guilt, indeed, is expressly asserted by Suetonius and Dio Cassius, but Tacitus admits that he was not able to determine the truth of the accusation. In order, however, to remove the suspicions of the people, Nero spread a report that the Christians were the authors of the fire, and numbers of them, accordingly, were seized and put to death. Their execution served as an amusement to the people. Some were covered with skins of wild beasts, and were torn to pieces by dogs; others were crucified; and several were smeared with pitch and other combustible materials, and burned in the imperial gardens in the night: "Whence," says the historian, "pity arose for the guilty (though they deserved the severest punishments), since they were put to death, not for the pub-

he good, but to gratify the cruelty of a single man." (*Tacit., Ann.*, 15, 44.)—In the following year, A.D. 65, a powerful conspiracy was formed for the purpose of placing Piso upon the throne, but it was discovered by Nero, and the principal conspirators were put to death. Among others who suffered on this occasion were Lucan and Seneca; but the guilt of the latter is doubtful. In the same year Poppæa died, in consequence of a kick which she received from her husband while she was in an advanced state of pregnancy.—During the latter part of his reign, Nero was principally engaged in theatrical performances, and in contending for the prizes at the public games. He had previously appeared as an actor on the Roman stage; and he now visited in succession the chief cities of Greece, and received no less than 1800 crowns for his victories in the public Grecian games. On his return to Italy he entered Naples and Rome as a conqueror, and was received with triumphal honours. But while he was engaged in these extravagances, Vindex, who commanded the legions in Gaul, declared against his authority; and his example was speedily followed by Galba, who commanded in Spain. The prætorian cohorts espoused the cause of Galba, and the senate pronounced sentence of death against Nero, who had fled from Rome as soon as he heard of the revolt of the prætorian guards. Nero, however, anticipated the execution of the sentence which had been passed against him, by requesting one of his attendants to put him to death, after making an ineffectual attempt to do so with his own hands. He died A.D. 68, in the 32d year of his age, and the 14th of his reign.—It is difficult to form a correct estimate of the character of this emperor. That he was a licentious voluptuary, and that he scrupled at committing no crimes in order to gratify his lust or strengthen his power, is sufficiently proved; but that he was such a monster as Suetonius and Dio have described him, may reasonably admit of a doubt. The possession of absolute power at so early an age tended to call forth all the worst passions of human nature, while the example and counsels of his mother Agrippina must have still farther tended to deprave his mind. Though he put to death his adoptive brother, his wife, and his mother, his character appears to have been far from sanguinary; his general administration was wise and equitable, and he never equalled, in his worst actions, either the capricious cruelty of Caligula, or the sullen ferocity of Domitian. Nero was a lover of the arts, and appears to have possessed more taste than many of the emperors, who only resembled him in their profuse expenditure. The Apollo Belvidere is supposed by Thiersch (*Epochen*, &c., p. 312) and some other writers to have been made for this emperor. His government seems to have been far from unpopular. He was anxious to relieve the people from oppressive taxes, and to protect the provinces from the rapacity of the governors; and it may be mentioned as an instance of his popularity, that there were persons who for many years decked his tomb with spring and summer flowers, and that, in consequence of a prevalent rumour that he had escaped from death, several impostors at various times assumed the name of Nero, and gave no small trouble to the reigning emperors. (*Tacit., Hist.*, 1, 2.—*Id., ib.*, 2, 8.—*Sueton., Vit. Ner.*, 57.—*Casaubon, ad Sueton., l. c.*) During the reign of Nero the Roman empire enjoyed, in general, a profound state of peace. In the East the Parthians were defeated by Corbulo; and in the West, the Britons, who had risen in arms under Boadicea, were again reduced to subjection under Suetonius Paulinus. (*Encycl. Us. Knowl.*, vol. 16, p. 147, *seq.*)—It may not be amiss, before concluding this article, to make some mention of Nero's celebrated "Golden House" (*Aurea Domus*). The only description on record of this costly structure is that of Suetonius: "In nothing," says this writer, "was Nero so ruinous as in building. He erected a mansion extending from the Palatine as far as the Esquiliæ. At first he called it his 'House of Passage,' but afterward, when it had been destroyed by fire and restored again, he gave it the name of his 'Golden House.' To form an idea of its extent and magnificence, it may suffice to state the following particulars. The vestibule admitted his colossal statue, which was 120 feet high: the building was on so large a scale, that it had a triple portico a mile long; also, an immense pool like a sea, enclosed by buildings presenting the appearance of towns. There were, moreover, grounds laid out for tillage and for vineyards, and for pasturage and woods, stocked with a vast number of every description of cattle and wild animals. In other respects, everything was overlaid with gold, embellished with gems and with mother-of-pearl. The ceilings of the banqueting-rooms were fretted into ivory coffers made to turn, that flowers might be showered down upon the guests, and also furnished with pipes for discharging perfumes. The principal banqueting-room was round, and by a perpetual motion, day and night, was made to revolve after the manner of the universe." (*Sueton., Vit. Ner.*, c. 31.) When the structure was completed, Nero is said to have declared "that he at length had a house fit for a human being to live in" (*se quasi hominem tandem habitare cœpisse.—Sueton., l. c.*). Various explanations have been given of the way in which the contrivance was effected in the case of the principal banqueting-room. Donatus makes it a hollow globe, fixed inside a square room, and turning on its own axis; and he introduces the guests by a door near the axis, "where there is the least motion!" (*Donat., de Urb. Vet.*, lib. 3.—*ap. Græv. Thes.*, vol. 3, p. 680.) Dr. Adam (*Rom. Ant.*, p. 491) thinks that the ceiling was made "to shift and exhibit new appearances as the different courses or dishes were removed;" but this does not explain "the perpetual motion, day and night, after the manner of the universe." Nero's architects, Severus and Celer, certainly deserve the mention of their names. (*Tacit., Ann.*, 15, 42.) Tacitus remarks, that "the gems and the gold which this house contained were not so much a matter of wonder (being quite common at that period) as the fields and pools; the woods, too, in one direction, forming a kind of solitude; while here, again, were open spaces with commanding views." (*Tacit., l. c.*)—The house of Nero and the palace of the Cæsars must not, however, be confounded. They were evidently two distinct things. (*Tacit., Ann.*, 15, 39.—*Burgess, Antiquities of Rome*, vol. 2, p. 172, *seq.*)—II. A Roman consul. (*Vid.* Claudius III.)—III. Cæsar, son of Germanicus and Agrippina. He married Julia, daughter of Drusus, the son of Tiberius. By the wicked arts of Sejanus he was banished to the isle of Pontia, and there put to death. (*Tacit., Ann.*, 4, 59, *seq.*—*Sueton., Vit. Tib.*, 54.)

Neronĭa, a name given to Artaxata by Tiridates, who had been restored to his kingdom by Nero. (*Vid.* Artaxata.)

Nertobrĭga, I. a city of Hispania Bætica, some distance to the west of Corduba. It was also called Concordia Julia, and is now *Valera la Vieja*. (*Polyb.*, 35, 2.—*Ukert, Geogr.*, vol. 2, p. 381.) In Polybius it is written Ἐρκόβρικα by a mistake of the copyists, the N being omitted probably on account of the preceding τήν. (Compare *Schweigh. ad Appian.*, 6, 48, p. 260.) On D'Anville's map this place is set down within the limits of Lusitania.—II. A city of Hispania Tarraconensis, in the territory of the Celtiberi, between Bilbilis and Cæsaraugusta. It is now *Almunia*. (*Florez.* 2, 17.—*Appian*, 6, 50.—*Itin. Ant.*, p. 437, 439.—*Ukert, Geogr.*, vol. 2, p. 400.) Casaubon (*ad Polyb., fragm.*, 35, 2) alters Ὀρτόβριγα into Νερτό-

ότιγα, but incorrectly, since the place meant is probably the *Areobriga* of the Itinerary. As regards the termination of the name Nertobriga, consult remarks under the article Mesembria. (*Ukert, l. c.*)

NERVA, MARCUS COCCEIUS, the thirteenth Roman emperor, was born at Narnia, in Umbria, A.D. 27 according to Eutropius (8, 1), or A.D. 32 according to Dio Cassius (68, 4). His family originally came from Crete; but several of his ancestors rose to the highest honours in the Roman state. His grandfather Cocceius Nerva, who was consul A.D. 22, and was a great favourite of the Emperor Tiberius, was one of the most celebrated jurists of his age. We learn from Tacitus that this individual put an end to his own life. (*Ann.*, 6, 28.)—Nerva, the subject of the present sketch, is first mentioned in history as a favourite of Nero, who bestowed upon him triumphal honours, A.D. 66, when he was prætor elect. The poetry of Nerva, which is mentioned with praise by Pliny and Martial, appears to have recommended him to the favour of Nero. Nerva was employed in offices of trust and honour during the reigns of Vespasian and Titus, but he incurred the suspicion of Domitian, and was banished by him to Tarentum. On the assassination of Domitian, A.D. 96, Nerva succeeded to the sovereign power, through the influence of Petronius Secundus, commander of the Prætorian cohorts, and of Parthenius, the chamberlain of the palace. The mild and equitable administration of Nerva is acknowledged and praised by all ancient writers, and forms a striking contrast to the sanguinary rule of his predecessor. He discouraged all informers, recalled the exiles from banishment, relieved the people from some oppressive taxes, and granted toleration to the Christians. Many instances of his liberality and clemency are recorded by his contemporary, the younger Pliny; he allowed no senator to be put to death during his reign; and he practised the greatest economy, in order to relieve the wants of the poorer citizens. But his impartial administration of justice met with little favour from the Prætorian cohorts, who had been allowed by Domitian to indulge in excesses of every kind. Enraged at the loss of their benefactor and favourite, they compelled Nerva to deliver into their hands Parthenius and their own commander Petronius, both of whom they put to death. The excesses of his own guards convinced Nerva that the government of the Roman empire required greater energy both of body and mind than he possessed, and he accordingly adopted Trajan as his successor, and associated him with himself in the sovereignty. Nerva died A.D. 98, after a reign of sixteen months and nine days. (*Dio Cass.*, 68, 1, *seqq.*—*Pliny*, *Paneg.*, c. 11.—*Id. ib.*, c. 89.—*Aurel. Vict.*, c. 12.—*Encycl. Us. Knowl.*, vol. 16, p. 149.)

NERVĬI, a warlike people of Belgic Gaul, whose country lay on both sides of the Scaldis or *Scheldt*, near the sources of that river; afterward *Hainault* and *Nord*. Their original capital was Bagacum, now *Bavia*; but afterward Camaracum (*Cambray*) and Turnacum (*Tournay*) became their chief cities towards the end of the fourth century. (*Cæs.*, *B. G.*, 5, 39.—*Plin.*, 4, 17.)

NESIS (*is* or *idis*), now *Nisida*, an island on the coast of Campania, between Puteoli and Neapolis, and within a short distance of the shore. Cicero mentions it as a favourite residence of his friend Brutus. (*Ep. ad Att.*, 16, 1.)

NESSUS, I. a centaur, who attempted the honour of Deïanira. (*Vid.* Deïanira.)—II. A river of Thrace, more correctly the Nestus. (*Vid.* Nestus.)

NESTOR, son of Neleus and Chloris, nephew of Pelias and grandson of Neptune. He was the youngest of twelve brothers, all of whom, with the single exception of himself, were slain by Hercules, for having taken part against him with Augeas, king of Elis. The tender years of Nestor saved him from sharing their fate. (*Vid.* Neleus.) Nestor succeeded his father on the throne of Pylos, and subsequently, though at a very advanced age, led his forces to the Trojan war, in which he particularly distinguished himself among the Grecian chiefs by his eloquence and wisdom. Indeed, by the picture drawn of him in the Iliad, as well as by the description contained in the Odyssey, of his tranquil, virtuous, and useful life, it would appear that Homer meant to display in his character the greatest perfection of which human nature is susceptible. The most conspicuous enterprises in which Nestor bore a part prior to the Trojan war, were, the war of the Pylians against the Elians, and the affair of the Lapithæ and Centaurs. Some have also placed him among the Argonauts. Nestor married Eurydice, the daughter of Clymenus (according to others, Anaxibia, the sister of Agamemnon), and had seven sons and two daughters. He returned in safety from the Trojan war, and ended his days in his native land.—Nestor is sometimes called the "Pylian sage," from his native city Pylos. He is also styled by Homer "the Gerenian," an epithet commonly supposed to have been derived from the Messenian town of Gerenia, in which he is said to have been educated (*Heyne*, *ad Il.*, 2, 336), although others refer it to his advanced age (*γῆρας*.—Compare *Schwenck*, *Andeut.*, p. 181). Homer makes Nestor, at the time of the Trojan war, to have survived two generations of men, and to be then living among a third. This would give his age at about seventy years and upward. (*Heyne*, *ad Il.*, 1, 250.)

NESTORĬUS, a Syrian by birth, who became patriarch of Constantinople A.D. 428, under the reign of Theodosius II. He showed himself very zealous against the Arians and other sects; but, after some time, a priest of Antioch named Anastasius, who had followed Nestorius to Constantinople, began to preach that there were two persons in Jesus Christ, and that the Word or divinity had not become man, but had descended on the man Jesus, born of the Virgin Mary; and that the two natures became morally united, as it were, but not hypostatically joined in one person; and that, when Jesus died, it was the human person, and not the divinity, that suffered. This doctrine being not only not discountenanced, but actually supported by Nestorius, was the origin of what is termed the Nestorian schism. Nestorius refused to allow to the Virgin Mary the title of *Theotokos* (Θεοτόκος), or Mother of God, but allowed her that of *Christotokos* (Χριστοτόκος), or Mother of Christ. He met, of course, with numerous opponents, and the controversy occasioned great disturbances in Constantinople. Cyrill, bishop of Alexandrea in Egypt, with his characteristic violence, anathematized Nestorius, who, in his turn, anathematized Cyrill, whom he accused of degrading the divine nature, and making it subject to the infirmities of the human nature. The Emperor Theodosius convoked a general council at Ephesus to decide upon the question, A.D. 431. This council, which was attended by 210 bishops, condemned the doctrine of Nestorius, who refused to appear before it, as many Eastern bishops, and John of Antioch among the rest, had not yet arrived. Upon this the council deposed Nestorius. Soon after, John of Antioch and his friends came, and condemned Cyrill as being guilty of the Apollinarian heresy. The emperor, being appealed to by both parties, after some hesitation sent for Nestorius and Cyrill; but it appears that he was displeased with what he considered pride and obstinacy in Nestorius, and he confined him in a monastery. But, as his name was still a rallying word for faction, Theodosius banished him to the deserts of Thebaïs in Egypt, where he died. His partisans, however, spread over the East, and have continued to this day to form a separate church, which is rather numerous, especially in Mesopotamia, where their patriarch resides at Diarbekr. The Nestorians, at one time, spread into Per-

sia, and thence to the coast of *Coromandel*, where the Portuguese found a community of them at *St. Thomé*, whom they persecuted and compelled to turn Roman Catholics. (*Doucin, Histoire du Nestorianisme*, 1698. —*Assemani, Biblioth. Orient.*, vol. 4.—*Encycl. Us. Knowl.*, vol. 16, p. 155.)

NESTUS (less correctly Nessus), a river of Thrace, forming the boundary between that country and Macedonia in the time of Philip and Alexander. This arrangement subsequently remained unchanged by the Romans on their conquest of the latter empire. (*Strabo*, 331.—*Liv.*, 45, 29.) Thucydides states that the river descended from Mount Iconius, whence the Hebrus also derived its source (2, 96), and Herodotus informs us that it fell into the Ægean Sea near Abdera (7, 109.—Compare *Theophrast.*, *Hist. Pl.*, 3, 2). The same writer elsewhere remarks, that lions were to be found in Europe only between the Nestus and the Acheloüs of Acarnania (7, 126.—*Pliny*, 4, 11.—*Mela*, 2, 3). In the middle ages, the name of this river was corrupted into Mestus; and it is still called *Mesto*, or *Cara-sou* (Black River), by the Turks. (*Cramer's Anc. Greece*, vol. 1, p. 308.)

NEURI, a Scythian race, who appear to have been originally established towards the head waters of the rivers Tyras and Hypanis (*Dneister* and *Bog*). They appear also to have touched on the Bastarnian Alps, which would separate them from the Agathyrsi. (*Herod.*, 4, 105.—*Mela*, 2, 1.—*Plin.*, 4, 12.—*Rennell, Geogr. of Herodotus*, vol. 1, p. 112.)

NICÆA, I. a city of India, founded by Alexander in commemoration of his victory over Porus. It was situate on the left bank of the Hydaspes, on the road from the modern *Attock* to *Lahore*, and just below the southern point of the island of *Jamad*. (*Arrian*, 5, 9, 6.—*Justin*, 12, 8.—*Curtius*, 9, 4.—*Vincent's Periplus*, p. 110.)—II. The capital of Bithynia, situate at the extremity of the lake Ascanius. Stephanus of Byzantium informs us, that it was first colonized by the Bottiæi, and was called Anchore (Ἀγχώρη). Strabo, however, mentions neither of these circumstances, but states that it was founded by Antigonus, son of Philip, who called it Antigonea. It subsequently received the name of Nicæa from Lysimachus, in honour of his wife, the daughter of Antipater. (*Strab.*, 565.) Nicæa was built in the form of a square, and the streets were drawn at right angles to each other, so that from a monument which stood near the gymnasium, it was possible to see the four gates of the city. (*Strab.*, *l. c.*) At a subsequent period, it became the royal residence of the kings of Bithynia, having superseded Nicomedea as the capital of the country. Pliny the younger makes frequent mention, in his Letters, of the city of Nicæa and its public buildings, which he had undertaken to restore, being at that time governor of Bithynia. (*Ep.*, 10, 40.—*Ib.*, 10, 48, *seqq.*) In the time of the Emperor Valens, however, the latter city was declared the metropolis. (*Dio Chrysost.*, *Orat.*, 38.) Still Nicæa remained, as a place of trade, of the greatest importance; and from this city, too, all the great roads diverged into the eastern and southern parts of Asia Minor. (*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 569, *seqq.*) Nicæa was the birthplace of Hipparchus the astronomer (*Suidas*, *s. v.* Ἵππαρχος), and also of Dio Cassius.—The present town of *Isnik*, as it is called by the Turks, has taken the place of the Bithynian city; but, according to Leake, the ancient walls, towers, and gates are in tolerably good preservation. In most places they are formed of alternate courses of Roman tiles and large square stones, joined by a cement of great thickness. The Turkish town, however, was never so large as the Grecian Nicæa, and it seems to have been almost entirely constructed of the remains of that city. (*Leake's Journal*, p. 10, *seq.*—*Cramer's Asia Minor*, vol. 1, p. 181.)—Nicæa is famous in ecclesiastical history as the seat of the first and most important œcumenical council held in the Christian church. It was convened by the Emperor Constantine for the purpose of settling the Arian controversy, after he had in vain attempted to reconcile Arius and Alexander, the leaders of the two opposing parties in that dispute. The council met in the year 325 A.D., and sat probably about two months. It was attended by bishops from nearly every part of the East; few, however, came from Europe, and scarcely any from Africa, exclusive of Egypt. According to Eusebius, there were more than 250 bishops present, besides presbyters, deacons, and others. Some writers give a larger number. The account generally followed is that of Socrates, Theodoret, and Epiphanius, who state that 318 bishops attended the council. It is uncertain who presided, but it is generally supposed that the president was Hosius, bishop of Corduba (*Cordova*) in Spain. Constantine himself was present at its meetings. The chief question debated in the council of Nice was the Arian heresy. Eusebius of Cæsarea proposed a creed which the Arian party would have been willing to sign, but it was rejected by the council, and another creed was adopted as imbodying the orthodox faith. The most important feature in this creed is the application of the word *consubstantial* (ὁμοούσιος) to the Son, to indicate the nature of his union with the Father; this word had been purposely omitted in the creed proposed by Eusebius. The creed agreed upon by the council was signed by all the bishops present except two, Secundus, bishop of Ptolemaïs, and Theonas, bishop of Marmarica. Three others hesitated for some time, but signed at last, namely, Eusebius of Nicomedea, Theognis of Nicæa, and Maris of Chalcedon. The council excommunicated Arius, who was immediately afterward banished by the emperor. The decision of this council had not the effect of restoring tranquillity to the Eastern church, for the Arian controversy was still warmly carried on; but it has supplied that mode of stating the doctrine of the Trinity (as far as relates to the Father and the Son) in which it has ever since been received by the orthodox. The time for the celebration of Easter was also fixed by this council in favour of the practice of the Western church. It also decided against the schism of Meletius. The only documents which have been handed down to us from this council are, its creed, its synodical epistle, and its twenty canons.—The *second council* of Nice, held in the year 786, declared the worship of images to be lawful. (*Lardner's Credibility*, pt. 2, c. 71.—*Encycl. Us. Knowl.*, vol. 16, p. 207.)—III. A city of Liguria, on the coast, one geographical mile to the east of the mouth of the Varus. It was situate on the river Paulon, now *Paglione*. Nicæa was of Milesian origin, and was established in this quarter as a trading-place with the Ligurians. The Romans had no such inducement to establish themselves in these parts, and therefore, under the Roman sway, the city of Nicæa is seldom spoken of. The modern name is *Nizza*, or, as we term it, *Nice*. (*Plin.*, 3, 5.—*Mela*, 2, 5.)

NICANDER, a physician, poet, and grammarian, of whose life very few particulars are found in ancient authors, and even those few are doubtful and contradictory. Upon the whole, it seems most probable that he lived about 135 B.C. in the reign of Attalus III., the last king of Pergamus, to whom he dedicated one of his poems which is no longer extant. (*Suidas.*—*Eudoc.*, *ap. Villois.*, vol. 1, p. 308.—*Anon. Script.*, *Vit. Nicand.*) His native place, as he himself informs us, was Claros, a town of Ionia, near Colophon, whence he is commonly called *Colophonius* (*Cic.*, *de Orat.*, 1, 16), and he succeeded his father as hereditary priest of Apollo Clarius. (*Eudoc.*, *l. c.*—*Anon. Vit.*)—He appears to have been rather a voluminous writer, as the titles of more than twenty of his works

have been preserved; but of all these we possess at present only two in a perfect state, with a few fragments of some of the others. Both are poems. One is entitled Θηριακά (*Theriaca*), the other Ἀλεξιφάρμακα (*Alexipharmaca*).—The *Theriaca* consists of nearly 1000 lines in hexameter verse, and treats of the wounds caused by different venomous animals, and the proper treatment of each. It is characterized by Haller (*Biblioth. Botan.*) as "*longa, incondita, et nullius fidei farrago,*" but still we occasionally find some curious passages relating to natural history. We have in it, for example, an exact, but rather long description of the combat between the ichneumon and serpents, whose flesh this quadruped eats with impunity. He speaks of scorpions, which he divides into nine species, an arrangement adopted by some modern naturalists. Then come some curious observations on the effect of the venom of various kinds of serpents, each differing in the appearances and symptoms to which it gives rise. Nicander thought he had discovered that the poison of serpents is concealed in a membrane surrounding the teeth; which is, after all, not very far removed from the true state of the case. He describes a species of serpents, named σήψ, which always assumes the colour of the ground over which it moves. (Compare *Pliny*, 8, 35; *Aristotle, Mirab. Auscult.*, c. 178; and *Ælian, N. A.*, 16, 40.) Nicander is the first who distinguishes between the moth or night-butterfly, and that which flies by day, and he gives to the former the name of φάλαινα. He is one of the earliest writers also who mentions the salamander. This poem contains, too, a great number of popular fables, which were credited, however, at the time that Nicander wrote; as, for example, that wasps are produced from horse-flesh in a putrid state, and bees from that of an ox. He likewise states that the bite of the field-mouse is poisonous, and also that the animal dies if it should fall into a wheel rut, both which circumstances are repeated by Pliny (8, 83) and Ælian (*H. A.*, 2, 37).—The *Alexipharmaca* is rather a shorter poem, written in the same metre, and may be considered as a sort of continuation of the *Theriaca*. Haller's judgment on this work is as severe as that on the preceding. He says of it, "*Descriptio vix ulla, symptomata fusè recensentur, et magna farrago et incondita plantarum potissimum alexipharmacarum subjicitur.*" Among the poisons of the animal kingdom he mentions the cantharis of the Greeks, which is not the *Lytta Vesicatoria*, but *Meloë Chichorii*. He speaks also of the buprestis (*Carabus Bucidon*); of the blood of a bull; of coagulated milk in the stomach of mammiferous animals; of the leech (*hirudo venenata*); and of a species of gecko (σαλαμάνδρα). Among the vegetable poisons we find the aconite, coriander (which has sometimes been fatal in Egypt), the hemlock, colchicum, henbane, and the different species of fungi, the growth of which Nicander attributes to fermentation. Of mineral poisons he mentions only white lead, a carbonate of lead and litharge, or protoxide of lead.—To counterbalance, in some degree, Haller's unfavourable opinion of Nicander's extant works, it ought in justice to be stated, that his knowledge of natural history appears to be at least equal to that of other writers of his own or even a later age, while on the subject of poisons he was long considered a great authority. Galen several times quotes him; and Dioscorides, Aëtius, and Johannes Actuarius have borrowed from him largely.—"Nicander's general treatment of cases," observes Dr. Adams, "in as far as my knowledge and experience enable me to form a judgment, is founded upon very rational principles; and, in some instances, the correctness of his physiological views is such as cannot but command our admiration, considering the age in which he lived. Thus, he states that poison is most fatal to a person when fasting, which clearly implies his acquaintance with the fact that the vessels absorb most readily when in an empty state. This doctrine, which has been revived of late years by a celebrated French experimentalist as a new discovery, is alluded to not only by our author, but more fully by Celsus, Dioscorides, Paulus Ægineta, Avicenna, Avensoar, and Averrhoes. It was, no doubt, from his knowledge of this principle, that Nicander has nowhere recommended general bleeding, lest, by emptying the vessels, the absorption and its distribution over the system should be promoted. Hence subsequent writers on Toxicology, such, for example, as Paulus Ægineta and Avicenna, only approve of bleeding when the poison is diffused over the body; and a very late authority, Dr. Paris, is at great pains to enforce the impropriety of venesection in the early stages before absorption has taken place.—Nicander recommends cupping and the actual cautery as preservatives from absorption in cases of poisoned wounds, and both these modes of practice have been revived of late years with great encomiums. The application of leeches to the vicinity of the wound, though not generally had recourse to now, seems a remedial measure deserving of trial.—In a word, the great merit of his practice is, that his remedies appear to have been administered upon general principles, and that he did not put much trust in specifics. Of many of his medicines, indeed, no one nowadays can speak from personal experience, and it seems but reasonable to judge of them in the indulgent manner that Socrates did respecting the obscurer part of the philosophical system of Heraclitus: 'What I do understand of it,' said he, with becoming modesty, 'I find to be admirable, and therefore I take it for granted that what I do not understand is equally so.'"—With respect to Nicander's merits as a poet, the most opposite opinions are to be found in both ancient and modern writers. In the Greek Anthology, Colophon is congratulated for being the birthplace of Homer and Nicander (vol. 3, p. 270, *ep.* 567, *ed. Brunck.*). Cicero, in alluding to his "*Georgics,*" a poem not now extant, praises the poetical manner in which he treats a subject of which he was entirely ignorant (*de Orat.*, 1, 16); while Plutarch, on the other hand, says that the *Theriaca* only escapes being prose because it is put into metre, and will not allow it to be called a poem because there is nothing in it "of fable or falsehood." (*De Aud. Poët.*, c. 2.) This very point, however, Julius Cæsar Scaliger thinks worthy of especial commendation, and says, "*Magna ei laus quod ne quid ineptum aut ineptè dicat.*" (*Poët.*, lib. 5, c. 15.) He goes on to praise the accuracy of his expressions and versification, and declares that among all the Greek authors a more polished poet is hardly to be found. M. Merian, on the other hand, in an essay "*Comment les Sciences influent dans la Poësie*" (*Mem. de l'Acad. Royal de Berlin*, 1776, p. 423), mentions Nicander, to show the antipathy that exists between the language of poetry and the subjects of which he treated. He calls him "a grinder of antidotes, who sang of scorpions, toads, and spiders," and considers his poem as fit only for the apothecaries.—Nicander's poetical genius, in all probability, was a good deal cramped by the prosaic nature of the subjects which he chose for his theme; and we may fairly say, that his writings contain quite as much poetry as could be expected from such unpromising materials. As for his style and language, probably every one who has ever read half a dozen lines of either of his poems will agree with Bentley, who says that he studiously affected obsolete and antiquated words, and must have been an obscure writer even to his contemporaries. (*Museum Criticum*, vol. 1, p. 371.)—The best edition of the *Alexipharmaca* is that of Schneider, *Halæ*, 1792, 8vo. The *Theriaca*, by the same editor, and equally valuable, appeared in 1816, *Lips.*, 8vo. The *Theriaca* was also published the same year in the

Museum Criticum, with Bentley's emendations (vol. 1, p. 370, *seqq.*). There is extant a Greek paraphrase, in prose, of both poems (printed in Schneider's editions), by Eutecnius the sophist, of whom nothing is known except that he has done the same to Oppian's *Cynegetica* and *Halieutica*. (*Encyclop. Us. Knowl.*, vol. 16, p. 203, *seq.*)

Nicātor (Νικάτωρ, i. e., "*Victor*") a surname assumed by Seleucus I. (*Vid.* Seleucus.)

Nicephorium (Νικηφόριον), a strongly-fortified city of Mesopotamia, south of Charræ, and at the confluence of the Billichia and Euphrates. Alexander is said to have selected the site, which was an extremely advantageous one. (*Plin.*, 6, 26.—*Isidor.*, *Charac.*, p. 3.) The name remained until the fourth century, when it disappeared from history, and, in the account of Julian's expedition, a city named Callinicum (Καλλινίκον) is mentioned, which occupies the same place where Nicephorium had previously stood. This conformity of position, and sudden change of name, lead directly to the supposition that Nicephorium and Callinicum were one and the same place, and that the earlier appellation ("*Victory-bringing*," νίκη and φέρω) had merely been exchanged for one of the same general import ("*Fair-conquering*," καλός and νίκη). Hence we may reject the statement sometimes made, that the city received its later name from Seleucus Callinicus as its founder (*Chron. Alexandr.*, Olymp. 134, 1), as well as what Valesius (*ad Amm. Marcell.*, 23, 6) cites from Libanius (*Ep. ad Aristænet.*), that Nicephorium changed its name in honour of the sophist Callinicus, who died there.—Marcellinus describes Callinicum as a strong place, and carrying on a great trade ("*munimentum robustum, et commercandi opimitate gratissimum*"). Justinian repaired and strengthened the fortifications. (Compare *Theodoret, Hist. Relig.*, c. 26.) At a subsequent period, the name of the city again underwent a change. The Emperor Leo, who about 466 A.D. had contributed to adorn the place, ordered it to be called *Leontopolis*, and under this title Hierocles enumerates it among the cities of Osroëne. (*Synecdem.*, *ed. Wesseling*, p. 715.) Stephanus of Byzantium asserts that Nicephorium, at a later period, changed its name to Constantina; but this is impossible, as the city of Constantina belongs to quite a different part of the country. D'Anville fixes the site of Nicephorium near the modern *Racca*, in which he is followed by subsequent writers. (*Mannert*, vol. 5, pt. 2, p. 286, *seqq.*)

Nicephorīus, a river of Armenia Major, the same with the Centritis. (*Vid.* Centritis.)

Nicephŏrus, I. an emperor of the East, was originally *Logotheta*, or intendant of the finances, during the reign of the Empress Irene and her son Constantine VI., in the latter part of the eighth century. Irene, having deprived her son of sight, usurped the throne, and reigned alone for six years, when a conspiracy broke out against her, headed by Nicephorus, who was proclaimed emperor, and crowned in the church of St. Sophia, A.D. 802. He banished Irene to the island of Lesbos, where she lived and died in a state of great destitution. The troops in Asia revolted against Nicephorus, who showed himself avaricious and cruel, and they proclaimed the patrician Bardanes emperor; but Nicephorus defeated and seized Bardanes, confined him in a monastery, and deprived him of sight. The Empress Irene had consented to pay an annual tribute to the Saracens, in order to stop their incursions into the territories of the empire. Nicephorus refused to continue this payment, and wrote a message of defiance to the Caliph Haroun al Raschid. The caliph collected a vast army, which devastated Asia Minor, and destroyed the city of Heraclea on the coast of the Euxine, and Nicephorus was obliged to sue for peace, and pay tribute as Irene had done. In an attack which he subsequently made on the Bulgarians, he was utterly defeated by them, and lost his life A.D. 811. His son Stauracius succeeded him, but reigned only six months, and was succeeded by Michael Rhangabe, master of the palace.—II. The second emperor of the name, surnamed Phocas (but who must not be confounded with the usurper Phocas, who reigned in the beginning of the seventh century), was descended of a noble Byzantine family, and distinguished himself as a commander in the field. After the death of Romanus II., A.D. 950, his widow Theophano, who was accused of having poisoned him, reigned as guardian to her infant son; but, finding herself insecure on the throne, she invited Nicephorus to come to Constantinople, and promised him her hand. Nicephorus came, married Theophano, and assumed the title of Augustus, A.D. 963. He repeatedly attacked the Saraçens, and drove them out of Cilicia and part of Syria. In 968, Otho I., emperor of Germany, sent an embassy to Nicephorus, who received it in an uncivil manner. His avarice made him unpopular, and his wife, the unprincipled Theophano, having formed an intrigue with John Zimisces, an Armenian officer, conspired with him against her husband. Zimisces, with his confederates, was introduced at night into the bedchamber of the emperor, and murdered him, A.D. 969.—We have remaining, at the present day, a portion of a military work under the name of this emperor. It is entitled Περὶ παραδρομῆς πολέμου, "*Of war with light troops*," making known the mode of carrying on war in mountainous countries, as practised in the tenth century. Hase has given the first 25 chapters of this work, at the end of his edition of Leo Diaconus, these being the only ones contained in three MSS. of the Royal Library at Paris. A MS. at Heidelberg has 30 chapters more; but Hase believes that they do not belong to this work, or, rather, that they form part of a second work on the same subject. It is thought, however, that the production first mentioned appeared after the death of Phocas, and that the compiler, or perhaps author of it, lived in the time of Basilius II. and Constantine VIII. (*Schöll*, *Gesch. Gr. Lit.*, vol. 3, p. 350.)—III. The third emperor of the name, surnamed Botoniates, was an old officer of some military reputation in the Byzantine army in Asia, and revolted against the Emperor Michael Ducas, A.D. 1078. With a body of troops, chiefly composed of Turkish mercenaries, he marched to Chalcedon; upon which Michael resigned the purple, and Nicephorus was proclaimed emperor at Constantinople. Michael was sent to a monastery with the title of Archbishop of Ephesus. Another aspirant to the throne, Nicephorus Bryennius, was defeated, taken prisoner, and deprived of sight. A fresh insurrection, led by Basilacius, was likewise put down by the troops of Nicephorus, under the command of Alexius Comnenus. Alexius himself, who had an hereditary claim to the throne, was soon after proclaimed emperor by the soldiers. Having entered Constantinople by surprise, he seized Nicephorus, and banished him to a monastery, where he died a short time after, A.D. 1081. (*Encyclop. Us. Knowl.*, vol. 16, p. 207.)—IV. Basilaces, a teacher of rhetoric at Constantinople during the latter half of the eleventh century. He has left some fables, tales, and epopees; for example, Joseph accused by Potiphar's wife; David in the cave with Saul; David pursued by Absalom, &c. These productions are contained in the collection of Leo Allatius.—V. Bryennius, a native of Orestias, in Macedonia, and son-in-law to the Emperor Alexius I. (Comnenus), who conferred upon him the title of Πανυπερσέβαστος, equivalent to that of *Cæsar*. In 1096 A.D., his father-in-law intrusted to him the defence of Constantinople against Godfrey of Bouillon. In 1108 he negotiated the peace with Boemond, prince of Antioch. At the death of Alexius in 1118, Irene, widow of the deceased, and Anna Comnena, wife of Bryennius, wished him to ascend

the throne; but his own indifference on this point, and the measures taken by John, the son of Alexius, defeated their plans. It was on this occasion that Anna Comnena passionately exclaimed, that nature had mistaken the two sexes, and had endowed Bryennius with the soul of a woman. He died in 1137. At the order of the Empress Irene, Bryennius undertook, during the life of Alexius, a history of the house of Comnenus, which he entitled Ὕλη Ἱστορίας, "*Materials for History*," and which he distributed into four books. He commenced with Isaac Comnenus, the first prince of this line, who reigned from 1057 to 1059 A.D., without being able to transmit the sceptre to his family, into whose hands it did not pass until 1081, when Alexius I. ascended the throne. Nicephorus stops at the period of his father-in-law's accession to the throne, after having given his history while a private individual. He had at his disposal excellent materials; but his impartiality as an historian is not very highly esteemed. In point of diction, his work holds a very favourable rank among the productions of the Lower Empire. It was continued by Anna Comnena. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 388.)—VI. Blemmida, a monk of the 13th century. He has left three works: "a Geographical Abridgment" (Γεωγραφία συνοπτική), which is nothing but a prose metaphrase of the Periegesis of Dionysius the Geographer: a work entitled "*A Second History* (or Description) *of the Earth*" (Ἑτέρα ἱστορία περὶ τῆς γῆς), in which he gives an account of the form and size of the earth, and of the different lengths of the day: and a third, "*On the Heavens and Earth, the Sun, Moon, Stars, Time, and Days*" (Περὶ Οὐρανοῦ καὶ γῆς, Ἡλίου, Σελήνης, Ἀστέρων, Χρόνου, καὶ Ἡμερῶν). In this last the author develops a system, according to which the earth is a plane. The first two were published by Spohn, at Leipzig, 1818, in 4to, and by Manzi, from a MS. in the Barberini Library, *Rom.*, 1819, 4to. Bernhardy has given the Metaphrase in his edition of Dionysius, *Lips.*, 1828; the third is unedited. It is mentioned by Bredow in his *Epistolæ Parisienses*. — VII. Surnamed Xanthopulus, lived about the middle of the 14th century. He wrote an Ecclesiastical History in 18 books, which, along with many useful extracts from writers whose productions are now lost, contains a great number of fables. This history extends from the birth of our Saviour to A.D. 610. The arguments of five other books, which would carry it down to A.D. 911, are by a different writer. In preparing his work, Nicephorus availed himself of the library attached to the church of St. Sophia, and here he passed the greater part of his life. He has left also Catalogues, in Iambic verse, of the Greek emperors, the patriarchs of Constantinople, and the fathers of the church, besides other minor works. To this same writer is likewise ascribed a work containing an account of the church of the Virgin, situate at certain mineral waters in Constantinople, and of the miraculous cures wrought by these.—The Ecclesiastical History was edited by Ducæus (Fronton du Duc), *Paris*, 1630, 2 vols. fol. The metrical Catalogues are to be found in the edition of the Epigrams of Theodorus Prodromus, published at Bâle, 1536, 8vo. The account of the mineral waters, &c., appeared for the first time at Vienna in 1802, 8vo, edited by Pampereus.—VIII. Surnamed Chumnus, was *Præfectus Canicleï* (Ὁ ἐπὶ τοῦ κανικλείου) under Andronicus II., surnamed Palæologus. The *canicleus* (κανίκλειος) was a small vessel filled with the red liquid with which the emperors used to sign their names to documents. His daughter Irene was married in 1304 to John Palæologus, the eldest son of Andronicus, who, together with his younger brother Michael, had been associated with him in the empire by their father, A.D. 1295, and who died A.D. 1308, without issue. Nicephorus composed a number of works, which still remain unedited. They treat of rhetorical, philosophical, and physical subjects. He wrote also two discourses, one addressed to Andronicus II., the other to Irene, to console them for the loss of a son and husband. His letters are also preserved. Disgusted with active life, Nicephorus became a monk, and took the name of Nathaniel. Creuzer (*ad Plotin. de Pulcr.*, p. 400) makes him a native of Philippopolis; but in this there is a double error: first, in ascribing to the father a letter written by his son Johannes; and, secondly, in reading τοῦ Φιλιππουπόλεως instead of τῷ Φιλιππουπόλεως, "*to the Bishop of Philippopolis.*" (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 147.)—IX. Gregoras, a native of Heraclea, who wrote on grammatical, historical, and astronomical subjects. Andronicus II. appointed him chartophylax of the church, and in 1325 sent him on an embassy to the King of Servia. Gregoras did not abandon his royal patron when dethroned by Andronicus III., and it was he who, four years after this event, assisted at the deathbed of the fallen monarch. He showed himself a zealous opponent of the Palamites, a sect of fanatics who were throwing the church into confusion, but was condemned for this by the synod of Constantinople, A.D. 1351, at the instance of the patriarch Callistus, and confined in a convent, where he ended his days.—His grammatical works are in part unedited. He wrote also a *Byzantine*, or, as he calls it, *Roman* (Ῥωμαική) *History*, in thirty-eight books, of which the first twenty-four alone, extending from 1204 to 1331 A.D., have been published: the other books, which terminate at A.D. 1359, remain still unedited. Gregoras is vain, passionate, and partial: his style is affected, and overloaded with figures, especially hyperboles, and full of repetitions. The latest edition of the history which had been published, was, until very recently, that of Boivin, *Paris*, 1702, 2 vols. fol. It contained the first eleven books, with the Latin version of Wolff, and the succeeding thirteen, with a translation by the editor himself. It was to have been completed in two additional volumes, containing the last fourteen books, but these have never appeared. A new edition, however, of Gregoras, forms part of the Byzantine Historians at present in a course of publication at Bonn. (*Schöll, Hist. Lit. Gr.*, vol. 6. p, 362, *seqq.*) There are also several works of Gregoras treating of Astronomy, but they are all unedited, except a treatise on the astrolabe, which appeared in a Latin translation at Paris in 1557, 12mo, edited by Valla. (*Schöll*, vol. 7, p. 65.) — X. A native of Constantinople, commonly surnamed *the Patriarch*, for distinction' sake. He was at first a notary, and afterward imperial secretary, which latter station he quitted for a convent, but was subsequently elevated to the see of Byzantium, A.D. 806. As one of the defenders of the worship of images, he was, in 815, compelled to take refuge in a monastery, where he ended his days, A.D. 828. He has left behind him two works: 1. A Chronicle or Chronographical Abridgment (Χρονογραφία), commencing with Adam and carried down to the period of the author's own death, or, rather, somewhat farther, since it was continued by an anonymous writer: 2. An Historical Compend, Ἱστορία σύντομος, embracing the events that occurred from A.D. 602 to 770. The latest edition of the Greek text of the Chronicle is that of Credner, *Giessæ*, 1832, 4to. It was also given in Dindorf's edition of Syncellus, *Bonn.*, 1829. The latest edition of the Compend is that of Petavius (Petau), *Paris*, 1648. (*Schöll, Hist. Lit Gr.*, vol. 6, p. 370, *seqq*)

Nicer or Nicar, now the *Necker*, a river of Germany, falling into the Rhine at the modern town of *Manheim*. (*Amm. Marcell.*, 28, 2. — *Cluv.*, *Germ.*, 3, 225.—*Pertz, Mon. Germ. Hist.*, 1, 861.)

Nicerātus, a physician mentioned by Dioscorides (*Præf.*, lib. 1, p. 2, *ed. Spreng.*) as one of the followers of Asclepiades, and who attended particularly to materia medica. None of his writings remain, but his pre-

scriptions are several times mentioned by Galen (*Op.*, *ed. Kuhn*, vol. 12, p. 634; vol. 13, p. 96, 98, 110, 180, &c.; vol. 14, p. 197), and once by Pliny (32, 31). We learn from Cælius Aurelianus (*Morb. Chron.*, l. 2, c. 5) that he wrote also on catalepsy. He flourished about 40 B.C. (*Encycl. Us. Knowl.*, vol. 16, p. 207.)

Nicētas, I. Eugenianus, author of one of the poorest of the Greek romances that have come down to us. He appears to have lived not long after Theodore Prodromus, whom, according to the title of his work as given in a Paris manuscript, he selected for his model. He wrote of the Loves of Drosilla and Chariclea. Boissonade gave to the world an edition of this romance in 1819, *Paris*, 2 vols. 12mo, respecting the merits of which, consult Hoffmann, *Lex. Bibliogr.*, vol. 3, p. 137.—II. Acominatus, surnamed Choniates, from his having been born at Chonæ, or Colossæ, in Phrygia. He filled many posts of distinction at Constantinople, under the Emperor Isaac II. (Angelus). About A.D. 1189, he was appointed by the same monarch governor of Philippopolis, an office of which Alexius V. deprived him. He died A.D. 1216, at Nicæa, in Bithynia, to which city he had fled after the taking of Constantinople by the Latins. He wrote a History of the Byzantine Emperors, in twenty-one books, commencing A.D. 1118 and ending A.D. 1206. It forms, in fact, ten different works of various sizes, all imbodied under one general head.—Nicetas possessed talent, judgment, and an enlightened taste for the arts, and would be read with pleasure if he did not occasionally indulge too much in a satirical vein, and if his style were not so declamatory and poetical. The sufferings of Constantinople, which passed under his own eyes, appear to have imbittered his spirit, and he is accused of being one of the writers who contributed most to kindle a feeling of hatred between the Greeks and the nations of the West.—We have a life of Nicetas by his brother Michael Acominatus, metropolitan of Athens. It is entitled *Monodia*, and has never yet been published in the original Greek; a Latin translation of it is given in the *Biblioth. Patrum Maxim. Lugd.*, vol. 22.—The latest edition of Nicetas was that of *Paris*, 1647, fol. A new edition, however, has lately appeared from the scholars of Germany, as forming part of the Byzantine collection, now in a course of publication at Bonn. —III. An ecclesiastical writer, who flourished during the latter half of the eleventh century. He was at first bishop of Serræ in Macedonia (whence he is sometimes surnamed *Serrariensis*), and afterward metropolitan of Heraclea in Thrace. He is known by his commentary on sixteen discourses of St. Gregory Nazianzen, and by other works connected with theology and sacred criticism. He was the author, likewise, of some grammatical productions, of which, however, only a small remnant has come down to us, in the shape of a treatise "on the Names of the Gods" (Εἰς τὰ ὀνόματα τῶν θεῶν), an edition of which was given by Creuzer, in 1187, from the Leipzig press.—IV. David, a philosopher, historian, and rhetorician, sometimes confounded with the preceding, but who flourished two centuries earlier. He was bishop of Dadybra in Paphlagonia, and wrote, among other things, an explanatory work on the poems of St. Gregory Nazianzen, and a paraphrase of the epigrams of St. Basil. An edition of these works appeared at Venice in 1563, 4to.

Nicĭa, a small river of Cisalpine Gaul, rising in the territory of the Ligures Apuani, and falling into the Po at Brixellum. The Æmilian Way crossed it a little before Tanetum. It is now the *Lenza*. Mannert, however, gives the modern name as *Crostolo*; and Reichard, *Ongino*.

Nicĭas, I. son of Niceratus. He was a man of birth and fortune; but in whom a generous temper, popular manners, and considerable political and military talent, were marred by unreasonable diffidence and excessive dread of responsibility. Nicias, however, signalized himself on several occasions. He took the island of Cythera from the Lacedæmonians, subjugated many cities of Thrace which had revolted from the Athenian sway, shut up the Megarians within their city-walls, cutting off all communication from without, and taking their harbour Nisæa. When the unfortunate expedition against Syracuse was undertaken by Athens, Nicias was one of the three commanders who were sent at its head, the other two being Alcibiades and Lamachus. He had previously, however, used every effort to prevent his countrymen from engaging in this affair, on the ground that they were only wasting their resources in distant warfare, and multiplying their enemies. After the recall of Alcibiades, the natural indecision of Nicias, increased by ill-health and dislike of his command, proved a principal cause of the failure of the enterprise. In endeavouring to retreat by land from before Syracuse, the Athenian commanders, Nicias and Demosthenes (the latter had come with re-enforcements), were pursued, defeated, and compelled to surrender. The generals were put to death; their soldiers were confined at first in the quarry of Epipolæ, and afterward sold as slaves. We have a life of Nicias by Plutarch. (*Thucyd.*, lib. 3, 4, 5, *seqq.*—*Plut.*, *Vit. Nic.*)—II. An Athenian artist, who flourished with Praxiteles, Ol. 104, and assisted him in the decoration of some of his productions. (*Plin.*, 35, 11.—Consult *Sillig*, *Dict. Art.*, *s. v.*)—III. The younger, an Athenian painter, son of Nicomedes, and pupil of Euphranor. He began to practice his art Ol. 112. (*Sillig*, *Dict. Art.*, *s. v.*) Nicias is said to have been the first artist who used burned ochre in his paintings. (*Plin.*, 35, 6, 20.)

Nico, an architect and geometrician, father of Galen, who lived in the beginning of the second century of our era. (*Suid.*, *s. v.* Γαληνός.)

Nicŏcles, I. king of Paphos, in the island of Cyprus. He owed his throne to the kindness of Ptolemy I., king of Egypt, who continued thereafter to bestow upon him many marks of favour. Having learned, however, at last, that Nicocles, forgetful of past benefits, had formed an alliance with Antigonus, Ptolemy sent two of his confidential emissaries to Cyprus, with orders to despatch Nicocles in case his traitorous conduct should be clearly ascertained by them. These two individuals, having taken with them a party of soldiers, surrounded the palace of the King of Paphos, and making known to him the orders of Ptolemy, compelled him to destroy himself, although he protested his innocence. His wife Axiothea, when she heard of her husband's death, killed her maiden daughters with her own hand, and then slew herself. The other female relatives followed her example. The brothers of Nicocles, also, having shut themselves up in the palace, set fire to it, and then fell by their own hands. (*Diod. Sic.*, 20, 21.—*Wesseling*, *ad loc.*—*Polyæn.*, 8, 48.)—II. King of Cyprus, succeeded his father Evagoras B.C. 374. He celebrated the funeral obsequies of his parent with great splendour, and engaged Isocrates to write his eulogium. Nicocles had been a pupil of the Athenian rhetorician, and recompensed his services with the greatest liberality. (*Vid.* Isocrates.)

Nicocrĕon, a tyrant of Salamis in the age of Alexander the Great. A fabulous story is related of his having caused the philosopher Anaxarchus to be pounded alive in a mortar. (*Vid.* Anaxarchus.)

Nicolāus, I. a comic poet whose era is unknown. He belonged to the New Comedy according to some. Stobæus has a fragment of his in 44 verses, which he ascribes, however, to Nicolaus Damascenus.—II. Surnamed Damascenus (Νικόλαος ὁ Δαμασκηνός), a native of Damascus of good family. He was the friend of Herod the Great, king of the Jews, and in the year 6 B.C. was sent by that monarch on an embassy to Augustus, who had taken offence at Herod because

he had led an army into Arabia to enforce certain claims which he had upon Syllæus, the prime-minister of the King of Arabia, and the real governor of the country. (*Joseph.*, *Ant. Jud.*, 16, 9.) Nicolaus, having obtained an audience of the emperor, accused Syllæus, and defended Herod in a skilful speech, which is given by Josephus (*Ant. Jud.*, 16, 10). Syllæus was sentenced to be put to death as soon as he should have given satisfaction to Herod for the claims which the latter had upon him. This is the account of Josephus, taken probably from the history of Nicolaus himself, who appears to have exaggerated the success of his embassy; for Syllæus neither gave any satisfaction to Herod, nor was the sentence of death executed upon him. (*Joseph.*, *Ant. Jud.*, 17, 3, 2.) We find Nicolaus afterward acting as the accuser of Herod's son Antipater, when he was tried before Varus for plotting against his father's life, B.C. 4 (*Joseph.*, *Ant. Jud.*, 16, 5, 4, *seqq.*—*Id.*, *Bell. Jud.*, 1, 32, 4); and again as the advocate of Archelaus before Augustus, in the dispute for the succession to Herod's kingdom. (*Joseph.*, *Ant. Jud.*, 17, 9, 6.—*Id. ib.*, 11, 3.—*Id.*, *Bell. Jud.*, 2, 2, 6.)—As a writer, Nicolaus is known in several departments of literature. He composed tragedies, and, among others, one entitled Σωσαννίς ("*Susanna*"). Of these nothing remains. He also wrote comedies, and Stobæus has preserved for us what he considers to be a fragment of one of these, but what belongs, in fact, to a different writer. (*Vid.* Nicolaus I.) He was the author, also, of a work on the *Remarkable Customs* of various nations (Συναγωγὴ παραδόξων ἠθῶν); of another on *Distinguished Actions* (Περὶ τῶν ἐν τοῖς πρακτικοῖς καλῶν); and also of several historical works. Among the last-mentioned class of productions was a *Universal History* (Ἱστορία καθολική), in 144 books (hence called by Athenæus πολύβιβλος, 6, p. 249, *a.*), a compilation for which he borrowed passages from various historians, which he united together by oratorical flourishes. As he has drawn his materials in part from sources which no longer exist for us, the fragments of his history which remain make us acquainted with several facts of which we should otherwise have had no knowledge. This history included the reign of Herod; and Josephus gives the following character of the 123d and 124th books: "For, living in his kingdom and with him (Herod), he composed his history in such a way as to gratify and serve him, touching upon those things only which made for his glory, and glossing over many of his actions which were plainly unjust, and concealing them with all zeal. And wishing to make a specious excuse for the murder of Mariamne and her children, so cruelly perpetrated by the king, he tells falsehoods respecting her incontinence, and the plots of the young men. And throughout his whole history he eulogizes extravagantly all the king's just actions, while he zealously apologizes for his crimes." (*Ant. Jud.*, 16, 7, 1.) Nicolaus wrote also a life of Augustus, of which a fragment, marked too strongly with flattery, still remains. He was the author, too, of some metaphysical productions on the writings of Aristotle. As regards his own Biography, which has likewise come down to us, we may be allowed to doubt whether he ever wrote it.—The latest and most complete edition of the remains of Nicolaus Damascenus is that of Orellius, *Lips.*, 1804, with a supplement published in 1811, and containing the result of the labours of Bremi, Ochsner, and others, in collecting the scattered fragments of this writer. (*Schöll*, *Hist. Lit. Gr.*, vol. 4, p. 101.)—III. surnamed the Sophist, a disciple of Proclus and a New-Platonist, lived during the latter half of the fifth century. Suidas makes him to have been the author of Progymnasmata and Declamations. One MS. assigns to Nicolaus the Sophist a portion of the Progymnasmata, which have been published under the name of Libanius. (*Schöll*, *Hist. Lit. Gr.*, vol. 6, p. 210.)—IV. (or Laonicus) Chalcondylas, a native of Athens, and one of the Byzantine historians. He wrote a history of the Turks, and of the fall of the Eastern empire, from A.D. 1297 down to 1462, in ten books. It was continued by an anonymous writer to A.D. 1565. The narrative of Chalcondylas is rich in facts, but the author sometimes displays great credulity. The first edition of the text is that of Fabrot, *Paris*, 1650, fol., which was reprinted in 1750 at Venice, fol.—V. Bishop of Methone, about A.D. 1190, author of a commentary on the Στοιχείωσις θεολογική of Proclus. It remains unedited.—VI. Cabasila, was bishop of Thessalonica about 1350 A.D. He was a learned man, and famed for his eloquence. We have a commentary by him on the third book of the Almagest, printed at the end of the Basle edition of *Ptolemæi Syntaxis*, 1538, fol.

Nicomăchus, the father of the philosopher Aristotle. (*Vid.* Aristoteles.)

Nicomēdes, I. king of Bithynia, succeeded his father Ziphœtes, B.C. 278. His succession was disputed by his brother, and he called in the Gauls to support his claims, B.C. 277. With their assistance he was successful: but his allies became his masters, and the whole of Asia Minor was for a long time overrun by these barbarians. He probably died about B C. 250, and was succeeded by his eldest son Zielas.—II. The second of the name, surnamed Epiphanes, succeeded his father Prusias II., B.C. 149. He accompanied his parent to Rome, B.C. 167, where he appears to have been brought up under the care of the senate. (*Liv.*, 45, 44.) Prusias, becoming jealous of the popularity of his son, and anxious to secure the succession of his younger children, formed a plan for his assassination; but Nicomedes, having gained intelligence of his purpose, deprived his father of the throne, and subsequently put him to death. Nicomedes remained during the whole of his long reign a faithful ally, or, rather, obedient subject, of the Romans. He assisted them in their war with Aristonicus, brother of Attalus, king of Pergamus, B.C. 131; and he was applied to by Marius for assistance during the Cimbrian war, about B.C. 103. During the latter part of his reign he was involved in a war with Mithradates, of which an account is given in the life of that monarch. (*Vid.* Mithradates VI.)—III. The third of the name, surnamed Philopator, succeeded his father Nicomedes II., B.C. 91. During the first year of his reign, he was expelled from his kingdom by Mithradates, who placed upon the throne Socrates, the younger brother of Nicomedes. He was restored, however, to his kingdom in the following year by the Romans, who sent an army under Aquilius to support him. At the breaking out of the Mithradatic war, B.C. 88, Nicomedes took part with the Romans; but his army was completely defeated by the generals of Mithradates, near the river Amnias, in Paphlagonia (*Strabo*, 562), and he himself was again expelled from his kingdom, and obliged to take refuge in Italy. At the conclusion of the Mithradatic war, B.C. 84, Bithynia was restored to Nicomedes. He died B.C. 74, without children, and left his kingdom to the Romans. (*Memnon.*, *ap. Phot.*—*Appian*, *Bell. Mithrad.*—*Clinton*, *Fast. Hell.*, vol. 3, *Append.*, 7.—*Encycl. Us. Knowl.*, vol. 16, p. 213.)—IV. A celebrated geometrician. He is famous for being the inventor of the curve called the conchoid, which has been made to serve equally for the solution of the two problems relating to the duplication of the cube, and the trisection of an angle. It was much used by the ancients in the construction of solid problems. It is not certain at what period Nicomedes flourished, but it was probably at no great distance from the time of Eratosthenes.

Nicomēdīa (Νικομήδεια), a city of Bithynia, situate at the northeastern extremity of the Sinus Astacenus. It was founded by Nicomedes I. (B.C. 264), who

transferred to it the inhabitants of the neighbouring city of Astacus. (*Memnon, ap. Phot.*, c. 21, p. 722.) This city was much frequented by the Romans, and by Europeans generally, as it lay directly on the route from Constantinople to the more eastern provinces, and contained, in its fine position, its handsome buildings, and its numerous warm baths and mineral waters, very strong attractions for travellers. Under the Romans, Nicomedea became one of the chief cities of the empire. Pausanias speaks of it as the principal city in Bithynia (6, 12, 5); but under Dioclesian, who chiefly resided here, it increased greatly in extent and populousness, and became inferior only to Rome, Alexandrea, and Antioch. (*Liban.*, *Orat.*, 8, p. 203.—*Lactant.*, *de morte persec.*, c. 17.) Nicomedea, however, suffered severely from earthquakes. Five of these dreadful visitations fell to its lot, and it was almost destroyed by one in particular in the reign of Julian; but it was again rebuilt with great splendour and magnificence, and recovered nearly its former greatness. (*Amm. Marcell*, 17, 6.—*Id.*, 22, 13.—*Malala*, l. 13.)—The modern *Is-Mid* occupies the site of the ancient city, and is still a place of considerable importance and much trade. The modern name is given by D'Anville and others as *Is-Nikmid*. (*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 582.)

Nicopŏlis ("City of Victory," νίκη and πόλις), I. a city of Palestine, to the northwest of Jerusalem, the same with Emmaus. It received the name of Nicopolis in the third century from the Emperor Heliogabalus, who restored and beautified the place. (*Chron. Pasch. Ann.*, 223.) Josephus often calls the city Ammaus. (*Bell. Jud.*, 1, 9.—*Ibid.*, 2, 3.) It must not be confounded with the Emmaus of the New Testament (*Luc.*, 24, 13), which was only eight miles from Jerusalem. (*Mannert*, *Geogr.*, vol. 6, pt. 1, p. 283.)—II. A city of Cilicia, placed by Ptolemy in the northeastern corner of Cilicia, where the range of Taurus joins that of Amanus. D'Anville puts it too low down on his map.—III. A city of Armenia Minor, on the river Lycus, near the borders of Pontus. It was built by Pompey in commemoration of a victory gained here over Mithradates. (*Appian*, *Bell. Mithrad.*, 101, 105.—*Strabo*, 555.—*Pliny*, 6, 9.) The modern *Devrigni* is supposed to occupy its site, the Tephrice of the Byzantine historians probably. (*Mannert*, *Geogr.*, vol. 6, pt. 2, p. 318.)—IV. A city in Mœsia Inferior, on the river Iatrus, one of the tributaries of the Danube. It was founded by Trajan in commemoration of a victory over the Dacians, and was generally called, for distinction' sake, *Nicopolis ad Istrum* or *ad Danubium*. The modern name is given as *Nicopoli*. (*Amm. Marcell.*, 24, 4.—*Id.*, 31, 5.)—V. A city of Mœsia Inferior, southeast of the preceding, at the foot of Mount Hæmus, and near the sources of the Istrus. It was called, for distinction' sake, *Nicopolis ad Hæmum*, and is now *Nikub*.—VI. A city of Egypt, to the northeast, and in the immediate vicinity, of Alexandrea. Strabo gives the intervening space as 30 stadia. (*Strab.*, 794.) It was founded by Augustus in commemoration of a victory gained here over Antony, and is now *Kars* or *Kiassera*. (*Dio Cass.*, 51, 18.—*Joseph.*, *Bell. Jud.*, 4, 14.)—VII. A city of Thrace, on the river Nessus, not far from its mouth, founded by Trajan. It is now *Nicopoli*. The later name was Christopolis. (*Ptol.*—*Hierocl.*, p. 635.—*Wesseling*, *ad Hierocl.*, *l. c.*)—VIII. A city of Epirus, on the upper coast of the Ambracian Gulf, and near its mouth. It was founded by Augustus, in honour of the victory at Actium, which place lay on the opposite or lower shore. Nicopolis may be said to have risen out of all the surrounding cities of Epirus and Acarnania, and even as far as Ætolia, which were compelled to contribute to its prosperity. (*Strab.*, 325.—*Pausan.*, 5, 23.—*Id.*, 7, 18.) So anxious was Augustus to raise his new colony to the highest rank among the cities of Greece, that he caused it to be admitted among those states which sent deputies to the Amphictyonic assembly. (*Pausan.*, 10, 8.) He also ordered games to be celebrated with great pomp every five years, which had been previously triennial. Suetonius states that he enlarged a temple of Apollo, and consecrated to Mars and Neptune the site on which his army had encamped before the battle of Actium, adorning it with naval trophies. (*Aug.*, 18.—*Strab.*, *l. c.*) Having afterward fallen to decay, it was restored by the Emperor Julian. (*Mamert.*, *Paneg.*—*Niceph.*, 14, 39.) Hierocles terms it the metropolis of Old Epirus (p. 651). St. Paul, in his Epistle to Titus (3, 12), speaks of his intention of wintering at Nicopolis: it is probable he there alludes to this city, though that is not quite certain.—Modern travellers describe the remains of Nicopolis as very extensive: the site which they occupy is now known by the name of *Prevesa Vecchia*. (*Hughes's Travels*, vol. 2, p. 412.—*Holland's Travels*, vol. 1, p. 103.—*Cramer's Anc. Greece*, vol. 2, p. 135, *seqq.*)

Nicostrătus, one of the sons of Aristophanes, and ranked among the poets of the Middle Comedy. The titles of some of his own and his brothers' comedies are preserved in Athenæus. The names of his brothers were Araros and Philippus. None of the three appear to have inherited any considerable portion of their father's abilities. (*Theatre of the Greeks*, p. 115, 4th ed.)

Niger, Caius Pescennĭus, appears to have been of humble origin, but his great military talents recommended him successively to the notice of Marcus Aurelius, Commodus, and Pertinax, by whom he was employed in offices of trust and honour. He was consul together with Septimius Severus, and obtained the government of Syria. On the murder of Pertinax, A.D. 193, the empire was exposed for sale by the prætorian guards, and was purchased by Didius Julianus, whom the senate was compelled to acknowledge as emperor. The people, however, did not tamely submit to this indignity, and three generals, at the head of their respective legions, Septimius Severus, who commanded in Pannonia, Clodius Albinus in Britain, and Pescennius Niger in Syria, refused to acknowledge the nomination of the prætorians, and claimed each the empire. Of these Niger was the most popular, and his cause was warmly espoused by all the provinces of the East. But he did not possess the energy and activity of his rival Severus. Instead of hastening to Italy, where his presence was indispensable, he quietly remained at Antioch, while Severus marched to Rome, dethroned Didius, and made active preparations for prosecuting the war against Niger in Asia. Roused at length from his inactivity, Niger crossed over to Europe, and established his headquarters at Byzantium; but he had scarcely arrived at this place, before his troops in Asia were defeated near Cyzicus by the generals of Severus. He was soon, however, able to collect another army, which he commanded in person; but, being defeated successively near Nicæa and at Issus, he abandoned his troops, and fled towards the Euphrates, with the intention of seeking refuge among the Parthians. But before he could reach the Euphrates, he was overtaken by a detachment of the enemy, and put to death on the spot. (*Spartian.*, *Vit. Nig.*—*Aurel. Vict.*, c. 20.—*Eutrop.*, 8, 10.—*Encycl. Us. Knowl.*, vol. 16, p. 223.)

Niger, or rather Nigir, a name which has been given till lately to a large river, mentioned by ancient as well as modern geographers as flowing through the interior of Libya or Central Africa. Herodotus (2, 32) gives an interesting account of five young men of the Libyan nation of the Nasamones, which dwelt on the coast of the greater Syrtis, who proceeded on a journey of discovery into the interior. After traver-

sing in a southern direction the inhabited region, and next to it the country of the wild beasts, they crossed the great sandy desert in a western direction for many days, until they arrived at a country inhabited by men of low stature, who conducted them through extensive marshes to a city built on a great river, which contained crocodiles, and flowed towards the rising sun. This information Herodotus derived from the Greeks of Cyrene, who had it from Etearchus, king of the Ammonii, who said that the river in question was a branch of the Egyptian Nile, an opinion in which the historian acquiesced. (*Vid.* Nasamones, and Africa.) —Strabo seems to have known little of the interior of Africa and its rivers: he cites the opposite testimonies of Posidonius and Artemidorus, the former of whom said that the rivers of Libya were few and small, while the latter stated that they were large and numerous.—Pliny (5, 1) gives an account of the expedition into Mauritania of the Roman commander Suetonius Paulinus, who (A.D. 41) led a Roman army across the Atlas, and, after passing a desert of black sand and burned rocks, arrived at a river called Ger, in some MSS. Niger, near which lived the Canarii, next to whom were the Perorsi, an Ethiopian tribe; and farther inland were the Pharusii, as Pliny states above in the same chapter. The Canarii inhabited the country now called *Sus*, in the southern part of the empire of Marocco, near Cape *Nun*, and opposite to the Fortunate or *Canary* Islands; and the Perorsi dwelt to the south of them along the seacoast. The Ger or Niger of Suetonius Paulinus, which he met after crossing the Atlas, must have been one of the streams which flow from the southern side of the great Atlas, through the country of *Tafilelt*, and which lose themselves in the southern desert. One of these streams is still called *Ghir*, and runs through *Segelmessa;* and this, in all probability, is the Ger or Niger of the Roman commander. *Ger* or *Gir* seems, in fact, to be an old generic African appellation for "river." As for the desert which Suetonius crossed before he arrived at the Ger, it could evidently not be the great desert, which spread far to the south of the Canarii, but one of the desert tracts which lay immediately south of the Atlas. Caillié describes the inhabited parts of *Draha, Tafilelt,* and *Segelmessa* as consisting of valleys and small plains, enclosed by steril and rocky tracts of desert country.—But, besides the Ger or Niger of Suetonius, Pliny in several places (5, 8, *seq.;* 8, 21) speaks of another apparently distinct river, the Nigris of Æthiopia, which he compares with the Nile, "swelling at the same seasons, having similar animals living in its waters, and, like the Nile, producing the calamus and papyrus." In his extremely confused account, which he derived from the authority of Juba II., king of Mauritania, he mixes up the Nigris and the Nile together with other rivers, as if all the waters of Central Africa formed but one water-course, which seems to have been a very prevalent notion of old. He says (5, 9) that the Nile had its origin in a mountain of Lower Mauritania, not far from the ocean; that it flowed through sandy deserts, in which it was concealed for several days; that it reappeared in a great lake in Mauritania Cæsariensis, was again hidden for twenty days in deserts, and then rose again in the sources of the Nigris, which river, separating Africa (meaning Northern Africa) from Æthiopia, flowed through the middle of Æthiopia, and became the branch of the Nile called Astapus. The same story, though without any mention of the Nigris, is alluded to by Vitruvius, Strabo, and others; and Mela (3, 9) adds, that the river at its source was called Daras, which is still the name of a river that flows along the eastern side of the southern chain of the Atlas of *Marocco*, and through the province of the same name which lies west of *Tafilelt*, and is nominally subject to Marocco. The *Dara* or *Draha* has a southern course towards the desert, but its termination is unknown. There is another river, the *Akassa*, called also *Wadi Nun*, on the west side of the *Adrar* ridge, or Southern Atlas, which flows through the country of *Sus* in a western direction, enters the sea to the south of Cape *Nun*, and seems to correspond to the Daras or Daratus of Ptolemy.—Throughout all these confused notions of the hydrography of interior Africa entertained by the ancients, one constant report or tradition is apparent, namely, that of the existence of a large river south of the great desert, and flowing towards the east. It is true that Herodotus, Strabo, Pliny, and their respective authorities, thought that this river flowed into the Nile, but Mela seems to have doubted this, for he says that when the river reached the middle of the continent, it was not known what became of it.—Ptolemy, who wrote later than the preceding geographers, and seems to have had better information concerning the interior of Africa, after stating that "Libya Interior is bounded on the north by the two Mauritaniæ, and by Africa and Cyrenaïca; on the east by Marmarica, and by the Æthiopia which lies south of Egypt; on the south by Interior Æthiopia, in which is the country of Agisymba; and on the west by the Western Ocean, from the Hesperian Gulf to the frontier of Mauritania Tingitana," proceeds to enumerate various positions on the coast of the ocean; after which he mentions the chief mountains of Libya, and the streams that flow from them to the sea. He then adds, "In the interior, the two greatest rivers are the Geir and the Nigeir: the Geir unites Mount Usargula (which he places in 20° 20′ N. lat. and 50° E. long.) with the Garamantic pharanx (the name of a mountain which he had previously stated to be in 10° N. lat. and 33° E. long.). A river diverges from it at 42° E. long. and 16° N. lat., and makes the lake Chelonides, of which the middle is in 49° E. long. and 20° N. lat. This river is said to be lost under ground, and to reappear, forming another river, of which the western end is at 46° E. long. and 16° N. lat. The eastern part of the river forms the Lake Nuba, the site of which is 50° E. long. and 15° N. lat." The positions here assigned to the Geir, and the direction of its main stream, from the Garamantic mountain to Mount Usargula, being southeast and northwest, seem to point out for its representative either the *Shary* of *Bornou*, and its supposed affluent, the *Bahr Kulla* of Browne, or perhaps the *Bahr Misselad* of the same traveller, called *Om Teymam* by Burckhardt, who says that its indigenous appellation is *Gir*, a large stream coming from about 10° N. lat., and flowing northwest through *Wadai*, west of the borders of *Dar-fur*. The *Misselad* is supposed to flow into Lake *Fittre:* we do not know whether any communication exists between Lake *Fittre* and the *Tschadd*. In fact, it appears that several streams, besides the *Bahr Kulla* and the *Bahr Misselad*, all coming from the great southern range, or Mountains of the Moon, flow in a northwest direction through the countries lying between *Bornou* and *Darfur*, and the Geir of Ptolemy may have been the representative of any or all of them.—We now come to Ptolemy's Nigeir, a name which, having been mistaken for the Latin word Niger, has added to the confusion on the subject. Nigeir is a compound of the general appellative *Geir* or *Gir*, which is found applied to various rivers in different parts of Africa, and the prefix *Ni* or *N'*, which is found in several names of the same region reported by Denham and Caillié. Ptolemy makes the Nigeir quite a distinct river from the Geir, and places it to the westward. He says that it joins the mountain Mandrus, 19° N. lat. and 14° E. long., with the mountain Thala, 10° N. lat. and 38° E. long. Its course is thereby defined as much longer and in a less oblique line to the equator than that of the Geir. In fact, it would correspond tolerably well (allowing for the imperfection of the means of observation in an-

cient times) with the actual direction of the course of the *Joliba* and that of the river of *Sakkatoo*, supposing that river to form a communication with Lake *Tschadd*, as Ptolemy says that the Nigeir has a divergent to the lake Libye, which he places in 16° 30′ N. lat. and 35° E. long., and the words of the text seem to express that the water ran into the lake; so that the course of the Nigeir, according to Ptolemy, as well as his predecessors, was easterly, as the *Joliba* or *Quorra* actually runs for a great part of its course. "The lake Libye," observes a distinguished geographer, "to which there was an easterly divergent, I strongly suspect to have been the lake *Tschadd*, notwithstanding that the position of Libye falls 300 geographical miles northwestward of this lake; for the name of Libye favours the presumption that it was the principal lake in the interior of Libya; it was very natural that Ptolemy, like many of the moderns, should have been misinformed as to the communication of the river with that lake, and that he should have mistaken two rivers flowing from the same ridge in opposite directions, one to the *Quorra* and the other to the *Tschadd* (I allude to the *Sakkatoo* and the *Yeu* rivers), for a single communication from the *Quorra* to the lake." (Leake's paper "*On the Quorra and Niger*," in the second volume of the *Journal of the Royal Geographical Society of London*, 1832.)—But Ptolemy, after all, may not have been so much misinformed with respect to a communication existing between the lake and his Nigeir, if, as is now strongly suspected, the communication really exists, though in an inverse direction from that which Ptolemy appears to have understood. It is surmised that the river *Tschadda*, which, at its junction with the *Quorra*, just above the beginning of the delta, is larger than the *Quorra* itself, receives an outlet from the lake somewhere about the town of *Jacobah*. (Captain W. Allen, R. N., *On a new construction of a Map of a Portion of Western Africa*, &c.—*Journal of the Royal Geogr. Soc. of London*, vol. 8, 1838.) If this surmise prove true, it would explain the statement of the Arabian geographers of the middle ages, Edrisi, Abulfeda, and Leo Africanus, who state that the *Nil-el-Abid*, or river of the negroes, flowed from east to west. The *Tschadda* then would be the river of the Arabian, and the *Joliba* or Upper *Quorra* that of the Greek and Roman, geographers. Both were ignorant of the real termination of their respective streams. "It is nevertheless remarkable, that the distance laid by Ptolemy between his source of the river and the western coast is the same as that given by modern observations; that Thamondocana, one of the towns on the Nigeir, is exactly coincident with *Tombuctoo*, as recently laid down by M. Jomard from the itinerary of M. Caillié; that the length of the course resulting from Ptolemy's positions is nearly equal to that of the *Quorra*, as far as the mountains of *Kong*, with the addition of the *Tschadda* or *Shary* of *Funda*; and that his position of Mount Thala, at the southeastern extremity of the Nigeir, is very near that in which we may suppose the *Tschadda* to have its origin; so that it would seem as if Ptolemy, like Sultan Bello and other modern Africans, had considered the *Tschadda* as a continuation of the main river, though he knew the Egyptian Nile too well to fall into the modern error of supposing the Nigeir to be a branch of the Nile. The mountains of *Kong*, and the passage of the river through them at right angles to their direction, formed a natural termination to the extent of the geographer's knowledge; in like manner, as among ourselves, the presumed, and at length the ascertained, existence of those mountains, has been the chief obstacle to a belief that the river terminated in the Atlantic." (*Leake's Paper "On the Quorra and Niger*," already quoted.)—The opinions established by the Arabian geographers of the middle ages, that the Niger flowed westward, led Europeans to look for its estuary in the *Senegal*, *Gambia*, and *Rio Grande*; but, upon examination of those rivers, the mistake was ascertained; and D'Anville and other geographers separated the course of the *Senegal* from that of the Niger, and of the latter from that of the Nile. Mungo Park was the first European who saw the great internal river of *Soudan* flowing towards the east, and called *Joliba*. He traced it in two different journeys, from *Bammakoo*, about ten days from its source, to *Boussa*, where he was unfortunately killed in 1806. Clapperton crossed the river at *Boussa* on his second journey to *Sakkatoo*, in 1826; and, after his death, his faithful servant, Richard Lander, undertook to navigate the river from *Boussa* to its mouth. In 1827 he proceeded from *Badagry*, on the coast, to *Boussa*, and there embarked on the river. He found that it flowed in a southern direction, receiving several large rivers from the east; among others, the noble *Tschadda*, after which the united stream passed through an opening in the *Kong* chain, and that, after issuing from the mountains, it sent off several branches both east and west towards the coast, while he himself reached the sea by the branch known till then by the name of *Rio Nun*.—From all, then, that has been stated, it will satisfactorily appear, that the great river of the Libya of Herodotus, the Nigris of Pliny, the Nigeir of Ptolemy, and the Niger of modern geography, are one and the same river with the *Quorra*. M. Walckenaer (*Recherches Geographiques sur l'Interieur de l'Afrique Septentrionale*) has maintained the negative side of the question, asserting that the ancients had no knowledge of *Soudan*, and that the Nigeir of Ptolemy was one of the rivers flowing from the Atlas; but Col. Leake has ably answered him, and supported the affirmative in the paper already quoted. (*Encycl. Us. Knowl.*, vol. 16, p. 221, *seqq.*)—The singular theory of Sir Rufane Donkin, that the Niger once flowed into the Mediterranean where the Syrtes now are, but that it has been choked up and obliterated, in this part of its course, by the sands of the desert, is very ably refuted in the *Quarterly Review* (vol. 41, p. 226, *seqq.*).

Nigidius Figulus, P., a celebrated astrologer, and yet a man of excellent judgment. He was the friend of Cicero, and consulted by him on all important occasions. Nigidius was a senator at the time of Catiline's conspiracy, and lent his best endeavours in aid of Cicero. Five years after this he attained to the prætorship, and displayed great firmness in discharging the duties of that office. He was, at a subsequent period, allowed a free legation for visiting Asia; and, returning from this country, met Cicero at Mytilene, when the latter was going to take charge of his government of Cilicia. The peripatetic Cratippus assisted at the conference which the two friends held here, and in which Nigidius, without doubt, maintained the tenets of Pythagoras, to whose school he belonged. In the civil wars Nigidius followed the party of Pompey. Cæsar, who pardoned so easily, would not, however, become reconciled to him: he drove him into exile, notwithstanding all the efforts of Cicero in his behalf. Nigidius died in exile a year before the assassination of the dictator.—We have said that he was a celebrated astrologer. He was strongly attached, indeed, to this pretended science, and devoted much of his time to it. The ancient writers have recorded several of his predictions, and, in particular, a very remarkable one relative to Octavius (Augustus), and his becoming the master of the world. (*Sueton.*, *Aug.*, c. 94.—*Dio Cass.*, 45, 1.) Cicero speaks on many occasions of his great erudition, and he was regarded as the most learned of the Romans after Varro. He wrote a great number of works: one on grammar, under the title of *Commentarii Grammatici*, in thirty books; a *Treatise on Animals*, in four

books; another *On Wind;* a very large work *On the Gods;* but, above all, a *System of Astrology*, or a theory of the art of divination. Macrobius and Aulus Gellius, in citing these works, have preserved for us some few fragments of them. An extract *On Thunder*, from one of his productions, exists in Greek, having been translated into that tongue by Lydus, and inserted in his treatise on Prodigies. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 187.)

NILUS, the name of the great river of Eastern Africa, the various branches of which have their rise in the high lands north of the equator, and, flowing through *Abyssinia* and other regions to the westward of it, meet in the country of *Sennaar*. The united stream flows northward through *Nubia* and *Egypt*, and, after a course of more than 1800 miles from the farthest explored point of its principal branch, enters the Mediterranean by several mouths, which form the delta of Egypt. The word *Nil* seems to be an old indigenous appellation, meaning "river," like that of *Gir* in Soudan and other countries south of the Atlas. (*Vid.* Niger.) The modern Egyptians call the river *Bahr-Nil*, or simply *Bahr;* in Nubia it is known by various names; in Sennaar the central branch, or Blue River, is called *Adit;* and in Abyssinia, *Abawi*. The three principal branches of the Nile are: 1. The *Bahr el Abiad*, or *White River*, to the west, which is now ascertained to be the largest and longest. 2. The *Bahr el Azrek*, or Blue River, in the centre. 3. The *Tacazze*, or *Atbara*, which is the eastern branch. These three branches were known to Ptolemy, who seems to have considered the western as the true Nile, and to have called the *Bahr el Azrek* by the name of Astapus, and the *Tacazze* by the appellation of Astaboras. He fixed the sources of the western river in numerous lakes at the foot of the Mountains of the Moon, which he placed in 10° S. lat. Strabo (821) speaks of the island of Meroë as bounded on the south by the confluence of the Astaboras, Astapus, and Astasobas. In another place (786) he says, that the Nile receives the Astaboras and Astapus; which latter "some call the Astasobas, and say that the Astapus is another river, which flows from some lakes in the south, and makes pretty nearly the direct course of the Nile, and is swollen by summer-rains." While these passages certainly prove that the ancient geographers knew there were three main streams, they also prove that their notions about them were extremely confused.—The Nile, as if it were doomed for ever to share the obscurity which covers the ancient history of the land to which it ministers, still conceals its true sources from the eager curiosity of modern science. The question which was agitated in the age of the Ptolemies has not yet been solved; and, although 2000 years have elapsed since Eratosthenes published his conjectures as to the origin of the principal branch, we possess not more satisfactory knowledge on that particular point than was enjoyed in his days by the philosophers of Alexandrea. The repeated failures which had already attended the various attempts to discover its fountains, convinced the geographers of Greece and Rome that success was impossible, and that it was the will of the gods to conceal from all generations this great secret of nature. Homer, in language sufficiently ambiguous, describes it as a stream descending from heaven. Herodotus made inquiry in regard to its commencement, but soon saw reason to relinquish the attempt as altogether fruitless. Alexander the Great, and Ptolemy Philadelphus, engaged in the same undertaking, and despatched persons well qualified by their knowledge for the arduous task; but who, nevertheless, like the great father of history himself, travelled and inquired in vain. Pomponius Mela was doubtful whether it did not rise in the country of the Antipodes. Pliny traced it in imagination to a mountain in the Lower Mauritania, while Euthemenes was of opinion that it proceeded from the borders of the Atlantic, and penetrated through the heart of Africa, dividing it into two continents. Virgil (*Georg.*, 4, 290) appears to have favoured a conjecture, which also found supporters at a later period, that the Nile proceeded from the east, and might be identified with one of the great rivers of Asia. (*Russell's Egypt*, p. 32, *seqq.*)—The numerous reports of the natives, who call the Mountains of the Moon by the Arabic version of the same name *Ibalu 'l Kamari*, though generally pronounced *Ibali 'l Kumri*, which would mean "blue mountains," seem to agree in placing the sources of the *Abiad* several degrees north of the equator, at nearly an equal distance between the eastern and western coasts of Africa. But we have no positive information either as to the true position of the sources or of the mountains themselves. The *Bahr el Azrek*, or Blue River, which was long supposed to be the main branch of the Nile, and which Bruce also took for such, has three sources in the high land of *Gojam*, near the village of *Geesh*, southwest of Lake *Dembea*, in 10° 59′ 25″ N. lat., and 36° 55′ 30″ E. long., according to Bruce's observations. The sources of the Azrek appear to have been visited by Father Paez, and perhaps by other missionaries, long before Bruce. The vast importance attached to that discovery has become much diminished since the information which we have acquired of the *Abiad*, whose sources are still unexplored, and still involved in that mystery which the ancients represent as hovering about the fountains of the Nile. The *Tacazze* rises in the high mountains of *Lasta*, in about 11° 40′ N. lat., and 39° 40′ E. long. Its sources were known to the Jesuit missionaries in Abyssinia, and have been visited of late years by Pearce.—The Nile, from the confluence of the Tacazze down to its entrance into the Mediterranean, a distance of 1200 geographical miles measured along the course of the river, receives no permanent streams; but in the season of rains it has wadys or torrents flowing into it from the mountains that lie between it and the Red Sea. North of *Argo*, in 19° 40′ N. lat., the Nile enters the province of *Dar Mahass*, in Lower Nubia, where it forms a cataract or rapid, commonly called the third cataract by those who ascend the river. After several windings, the river inclines to the northeast; and near 22° N. lat. forms the second cataract, called *Wady Halfa*, after which it passes the splendid temple of Ipsambul. Continuing its northeast course, the Nile, at about 24° N. lat., forms the last cataract, between granite rocks which cross the river near *Assouan*, the ancient Syene. After entering the boundaries of Egypt, the Nile flows through the whole length of that country, which it waters and fertilizes, especially the Delta. Egypt, in fact, owes to the Nile its very existence as a productive and habitable region, and accordingly, in olden times, the people worshipped the beneficent river as their tutelary god.

1. *The Delta.*

The Nile, issuing from the valley a few miles north of Cairo, enters the wide low plain which, from its triangular form and its resemblance to the letter Δ, received from the Greeks the name of the Delta. The river, at a place called *Batu el Bahara*, near the ancient Cercasorus, divides into two branches, the one of which, flowing to *Rosetta*, and the other to *Damietta*, enclose between them the present Delta. These two arms or branches were anciently called the Canopic and Phatnitic. The figure of the Delta is now determined by these two branches, although the cultivated plain known by that name extends considerably beyond to the east and west, as far as the sandy desert on either side. In ancient times, however, the triangle of the Delta was much more obtuse at its apex, as its right side was formed by the Pelusiac

branch, which, detaching itself from the Nile higher up than the Damietta branch, flowed to Pelusium, at the eastern extremity of Lake *Menzaleh*. This branch is now in a great measure choked up, though it still serves partly for the purpose of irrigation. During our winter months, which are the spring of Egypt, the Delta, as well as the valley of the Nile, looks like a delightful garden, smiling with verdure, and enamelled with the blossoms of trees and plants. Later in the year the soil becomes parched and dusty; and in May the suffocating khamseen begins to blow frequently from the south, sweeping along the fine sand, and causing various diseases, until the rising of the beneficent river comes again to refresh the land.—For some remarks on the fertility of Egypt, and of the Delta in particular, consult the article Egypt, § 1, page 35, col. 1.

2. *Mouths of the Nile, and Inundation of the River.*

The ancients were acquainted with, and mention, seven mouths of the Nile, with respect to the changes in which, the following are the most established results. 1. The Canopic mouth, now partly confounded with the canal of Alexandrea, and partly lost in Lake *Etko*. 2. The Bolbitine mouth at *Rosetta*. 3. The Sebennytic mouth, probably the opening into the present Lake *Burlos*. 4. The Phatnitic or Bucolic at *Damietta*. 5. The Mendesian, which is lost in the Lake *Menzaleh*, the mouth of which is represented by that of *Dibeh*. 6. The Tanitic or Saïtic, which corresponds to the *Moes* canal. 7. The Pelusiac mouth seems to be represented by what is now the most easterly mouth of Lake *Menzaleh*, where the ruins of Pelusium are still visible.—The rise of the Nile, in common with that of all the rivers of the torrid zone, is caused by the heavy periodical rains which drench the table-land of Abyssinia and the mountainous country that stretches from it towards the south and west. This phenomenon is well explained by Bruce. "The air," he observes, "is so much rarefied by the sun during the time he remains almost stationary over the tropic of Capricorn, that the winds, loaded with vapours, rush in upon the land from the Atlantic on the west, the Indian Ocean on the east, and the cold Southern Ocean beyond the Cape. Thus a great quantity of vapour is gathered, as it were, into a focus; and, as the same causes continue to operate during the progress of the sun northward, a vast train of clouds proceed from south to north, which are sometimes extended much farther than at other periods. In April all the rivers in the south of Abyssinia begin to swell; in the beginning of June they are all full, and continue so while the sun remains stationary in the tropic of Cancer."—The rise of the Nile begins in June, about the summer solstice, and it continues to increase till September, overflowing the lowlands along its course. The Delta then looks like an immense marsh, interspersed with numerous islands, with villages, towns, and plantations of trees, just above the water. Should the Nile rise a few feet above its ordinary elevation, the inundation sweeps away the mud-built cottages of the Arabs, drowns their cattle, and involves the whole population in ruin. Again, should it fall short of the customary height, bad crops and dearth are the consequences. The inundation, after having remained stationary for a few days, begins to subside, and about the end of November most of the fields are left dry, and covered with a fresh layer of rich brown slime: this is the time when the lands are put under culture. It would seem that the river cuts a passage through a considerable extent of rich soil before it approaches the granite range which bounds the western extremity of Nubia. The tropical rains collect on the table-lands of the interior, where they form immense sheets of water, or temporary lakes. When these have reached a level high enough to overflow the boundaries of their basins, they suddenly send down into the rivers an enormous volume of fluid impregnated with the soft earth over which it has for some time stagnated. Hence the momentary pauses and sudden renewals in the rise of the Nile; hence, too, the abundance of fertilizing slime, which is never found so copious in the waters of rivers that owe their increase solely to the direct influence of the rains. The mud of the Nile, upon analysis, gives nearly one half of argillaceous earth, with about one fourth of carbonate of lime; the remainder consisting of water, oxyde of iron, and carbonate of magnesia. On the very banks the slime is mixed with much sand, which it loses in proportion as it is carried farther from the river, so that, at a certain distance, it consists almost entirely of pure argil. This mud is employed in several arts among the Egyptians. It is formed into excellent bricks, as well as into a variety of vessels for domestic uses. It enters, also, into the manufacture of tobacco-pipes. Glass-makers employ it in the construction of their furnaces, and the country people cover their houses with it.—We have already remarked, that Egypt is indebted for her rich harvests to the mould or soil which is deposited by the river during the annual flood. As soon as the waters retire, the cultivation of the ground commences. If it has imbibed the requisite degree of moisture, the process of agriculture is neither difficult nor tedious. The seed is scattered over the soft surface, and vegetation, which almost immediately succeeds, goes on with great rapidity. Where the land has been only partially inundated, recourse is had to irrigation, by means of which many species of vegetables are raised, even during the dry season. Harvest follows at the distance of about six or eight weeks, according to the different kinds of grain, leaving time, in most cases, for a succession of crops wherever there is a full command of water.—The swellings of the Nile, in Upper Egypt, are from 30 to 35 feet; at Cairo they are 23 feet, according to Humboldt, but, according to Girard, 7.419 metres, nearly 24½ feet; in the northern part of the Delta, owing to the breadth of the inundation and the artificial channels, only 4 feet.—The common Egyptian mode of clarifying the water of the Nile is by means of pounded almonds. It holds a number of substances in a state of imperfect solution, which are in this way precipitated. Its water is then one of the purest known, remarkable for its being easily digested by the stomach, for its salutary qualities, and for all the purposes to which it is applied. Europeans, as well as natives, are loud in their eulogies on the agreeable and salubrious qualities of the water of the Nile. Giovanni Finati, for example, who was no stranger to the limpid streams of other lands, sighed for the opportunity of returning to Cairo, that he might once more drink its delicious water, and breathe its mild atmosphere. Maillet, too, a writer of good credit, remarks, that it is among waters what Champagne is among wines. The Mussulmans themselves acknowledge, that if their prophet Mohammed had tasted it, he would have supplicated heaven for a terrestrial immortality, that he might enjoy it for ever. (*Russell's Egypt*, p. 48, 52, *seqq.*)

3. *Deposites of the Nile, and increase of the Delta.*

We have here a very interesting topic of inquiry. It is an observation as old as the days of Herodotus, that Egypt is the gift of the Nile. This historian imagined that all the lower division of the country was formerly a deep bay or arm of the sea, and that it had been gradually filled up by depositions from the river. He illustrates his reasoning on this subject by supposing, that the present appearance of the Red Sea resembles exactly the aspect which Egypt must have exhibited in its original state; and that if the Nile by any

means were admitted to flow into the Arabian Gulf, it would, in the course of 20,000 years, convey into it such a quantity of earth as would raise its bed to the level of the surrounding coast. I am of opinion, he subjoins, that this might take place even within 10,000 years; why then might not a bay still more spacious than this be choked up with mud, in the time which passed before our age, by a stream so great and powerful as the Nile? (2, 11.)—The men of science who accompanied the French expedition into Egypt undertook to measure the depth of alluvial matter which has been actually deposited by the river. By sinking pits at different intervals, both on the banks of the current and on the outer edge of the stratum, they ascertained satisfactorily, first, that the surface of the soil declines from the margin of the stream towards the foot of the hills; secondly, that the thickness of the deposite is generally about ten feet near the river, and decreases gradually as it recedes from it; and, thirdly, that beneath the mud there is a bed of sand analogous to the substance which has at all times been brought down by the flood of the Nile. This convex form assumed by the surface of the valley is not peculiar to Egypt, being common to the banks of all great rivers, where the quantity of soil transported by the current is greater than that which is washed down by rain from the neighbouring mountains. The plains which skirt the Mississippi and the Ganges present in many parts an example of the same phenomenon.—An attempt has likewise been made to ascertain the rate of the annual deposition of alluvial substance, and thereby to measure the elevation which has been conferred upon the valley of Egypt by the action of its river. But on no point are travellers less agreed than in regard to the change of level and the increase of land on the seacoast. Dr. Shaw and M. Savary take their stand on the one side, and are resolutely opposed by Bruce and Volney on the other. Herodotus informs us, that in the reign of Mœris, if the Nile rose to the height of eight cubits, all the lands of Egypt were sufficiently watered; but that in his own time—not quite 900 years afterward—the country was not covered with less than fifteen or sixteen cubits of water. The addition of soil, therefore, was equal to seven cubits at the least, or 126 inches in the course of 900 years. "But at present," says Dr. Shaw, "the river must rise to the height of twenty cubits—and it usually rises to 24 cubits—before the whole country is overflowed. Since the time, therefore, of Herodotus, Egypt has gained new soil to the depth of 230 inches. And if we look back from the reign of Mœris to the time of the Deluge, and reckon that interval by the same proportion, we shall find that the whole perpendicular accession of the soil, from the Deluge to A.D. 1721, must be 500 inches; that is, the land of Egypt has gained 41 feet 8 inches of soil in 4072 years. Thus, in process of time, the country may be raised to such a height that the river will not be able to overflow its banks; and Egypt, consequently, from being the most fertile, will, for want of the annual inundation, become one of the most barren parts of the universe." (*Shaw's Travels*, vol. 2, p. 235.)—We shall see presently that this fear on the part of the learned traveller is entirely without foundation. Were it possible to determine the mean rate of accumulation, a species of chronometer would be thereby obtained for measuring the lapse of time which has passed since any monument, or other work of art in the neighbourhood of the river, was originally founded. In applying the principle now stated, it is not necessary to assume anything more than that the building in question was not placed by its architect under the level of the river at its ordinary inundations, a postulatum which, in regard to palaces, temples, and statues, will be most readily granted. Proceeding on this ground, the French philosophers hazarded a conjecture respecting a number of dates, of which the following are some of the most remarkable: 1. The depth of the soil round the colossal statue of Memnon, at Thebes, gives only 0.106 of a mètre (less than four inches) as the rate of accumulation in a century, while the mean of several observations made in the valley of Lower Egypt gives 0.126 of a mètre, or rather more than four inches. But the basis of the statue of Memnon was certainly raised above the level of the inundation by being placed on an artificial mound; and excavations made near it show that the original height of that was six mètres (19.686 feet) above the level of the soil. A similar result is obtained from examining the foundations of the palace at Luxor. Taking, therefore, 0.126 of a mètre, the mean secular augmentation of the soil, as a divisor, the quotient, 4760, gives the number of years which have elapsed since the foundation of Thebes was laid. This date, which, of course, can only be considered as a very imperfect approximation to the truth, carries the origin of that celebrated metropolis as far back as 2960 years before Christ, and, consequently, 612 years before the Deluge, according to the reckoning of the modern Jews. But the numbers given there differ materially from those of the Samarian text and the Septuagint version; which, carrying the Deluge back to the year 3716 before Christ, make an interval of seven centuries and a half between the flood and the building of Thebes. Though no distinct account of the age of that city is to be found in the Greek historians, it is clear from Diodorus that they believed it to have been begun in a very remote period of antiquity. (*Diod. Sic.*, 1, 15.)—2. The rubbish collected at the foot of the obelisk of Luxor indicates that it was erected fourteen hundred years before the Christian era.—3. The causeway which crosses the plain of Siout furnishes a similar ground for supposing that it must have been founded twelve hundred years anterior to the same epoch.—4. The pillar at Heliopolis, six miles from Cairo, appears, from evidence strictly analogous, to have been raised about the period just specified; but, as the waters drain off more slowly in the Delta than in Upper Egypt, the accumulation of alluvial soil is more rapid there than higher up the stream; the foundations, therefore, of ancient buildings in the former district will be at as great a depth below the surface as those of much greater antiquity are in the middle and upper provinces. But it is obvious that to form these calculations with such accuracy as would render them less liable to dispute, more time and observation would be requisite than could be given by the French in the short period during which they continued in undisturbed possession of Egypt. One general and important consequence, however, arising from their inquiries, can hardly be overlooked or denied; namely, that the dates thus obtained are as remote from the extravagant chronology of the ancient Egyptians, as they are consistent with the testimony of both sacred and profane history, with regard to the early civilization of that interesting country.—But, little or no reliance can be placed on such conclusions, because it is now manifestly impossible to ascertain, in the first instance, whether the measures referred to by the ancient historians were in all cases of the same standard; and, secondly, whether the deposition of soil in the Egyptian valley did not proceed more rapidly in early times than it does in our days, or even than it has done ever since its effects first became an object of philosophical curiosity. That the level of the land has been raised, and its extent towards the sea greatly increased since the age of Herodotus, we might safely infer, as well from the great infusion of earthy matter which is held in suspension by the Nile when in a state of flood, as from the analogous operation of all large rivers, both in the old continents and in the new. There is, in truth, no good reason for questioning the fact mentioned by Dr. Shaw,

that the mud of Ethiopia has been detected by soundings at the distance of not less than twenty leagues from the coast of the Delta. Nor yet is there any substantial ground for apprehending, with the author just named, that, in process of time, the whole country may be raised to such a height that the river will not be able to overflow its banks; and, consequently, that Egypt, from being the most fertile, will, for want of the annual inundation, become one of the most barren parts of the universe. "According to an approximate calculation," observes Wilkinson, "the land about the first or lowest cataract has been raised nine feet in 1700 years, at Thebes about seven feet, and at Cairo about five feet ten inches; while at Rosetta and the mouths of the Nile, where the perpendicular thickness of the deposite is much less than in the valley of Central and Upper Egypt, owing to the great extent, east and west, over which the inundation spreads, the rise of the soil has been comparatively imperceptible." As the bed of the Nile always keeps pace with the elevation of the soil, and the proportion of water brought down by the river continues to be the same, it follows that the Nile now overflows a greater extent of land, both east and west, than in former times; and that the superficies of cultivable land in the plains of Thebes and of Central Egypt continues to increase. All fears, therefore, about the stoppage of the overflowing of the Nile are unfounded. (*Russell's Egypt*, p. 37, *seqq.*—*Encycl. Us. Knowl.*, vol. 16, p. 234.)

4. *Change in the course of the Nile.*

The Nile is said by Herodotus (2, 99) to have flowed, previously to the time of Menes, on the side of Libya. This prince, by constructing a mound at the distance of 100 stadia from Memphis, towards the south, diverted its course. The ancient course is not unknown at present, and may be traced across the desert, passing west of the Natron Lakes. It is called by the Arabs *Bahr-bela-Maieh*, "The river without water," and presents itself to the view in a valley which runs parallel to that containing the lakes just mentioned. In the sand with which its channel is everywhere covered, trunks of trees have been found in a state of complete petrifaction, and also the vertebral bone of a large fish. Jasper, quartz, and petrosilex have likewise been observed scattered over the surface. "That the Nile originally flowed through the valley of the Dry River," observes Russell (*Egypt*, p. 102, *seqq.*), "is admitted by the most intelligent among modern travellers. M. Denon, for example, regards as proofs of this fact the physical conformation of the adjoining country; the existence of the bed of a river extending to the sea, but now dry; its depositions and incrustations; its extent; its bearing towards the north on a chain of hills which run east and west, and turn off towards the northwest, sloping down to follow the course of the valley of the dry channel, and likewise the Natron Lakes. And, more than all the other proofs, the form of the chain of mountains at the north of the Pyramid, which shuts the entrance of the valley, and appears to be cut perpendicularly, like almost all the mountains at the foot of which the Nile flows at the present day; all these offer to the view a channel left dry, and its several remains. (*Denon*, vol. 1, p. 163.) The opinion that the river of Egypt penetrated into the Libyan desert, even to the westward of *Fayoum*, is rendered probable by some observations recorded in the second volume of Belzoni's Researches. In his journey to the Oasis of Ammon, he reached, one evening, the *Bahr-bela-Maieh*. 'This place,' he remarks, 'is singular, and deserves the attention of the geographer, as it is a *dry river*, and has all the appearance of water having been in it, the bank and bottom being quite full of stones and sand. There are several islands in the centre; but the most remarkable circumstance is, that at a certain height upon the bank there is a mark evidently as if the water had reached so high: the colour of the materials, also, above that mark, is much lighter than that of those below. And what would almost determine that there has been water here is, that the island has the same mark, and on the same level with that on the banks of the supposed river. I am at a loss to conjecture how the course of this river is so little known, as I only found it marked near the Natron Lakes, taking a direction of northwest and southeast, which does not agree with its course here, which is from north to south, as far as I could see from the summit of a high rock on the west side of it. The Arabs assured me that it ran a great ways in both directions, and that it is the same which passes near the Natron Lakes. If this be the case, it must pass right before the extremity of the lake Mœris, at the distance of two or three days' journey in a western direction. This is the place where several petrified stumps of trees are found, and many pebbles, with moving or quick water inside.'" (*Belzoni*, vol. 2, p. 183.)

Ninus, I. son of Belus, and king of Assyria. His history is known to us merely through Ctesias, from whom Diodorus Siculus and Justin have copied. (*Heyne, de Fontibus, Diod. Sic.*, p. liii., *seqq.*, vol. 1, *ed. Bip.*) Ctesias and Julius Africanus make him to have ascended the throne 2048 B.C., and from the narrative of Diodorus he would appear to have been a warlike prince, who signalized himself by extensive conquests, reducing under his sway the Babylonians, Armenians, Medes, Bactrians, Indi, and, in a word, the whole of Upper and Lower Asia. Even Egypt felt his sway. In his expedition against the Bactrians he met with the famous Semiramis, with whom he united himself in marriage. After completing his conquests, Ninus, according to the Greek writers, erected for his capital the celebrated city of Nineveh (*vid.* Ninus II.—Compare, however, remarks under the article Assyria), and on his death was succeeded by Semiramis, who reared a tomb of vast dimensions over his grave.—Much of what is stated respecting this monarch is either purely fabulous, or else various legends respecting different conquerors are made to unite in one. He occupies the boundary between fable and history. (*Ctes.*, *ap. Diod. Sic.*, 2, 1, *seqq.*—*Ctes.*, *Fragm.*, *ed. Bähr*, p. 389, *seqq.*)—II. The capital of the Assyrian Empire, called by the Greeks and Romans Ninus (Νῖνος), but in Scripture Nineveh, and in the Septuagint version, Νινευΐ or Νινευή. It was situate in the plain of Aturia, on the Tigris (*Strabo*, 737.—*Herod.*, 1, 193.—*Id.*, 2, 150.—*Ptol.*, 6, 1), and not on the Euphrates, as Diodorus states on the authority of Ctesias. (*Diod. Sic.*, 2, 3.) The Hebrew and Greek writers concur in describing Nineveh as a very large and populous city. Jonah speaks of it as "an exceeding great city, of three days' journey" (*Jon.*, 3, 3), and states that there were more than 120,000 persons in it that knew not their right hand from their left (4, 11). Rosenmüller and other commentators suppose this to be a proverbial expression to denote children under the age of three or five years, and accordingly estimate the entire population at two millions; but the expression in Jonah is too vague to warrant us in making any such conclusion. Strabo says that it was larger than Babylon (*Strab.*, 737); but if any dependance is to be placed on the account of Diodorus (2, 3), who states that it was 480 stadia in circumference, it must have been about the same size as Babylon. (*Herod.*, 1, 178.) The walls of Nineveh are described by Diodorus as 100 feet high, and so broad that three chariots might be driven on them abreast. Upon the walls stood 1500 towers, each 200 feet in height, and the whole was so strong as to be deemed impregnable. (*Diod. Sic.*, 2, 3.—*Nahum*, c. 2.) According to the Greek writers, Ninus was founded by a king of the same name (*vid.* Ninus I.); but in the book of Genesis it is stated to have been built

by Assur, or, if we adopt the marginal translation, by Nimrod. (*Vid.* Assyria.) Possibly Nimrod and Ninus were the same.—Nineveh was the residence of the Assyrian monarchs (2 *Kings*, 19, 36.—*Isaiah*, 37, 37.—Compare *Strabo*, 84, 737), and it is mentioned as a place of great commercial importance; whence Nahum speaks of its merchants as more than the stars of heaven (3, 16). But, as in the case of most large and wealthy cities, the greatest corruption and licentiousness prevailed, on account of which Nahum and Zephaniah foretold its destruction.—Nineveh, which for 1450 years had been mistress of the East, to whom even Babylon itself was subject, was first taken in the reign of Sardanapalus, B.C. 747, by the Medes and Babylonians, who had revolted under their governors Arbaces and Belesis. This event put an end to the first Assyrian empire, and divided its immense territory into two lesser kingdoms, those of Assyria and Babylon. But Nineveh itself suffered little change from this event; it was still a great city; and, soon after, in the reign of Esarhaddon, who took Babylon, it became again the capital of both empires, which continued 54 years; when Nabopolassar, a general in the Assyrian army, and father of the famous Nebuchadnezzar, seized on Babylon and proclaimed himself king: after which Nineveh was no more the seat of government of both kingdoms. It was, in fact, now on the decline, and was soon to yield to the rising power of its great rival. The Medes had again revolted, and in the year 633 B.C., their king Cyaxares, having defeated the Assyrians in a great battle, laid siege to Nineveh; but its time was not yet come, and it was delivered on this occasion by an invasion of Media by the Scythians, which obliged Cyaxares to withdraw his army to repel them. But in the year 612, having formed an alliance with Nabopolassar, king of Babylon, he returned, accompanied by that monarch, to the siege of Nineveh, and finally took the city. The prophecy made by Zephaniah, of its utter destruction, must refer to this latter event. Strabo says that it fell into decay immediately after the dissolution of the Assyrian monarchy; and this account is confirmed by the fact, that, in the history of Alexander the Great, the place is not mentioned, although in his march along the Tigris, previous to the battle of Arbela, he must have been very near the spot where it is supposed to have stood. Under the Roman emperors, however, we read of a city named Ninus (*Tacit.*, *Ann.*, 12, 13) or Ninive (*Amm. Marcell.*, 18, 7); and Abulpharagi, in the 13th century, mentions a castle called *Ninivi*.—Little doubt can arise that Nineveh was situate near the Tigris, and yet the exact site of that once mighty city has never been clearly ascertained. On the eastern bank of the Tigris, opposite the town of Mosul, and partly on the site of the modern village of *Nunia* or *Nebbi Yunus*, are some considerable ruins, which have been described at different periods by Benjamin of Tudela, Thevenot, Tavernier, &c., as those of ancient Nineveh. But it is thought by others, from the dimensions of the ruins, that these travellers must have been mistaken; and that the remains described by them were those of some city of much smaller extent and more recent date than the Scripture Nineveh. Mr. Kinneir, who visited this spot in the year 1808, says, that "On the opposite bank of the Tigris (that is, over against Mosul), and about three quarters of a mile from that stream, the village of Nunia and sepulchre of the prophet Jonas seem to point out the position of Nineveh."—"A city being afterward erected near this spot, bore the name of Ninus; and, in my opinion, it is the ruins of the latter, and not of the old Nineveh, that are now visible. I examined these ruins in November, 1810, and found them to consist of a rampart and a fosse, forming an oblong square not exceeding four miles in compass, if so much. I saw neither stones nor rubbish of any kind. The wall is, on an average, 20 feet in height; and, as it is covered with grass, the whole has a striking resemblance to some of the Roman intrenchments which are extant in England." Mr. Kinneir's opinions are in everything worthy of respect, and with regard to these ruins, the traces of the wall point them out very evidently as belonging to some city or building of much less dimensions than ancient Nineveh; while these traces being visible at all would seem to place their date long subsequent to that of the structure of the Scripture Nineveh. It cannot be supposed, that while the walls of Babylon, which were at least as high and as thick, according to the concurrent testimony of historians, as those of Nineveh, and were entire long after the destruction of that city, are utterly effaced, those of Nineveh should still be visible. Mr. Rich, indeed, supposes that he has discovered in these intrenchments the ruins of the palace of Nineveh; which he describes as an enclosure of a rectangular form, corresponding with the cardinal points of the compass; the area of which is not larger than that of the town of Mosul. The boundary of this enclosure may, he says, be perfectly traced all around; and looks like an embankment of earth or rubbish of small elevation, and has attached to it, and in its line at several places, mounds of greater size and solidity. The first of these forms the southwest angle; and on it is built the village of *Nebbi Yunus*, where they show the tomb of the prophet Jonas. The next, and largest of all, which Mr. Rich supposes to be the monument of Ninus, is situate near the centre of the western face of the enclosure, and is joined, like the others, by the boundary wall; the natives call it *Koyunjuk Tepe*. Its form is that of a truncated pyramid, with regular steep sides and a flat top, and composed of stones and earth; there being sufficient of the latter to admit of cultivation by the inhabitants of *Koyunjuk*, which is built at the northeast extremity. This mound, according to measurements taken by Mr. Rich, is 178 feet high, 1850 long from east to west, and 1147 broad from north to south. The other mounds on the boundary wall offer nothing worthy of remark; but out of one of these, a short time since, an immense block of stone was dug, on which were sculptured the figures of men and animals; cylinders, like those of Babylon, with some other antiques, and stones of very large dimensions, are also occasionally dug up. Whether these ruins be really what Mr. Rich supposes them to be, or a part only of the more recent city referred to by Mr. Kinneir, cannot be decided. It is quite clear, however, that of whatever structure these mounds may be the remains, their dimensions will not allow us to consider them as those of the *walls* of Nineveh: they must either be those of a palace, as supposed by Mr. Rich, or of some other stupendous building of that city, or of a more modern one erected on this spot; and the uncertainty which exists on this point is alone sufficient to testify the fulfilment of the prophecies. In fact, these prophecies respecting Nineveh have long since received their entire completion; "an utter end is made of the place," and the true site may for ever be sought in vain. (*Mansford's Scripture Gazetteer*, p. 339, *seqq.*—*Drummond's Origines*, p. 172, *seqq.*)

Niny̆as, a son of Ninus and Semiramis, king of Assyria, who succeeded his mother on her voluntarily abdicating the crown. (*Vid.* Semiramis.) Altogether unlike his parents, he gave himself up to a life of seclusion and pleasure, in which he was imitated by his successors. (*Diod. Sic.*, 2, 21.)

Niŏbe, daughter of Tantalus, king of Lydia, was married to Amphion, by whom she had, according to Ovid and other ancient writers, seven sons and seven daughters. This is the most commonly received opinion, though Homer (*Il.*, 24, 602) and others give the number variously. The pride of Niobe at having this

numerous offspring was so great, that she is said to have insulted Latona, the mother of Apollo and Diana, by refusing to offer at the altars raised in her honour, declaring that she herself had a better claim to worship and sacrifices than one who was the mother of only two children. Latona, indignant at this insolence and presumption, called upon her children for revenge. Apollo and Diana heard her prayer, and obeyed the entreaty of their outraged parent. All the sons of Niobe fell by the arrows of Apollo, while the daughters, in like manner, met their death from the hands of Diana. Chloris alone escaped the common fate. She was the wife of Neleus, king of Pylos. This terrible judgment of the gods so affected the now heart-stricken and humiliated Niobe, that she was changed by her excessive grief into a stone on Mount Sipylus, in Lydia. Amphion also, in attempting, in retaliation, to destroy the temple of Apollo, perished by the shafts of that deity. (*Ovid, Met.*. 6, 146, *seqq.*—*Hygin.*, *fab.*, 9.—*Apollod.*, 3, 5, 6.—*Soph.*, *Antig.*, 823, *seqq.*) Pausanias says, that the rock on Sipylus, which went by the name of Niobe, and which he had visited, "was merely a rock and precipice when one came close up to it, and bore no resemblance at all to a woman; but at a distance you might imagine it to be a woman weeping with downcast countenance." (*Pausan.*, 1, 21, 3.)—The myth of Niobe has been explained by Völcker and others in a physical sense. According to these writers, the name *Niobe* (Νιόβη, i. e., Νεόβη) denotes *Youth* or *Newness*. She is the daughter of the *Flourishing-one* (Tantalus), and the mother of the *Green-one* (Chloris). In her, then, we may view the young, verdant, fruitful earth, the bride of the sun (Amphion), beneath the influence of whose fecundating beams she pours forth vegetation with lavish profusion. The revolution of the year, however, denoted by Apollo and Diana (other forms of the sun and moon), withers up and destroys her progeny; she weeps and stiffens to stone (the torrents and frosts of winter); but Chloris, the *Green-one*, remains, and spring clothes the earth anew with its smiling verdure. (*Völcker, Myth. der Jap.*, p. 359.—*Keightley's Mythology*, p. 338.)—The legend of Niobe and her children has afforded a subject for art, which has been finely treated by one of the greatest ancient masters of sculpture. It consists of a series, rather than a group, of figures of both sexes, in all the disorder and agony of expected or present suffering; while one, the mother, the hapless Niobe, in the most affecting attitude of supplication, and with an expression of deep grief, her eyes turned upward, implores the justly-offended gods to moderate their anger and spare her offspring, one of whom, the youngest girl, she strains fondly to her bosom. It is difficult, however, by description, to do justice to the various excellence exhibited in this admirable work. The arrangement of the composition is supposed to have been adapted to a tympanum or pediment. The figure of Niobe, of colossal dimensions compared with the other figures, forms, with her youngest daughter pressed to her, the centre. The execution of this interesting monument of Greek art is attributed by some to Scopas, while others think it the production of Praxiteles. Pliny says it was a question which of the two was the author of it. The group was in the temple of Apollo Sosianus at Rome. (*Plin.*, 36, 10.—*Sillig, Dict. Art.*, *s. v.*) This beautiful piece of sculpture is now in the gallery of the Grand-duke of Tuscany at Florence, though some regard it merely as a copy.—The subject of Niobe and her children was a favourite one also with the poets of antiquity. Besides the beautiful allusion to it in the Antigone of Sophocles (v. 823, *seqq.*), and the equally beautiful story in Ovid (*Met.*, 6, 146, *seqq.*), there are numerous epigrams in the Greek Anthology, several of which have great merit, and appear to be descriptive either of the group of figures which still exists, or of some similar group. (*Encycl. Us. Knowl.*, vol. 16, p. 238.)

Niphātes, a range of mountains in Armenia, forming part of the great chain of Taurus, and lying to the southeast of the Arsissa Palus, or Lake *Van*. Their summits were covered with snow during the whole year, and to this circumstance the name Niphates is supposed to allude (Νιφάτης, *quasi* νιφετώδης, "snowy"). There was also a river of the same name rising in this mountain chain. (*Virg.*, *Georg.*, 3, 30. —*Horat.*, *Od.*, 2, 9.—*Mela*, 1, 15.—*Pliny*, 5, 27.—*Amm. Marcell.*, 23, 6.—*Cellarius*, *Geogr.*, vol. 2, p. 321.)

Nireus, a king of Naxos, son of Charops and Aglaia. He was one of the Grecian chiefs during the Trojan war, and was celebrated for his beauty. (*Hom.*, *Il.*, 2, 671.—*Horat.*, *Od.*, 3, 20, 15.)

Nisæa, I. a city and district of Upper Asia, near the sources of the river Ochus, now the *Margab*. According to Strabo, it would appear to have been situate between Parthiene and Hyrcania. (*Strab.*, 511. —Compare *Mannert*, *Geogr.*, vol. 5, pt. 1, p. 100.) The same writer states elsewhere (p. 508) that it belonged in part to Hyrcania, and was in part an independent district. The city of Nisæa, however, is generally considered to have been the chief city of Parthiene, becoming such, no doubt, on the first spread of the Parthian power. Mannert, in consequence, seeks to identify it with the Asaak (probably Arsak) of Isidorus of Charax (p. 7).—The famous Nisæan horses are thought to have come from this quarter. D'Anville gives *Nesa* as the modern name of the city of Nisæa, and remarks that it "has before it vast plains, proper for the Parthian Nomades, or shepherds, as they were characterized. And it was thence that the Turkish sultan, ancestor of the Ottoman family, departed for the banks of the Euphrates" (vol. 2, p. 69, *Am. ed.*). Mannert merely places Nisæa near the modern *Herat*.—II. The harbour of Megara, situate on the Saronic Gulf, and connected with the main city by long walls. The citadel was also called by the same name, and stood on the road between Megara and the port. It was a place of considerable strength. Thucydides states (4, 66) that the citadel might be cut off from the city by effecting a breach in the long wall. (*Cramer's Anc. Greece*, vol. 2, p. 433.)

Nisĭbis, a large and populous city of Mesopotamia, about two days journey from the Tigris, in the midst of a pleasant and fertile plain at the foot of Mons Masius, and on the river Mygdonius. The name was changed by the Macedonians into Antiochia Mygdonica (Ἀντιόχεια Μυγδονική), but this new appellation only lasted as long as their power. When the Macedonian sway ceased, the old name of Nisibis was resumed. The Romans became acquainted with it for the first time during the war carried on by Lucullus against the King of Armenia (*Plut.*, *Vit. Lucull.*), and it was then represented as a large and populous city, situate in the midst of a fruitful territory. It was taken and plundered by Lucullus. (*Dio Cass.*, 35, 7.) The Parthians subsequently became masters of the place, and held it until the time of Trajan, who took it from them. (*Dio Cass.*, 68, 23.) Hadrian gave back to the Parthians the provinces conquered from them, and yet Nisibis appears as a Roman city in the expedition of Severus. It had very probably, therefore, been taken by the generals of Lucius Verus. Severus declared it a Roman colony, and the capital of the province: he also adorned and strengthened it. (*Dio Cass.*, 75, 3.—*Id.*, 30, 6.—*Spanheim, de usu. N.*, p 606.) From this period it remained, for the space of two centuries, a strong bulwark of the Roman empire in this quarter, against which all the attacks of the Persian power were directed in vain, with the exception of two instances, when it was taken and held by this nation, though only for a short time. (*Capitol.*,

Vit. Gordian. tert., c. 26.—*Trebellii, Vit. Odenat.*, c. 15.) After the death of Julian, Nisibis was ceded to Sapor, king of Persia, by Jovian, and remained henceforth for the Persians, what it had thus far been to the Romans, a strong frontier town. The latter could never regain possession of it.—The modern *Nisibin* or *Nissabin*, which occupies the site of the ancient city, is represented as being little better than a mere village. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 297, *seqq.*)

Nisus, I. a son of Hyrtacus, born on Mount Ida, near Troy. He came to Italy with Æneas, and was united by ties of the closest attachment to Euryalus, son of Opheltes. During the prosecution of the war with Turnus, Nisus, to whom the defence of one of the entrances of the camp was intrusted, determined to sally forth in search of tidings of Æneas. Euryalus accompanied him in this perilous undertaking. Fortune at first seconded their efforts, but they were at length surprised by a Latin detachment. Euryalus was cut down by Volscens; the latter was as immediately despatched by the avenging hand of Nisus; who, however, overpowered by numbers, soon shared the fate of his friend. (*Virg.*, *Æn.*, 9, 176, *seqq.*—Compare *Æn.*, 5, 334, *seqq.*)—II. A king of Megara. In the war waged by Minos, king of Crete, against the Athenians, on account of the death of Androgeus (*vid.* Androgeus), Megara was besieged, and it was taken through the treachery of Scylla, the daughter of Nisus. This prince had a golden or purple lock of hair growing on his head; and as long as it remained uncut, so long was his life to last. Scylla, having seen Minos, fell in love with him, and resolved to give him the victory. She cut off her father's precious lock as he slept, and he immediately died: the town was then taken by the Cretans. But Minos, instead of rewarding the maiden, disgusted with her unnatural treachery, tied her by the feet to the stern of his vessel, and thus dragged her along until she was drowned. (*Apollod.*, 3, 15, 1.—*Schol. ad Eurip.*, *Hippol.*, 1195.) Another legend adds, that Nisus was changed into the bird called the *Sea-eagle* (ἁλιάετος), and Scylla into that named *Ciris* (κεῖρις), and that the father continually pursues the daughter to punish her for her crime. (*Ovid, Met.*, 8, 145.—*Virg.*, *Cir.*—*Id.*, *Georg.*, 1, 403.) According to Æschylus (*Choëph.*, 609, *seqq.*), Minos bribed Scylla with a golden collar. (*Keightley's Mythology*, p. 385.)

Nisyros, I. an island in the Ægean, one of the Sporades, about sixty stadia north of Telos. Strabo describes it as a lofty and rocky isle, with a town of the same name. Mythologists pretended, that this island had been separated from Cos by Neptune, in order that he might hurl it against the giant Polybœtes. (*Strabo*, 448.—*Apollod.*, *I.*, 6, 2.—*Pausan.*, 1, 2.—*Steph. Byz.*, *s. v.*) Herodotus informs us that the Nisyrians were subject at one time to Artemisia, queen of Caria (7, 99). The modern name is *Nisari*. From this island is procured a large number of good millstones. (*Cramer's Anc. Greece*, vol. 3, p. 418.)—II. The chief town in the island of Carpathus. (*Strabo*, 489.)

Nitētis, a daughter of Apries, king of Egypt, married by his successor Amasis to Cambyses. Herodotus states (3, 1), that Cambyses was instigated to ask in marriage the daughter of Amasis, by a certain physician, whom Amasis had compelled to go to Persia when Cyrus, the father of Cambyses, was suffering from weak eyes, and requested the Egyptian king to send him a man skilled in medicine. The physician did this, either that Amasis might experience affliction at the loss of his daughter, or provoke Cambyses by a refusal. Amasis, however, did not send his own daughter, but Nitetis, who discovered the deception to Cambyses, which so exasperated that monarch that he determined to make war on Amasis. Prideaux denies the truth of this account, on the ground that Apries having been dead above 40 years, no daughter of his could have been young enough to be acceptable to Cambyses. Larcher, however, endeavours to reconcile the apparent improbability, by saying, that there is great reason to suppose that Apries lived a prisoner many years after Amasis had dethroned him, and that, therefore, Nitetis might have been no more than 20 or 22 years of age when she was sent to Cambyses. (*Larcher, ad Herod.*, *l. c.*)

Nitiobriges, a people of Gaul, of Celtic origin, but who settled among the Aquitani. Their chief city was Nitiobrigum or Agennum, on the Garumna, now *Agen*, and their territory answers to *l'Agennois*, in the *Department de Lot et Garonne*. (*Cæs.*, *B. G.*, 7, 7.—*Lemaire, Ind. Geogr.*, *ad Cæs.*, *s. v.*)

Nitōcris, I. a queen of Babylon, generally supposed to have been the wife of Nebuchodonosor or Nebuchadnezzar, and grandmother, consequently, to Labynetus or Nabonedus, who is called in Daniel Belshatzar or Beltzasar. (*Heeren, Ideen*, vol. 1, pt. 2, p. 154.—*Larcher, ad Herod.*, 1, 184.) Wesseling, however, and others, make her the queen of Evilmerodach, son of Nebuchadnezzar. (*Wesseling, ad Herod.*, *l. c.*)—Herodotus informs us, that Nitocris, in order to render her territories more secure from the Medes, altered the course of the Euphrates, and made it so very winding that it came in its course three times to Ardericca. (*Vid.* Ardericca.) She also faced the banks of the Euphrates, where it passed through Babylon, with burned bricks, and connected the two divisions of the city by a bridge of stone. (*Herod.*, 1, 186.) The historian likewise informs us, that she prepared a sepulchre for herself over the most frequented gate of the city, with an inscription to this effect, that if any of her successors should find himself in want of money, he should open this sepulchre and take as much as he might think fit; but that, if he were not reduced to real want, he ought to forbear: otherwise he would have cause to repent. This monument remained untouched till the reign of Darius; who, judging it unreasonable that the gate should remain useless to the inhabitants (for no man would pass under a dead body), and that an inviting treasure, moreover, should be rendered unserviceable, broke open the sepulchre: but, instead of money, he found only the remains of Nitocris, and the following inscription: "*Hadst thou not been insatiably covetous, and greedy after the most sordid gain, thou wouldst not have violated the sepulchres of the dead.*" (*Herod.*, 1, 187.) Plutarch tells the same story of Semiramis. (*Apophth.*, *Reg. et Duc.*—vol. 6, p. 661, *ed. Reiske.*) The custom, however, of depositing treasures in the tombs of deceased monarchs was very common with the ancients. Solomon did this in the case of David's sepulchre; and Hyrcanus, and after him Herod, both opened the tomb and obtained large amounts of treasure from it. (*Joseph.*, *Ant. Jud.*, 7, 15.—*Id. ib.*, 13, 8.)—II. A queen of Egypt, who succeeded her brother. The Egyptians, having dethroned and put to death the latter, set her over them. She took a singular revenge, however, for the death of her brother; for, having constructed a large subterranean apartment, and having invited to an entertainment in it those individuals who had been most concerned in her brother's murder, she let in the river by a secret passage, and drowned them all. She then destroyed herself. (*Herod.*, 2, 100.) Heeren takes this Nitocris for a queen of Æthiopian origin; no instance of a reigning queen being found among the pure Egyptian dynasties. (*Ideen*, vol. 2, pt. 1, p. 412.) Jablonski approves of the interpretation which Eratosthenes gives to the name *Nitocris*, according to whom it is equivalent to Ἀθηνᾶ νικηφόρος. (*Jablonsk.*, *Voc. Ægypt.*, p. 162.)

Nitrĭa, a city of Egypt, to the west of the Canopic branch of the Nile, in the desert near the lakes which afforded nitre. It gave name to the Nitriotic nome,

receiving its own from the adjacent Natron lakes. Many Christians were accustomed to flee hither for refuge during the early persecutions of the church. (*Sozom.*, 6, 31.—*Socrat.*, *Eccles.*, 4, 23.—*Plin.*, 5, 9. —*Id.*, 31, 10.)

Nivaria, I. one of the Fortunatæ Insulæ, off the western coast of Mauritania Tingitana. It is now the island of *Teneriffe*. The name Nivaria has reference to the snows which cover the summits of the island for a great part of the year. It was also called Convallis. (*Plin.*, 4, 32.)—II. A city of Hispania Tarraconensis, in the territory of the Vaccæi, and to the north of Cauca. (*Itin. Ant.*, 435.)

Noctiluca, a surname of Diana, as indicating the goddess that shines during the night season. The epithet would also appear to have reference to her temple's being adorned with lights during the same period. This temple was on the Palatine Hill. Compare the remark of Varro: "*Luna, quod sola lucet noctu: itaque ea dicta Noctiluca in Palatio, nam ibi noctu lucet templum*" (*L. L.*, 4, 10).

Nola, one of the most ancient and important cities of Campania, situate to the northeast of Neapolis. The earliest record we have of it is from Hecatæus, who is cited by Stephanus of Byzantium (*s. v.* Νῶλα). That ancient historian, in one of his works, described it as a city of the Ausones. According to some accounts, Nola was said to have been founded by the Etrurians. (*Vell. Paterc.*, 1, 6.—*Polyb.*, 2, 17.) Others, again, represented it as a colony of the Chalcidians. (*Justin*, 20, 1, 13.) If this latter account be correct, the Chalcidians of Cumæ and Neapolis are doubtless meant. All these conflicting statements, however, may be reconciled by admitting that it successively fell into the hands of these different people. Nola afterward appears to have been occupied by the Samnites, together with other Campanian towns, until they were expelled by the Romans. (*Liv.*, 9, 28.—*Strab.*, 249.) Though situated in an open plain, it was capable of being easily defended, from the strength of its walls and towers; and we know it resisted all the efforts of Hannibal after the battle of Cannæ, under the able direction of Marcellus. (*Liv.*, 23, 14, *seqq.*—*Cic.*, *Brut.*, 3.) In the Social war this city fell into the hands of the confederates, and remained in their possession nearly to the conclusion of the war. It was then retaken by Sylla, and, having been set on fire by the Samnite garrison, was burned to the ground. (*Liv.*, *Epit.*, 89.—*Appian*, *Bell. Civ.*, 1, 42.—*Vell. Paterc.*, 2, 18.) It must have risen, however, from its ruins, since subsequent writers reckon it among the the cities of Campania, and Frontinus reports that it was colonized by Vespasian. (*Plin.*, 3, 5.—*Front.*, *de Col.*) Here Augustus breathed his last, as Tacitus and Suetonius remark, in the same house and chamber in which his father Octavius had ended his days. (*Tacit.*, *Ann.*, 1, 5, *et* 9.—*Suet.*, *Aug.*, 99.) The modern name of the place is the same as the ancient, *Nola*. (*Cramer's Anc. Italy*, vol. 2, p. 210.) Aulus Gellius relates a foolish story, that Virgil had introduced the name of Nola into his Georgics (2, 225), but that, when he was refused permission by the inhabitants to lead off a stream of water into his grounds adjacent to the place (*aquam uti duceret in propinquum rus*), he obliterated the name of the city from his poem, and substituted the word *ora*. (*Aul. Gell.*, 7, 20.—Compare *Serv.*, *ad Æn.*, 7, 740.—*Philarg.*, *ad Georg.*, *l. c.*) Ambrose Leo, a native of Nola, has taken the trouble of refuting the idle charge (*de Nola*, 1, 2.—*Schott.*, *Script. Hist. Ital.*—Consult *Heyne*, *ad Georg.*, *l. c.*—*Var.*, *Lect.*—*Voss*, *ad Georg.*, *l. c.*). The only particular of any value to be obtained from the story would seem to be the locality of Virgil's farm in the neighbourhood of Nola, in what were called the *Campi Phlegræi*. (*Voss*, *l. c.*)

Nomădes (Νομάδες), a general name among the Greeks for the pastoral nations of antiquity, which lived in wandering tribes, as the Scythians, Arabs, &c. Sallust makes the Numidians to have obtained their name in this way (*Bell. Jug.*, 18), but without the least propriety. The term *Numidæ* is evidently of Phœnician origin. Le Clerc explains Numidæ by *Nemoudim*, "wanderers" (*Cleric.*, *ad Gen.*, 10, 6).

Nomentum, a city of Italy, in the territory of the Sabines, and to the northeast of Rome. It was a colony of Alba (*Dion. Hal.*, 2, 53), and therefore originally, perhaps, a Latin city (*Liv.*, 1, 38), but from its position it is generally attributed to the Sabines. Nomentum was finally conquered, with several other towns, A.U.C. 417, and admitted to the participation of the privileges granted to Latin municipal cities. (*Liv.*, 8, 14.) It was, however, but an insignificant place in the time of Propertius (4, 10). Its territory was nevertheless long celebrated for the produce of its vineyards; and hence, in the time of Seneca and Pliny, we find that land in this district was sold for enormous sums. The former had an estate in the vicinity of this town, which was his favourite retreat. (*Epist.*, 104.—*Plin.*, 14, 4.—*Columella*, *R. R.*, 3, 3.) The wine of Nomentum is commended by Athenæus (1, 48) and Martial (1, 85). The poet had a farm near this spot, to which he makes frequent allusions. (*Cramer's Anc. Italy*, vol. 1, p. 305.)

Nonăcris, a town of Arcadia, to the northwest of Pheneus, and on the confines of Achaia. It was surrounded by lofty mountains and perpendicular rocks, over which the celebrated torrent Styx precipitated itself to join the river Crathis; the waters were said to be poisonous, and to possess the property of dissolving metals and other hard substances exposed to their action. (*Pausan.*, 8, 18.—*Plin.*, 2, 104.—*Vitruv.*, 8, 3.) Herodotus describes the Nonacrian Styx as a scanty rill, distilling from the rock, and falling into a hollow basin surrounded by a wall (6, 75).—Pausanias only saw the ruins of Nonacris. (Compare *Stephan. Byz.*, *s. v.* Νώνακρις.) Pouqueville informs us, that the fall of the Styx, which is now called *Mauronero*, or the "Black Water," is to be seen near the village of *Vounari*, and somewhat to the south of *Calavrita*. He describes it as streaming in a sheet of foam from one of the loftiest precipices of Mount *Chelmos*, and afterward uniting with the Crathis in the Valley of *Kloukinais*. (*Voyage*, vol. 5, p. 459.) The rocks above Nonacris are called Aroanii Montes by Pausanias. (*Cramer's Ancient Greece*, vol. 3, p. 314.) The epithet *Nonacrius* is sometimes used by the poets in the sense of "Arcadian." Thus, Ovid employs it in speaking of Evander, as being an Arcadian by birth (*Fast.*, 5, 97), and also of Atalanta. (*Met.*, 8, 426.)

Nonius Marcellus, a Latin grammarian. The period when he flourished is not exactly known. It has been supposed, however, from his citing no writer later than Apuleius, that he lived towards the end of the second century. Hamberger believes him to have been contemporary with Constantine (*Zuverl. Nachr. von den vorn. Schriftst.*, vol. 5, p. 783), while Funccius, relying on a passage of Ausonius (*Profess. Burdeg.*, c. 18), where mention is made of a Marcellus, a grammarian of Narbo, thinks that our author could not have lived earlier than the beginning of the 5th century. (*Funcc.*, *de inerti ac decrep. ling. Lat. senect.*, p. 302.) Nonius Marcellus is surnamed, in some manuscripts, *Peripateticus Tiburiensis*, because perhaps he had studied the philosophy of Aristotle in the library appended to Hadrian's Tiburtine villa. He has left behind him a work entitled "*De proprietate sermonum*," divided into nineteen chapters. It is occupied with grammatical topics, except the last six chapters, which treat of matters connected principally with the subject of archæology. (*Gothofred.*, *Auct. Lat. ling.*, p. 482.) In the extracts from the ancient grammari-

sus, who had written on the difference between words, extracts published by Gothofredus (Godefroi), among others, we find fragments of the writings of Marcellus (p. 1335). Some modern critics have formed rather an unfavourable opinion of Nonius Marcellus. G. J. Vossius says that he is deficient in learning and judgment; and Justus Lipsius treats him as a man of very weak mind. (*Voss, de Philolol.*, 5, 13.—*Lips.*, *Antiq. Lect.*, 2, 4.) On the other hand, Isaac Vossius laments the hard fate of this grammarian, whom, according to him, modern scholars have been accustomed to insult because unable to understand his writings (*ad Catull.*, p. 212). It is certain, that no ancient grammarian is so rich in his citations from previous writers, which he often gives without passing any opinion upon them. It is sufficient, however, for modern scholars to obtain these citations; nor need they, in fact, regret that the compiler has not appended to them his individual sentiments. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 310, *seqq.*)

Nonnus, I. a native of Panopolis in Egypt, and distinguished for his poetical abilities. The precise period when he flourished is involved in great uncertainty, nor is anything known with accuracy respecting the circumstances of his life. Conjecture has been called in to supply the place of positive information. Nonnus was, as appears from his productions, a man of great erudition, and we cannot doubt that he was either educated at Alexandrea, or had lived in that city, where all the Greek erudition centred during the first ages of the Christian era.—Was he born a Christian, or did he embrace Christianity after he had reached a certain age? We have here a question about which the ancients have left us in complete uncertainty. The author of the *Dionysiaca* must have been a pagan; for it is difficult to believe that any Christian, even supposing that he had made the Greek mythology a subject of deep study, would have felt inclined to turn his attention to a theme, in treating of which he must inevitably shock the feelings and incur the censure of his fellow-Christians. And yet Nonnus composed also a Christian poem.—It is probable, then, that he was at first a pagan, and embraced the new religion at a subsequent period of his life. But here a new difficulty presents itself. How comes it that no Christian writer of the time makes mention of the conversion of a man who must have acquired a high reputation for learning? To explain this silence, it has been supposed that Nonnus was one of those pagan philosophers and sophists, who were a party in the tumult at Alexandrea, which had been excited by the intolerance of the bishop Theophilus. To escape the vengeance of their opponents, some of these philosophers expatriated themselves, others submitted to baptism. If Nonnus was in the number of the latter, it may easily be conceived that the ecclesiastical writers of the day could derive no advantage to their cause from his conversion. (*Weichert, de Nonno Panopolitano, Viteb.*, 1810.) This hypothesis fixes the period when Nonnus flourished at the end of the fourth, and the commencement of the fifth century. He was then contemporary with Synesius. Now, among the letters of this philosopher, there is one (*Ep.* 43, *ad Anastas.*) in which he recommends a certain Sosena, son of Nonnus, a young man who, he says, has received a very careful education. He speaks, on this same occasion, of the misfortune into which Sosena's father had fallen, of losing all his property, and this very circumstance suits perfectly well the case of one who had been involved in the troubles at Alexandrea, which had for their result the pillaging of the dwellings of the pagans.—We have already remarked that there exist two poems composed by Nonnus: one of these, the fruit, probably, of his old age, is a stranger to profane literature; it is a paraphrase on the gospel of St. John. The other is entitled Διονυσιακά or Βασσαρικά. It is in 48 books or cantos, and gives an account of the adventures of Dionysus or Bacchus, from the time of his birth to his return from his expedition into India; and the early books also contain, by way of introduction, the history of Europa and Cadmus, the battle of the giants, and numerous other mythological stories. There are few works about the merits of which the opinions of the learned have been more divided than this last-mentioned production of Nonnus. He who would be a competent judge in this matter, must possess as much taste as erudition, and, unfortunately, these two qualities are not often found united in the same individual. The first editor of Nonnus, Falckenberg, a philologist of the 16th century, carried his admiration so far as to place the poet on a level with Homer. Julius Cæsar Scaliger even preferred him to Homer; while Politian and Muretus, without carrying their enthusiasm to such an extreme, held him, however, in the highest estimation. On the other hand, Nicholas Heinsius, Peter Cunæus, Joseph Scaliger, and Rapin, allowed Nonnus no merit whatever. The truth probably lies between these two extremes.—In order to judge fairly of Nonnus, we must be careful to put away from our minds every idea of a regular epic poem, and must consider the Διονυσιακά merely as a species of exercise or declamation (μελετή) in verse, which has served the author for a groundwork on which to display the fruits of vast reading and research. If we view the poem in this light, we shall find that it is not even wanting in a regular plan, and that there reigns throughout it all that order and method which suffice for such a production. A man of taste very probably would never have selected such a theme, yet Nonnus has displayed great spirit in the management of its details. His work is distinguished by a great variety of fables, by the beauty of the images employed, and by the correctness of the sentiments which it contains; yet his style is unequal, sometimes bordering on simplicity, often emphatic; sometimes easy and graceful, but much more frequently languid, prolix, and trivial. (Consult *Ouwaroff, Nonnus von Panopolis, der Dichter*, &c., *Petersb.*, 1817, 4to.)—But, whatever may be the rank which is to be assigned to Nonnus in the list of poets, his Διονυσιακά certainly possess a strong interest for us as a rich storehouse of mythological traditions. It is sufficient, in order to appreciate the importance of the work, when considered in this light, to recollect the great number of poems of every kind of which Bacchus and his mysterious rites were the subject, and of which nothing now remains to us but the mere titles and a few fragments preserved by the erudition of Nonnus. Among these works that have thus perished may be enumerated five tragedies, bearing each the title of "*The Bacchantes*," and having for their authors Æschylus, Cleophon, Iophon, Xenocles, and Epigenes; two other tragedies of Æschylus, namely, "*The Bassarides*" and "*Semele*;" a piece by Carcinus; three pieces of Æschylus, Euripides, and Iophon, each entitled "*Pentheus*;" two of Sophocles, each entitled "*Athamas*;" a satyric drama under the same name by Xenocles; various comedies entitled the "*Bacchantes*," by Epicharmus, Antiphanes, Diocles, and Lysippus; together with a host of dithyrambics, and other works both in prose and verse.—Hermann remarks, that Nonnus ought to be regarded as the restorer of the hexameter. After the example of Homer, the poets anterior to Nonnus placed the cæsural pause on the first syllable of the third foot (called the penthemimeral pause in the language of the grammarians); they did not, however, at the same time, consider that the verses of the Iliad and Odyssey are rich in dactyls, and that their own hexameters were rendered harsh by reason of the many spondees they contained. What also interfered with the harmony of their lines was the practice of regarding as short

a vowel placed before a mute followed by a liquid, in which they directly departed from Homeric usage. Nonnus, on his part, replaced a portion of the spondees by dactyls, introduced the trochaic cæsura in the third foot, banished the trochees from the fourth, made long the vowels followed by a mute with a liquid, excluded the hiatus excepting in phrases borrowed from Homer, and which had received the sanction of ages, and interdicted himself the license of making the cæsura fall upon a short syllable. If by these changes the hexameter lost somewhat of its stateliness and gravity, it gained, at the same time, in point of fulness and elegance. In fine, versification, which had become too easy, now resumed the rank of an art. (*Hermann, Orphica*, p. 69.—*Id.*, *Elem. Doctr. Metr.*, p. 333, *ed. Lips.*, 1816.) A good edition of Nonnus is still a desideratum. The first edition of the Διονυσιακά was given by Falckenberg, from a manuscript which is now at Vienna, from the Plantin press, Antwerp, 1569, in 4to. It contained merely the Greek text. This edition was reprinted by Wechel, with a poor translation by Lubin, at Hanover, in 1605, in 8vo. Cunæus published in 1610, at Leyden, *Animadversiones in Nonnum*, with a dissertation on the poet by Daniel Heinsius, and conjectures by Scaliger, which Wechel afterward joined to his edition of 1605, prefixing, at the same time, a new title-page. Few of the learned, after this, occupied themselves with Nonnus. In 1783, Villoison published in his *Epistolæ Vinarienses* (Turin, 4to), some good corrections made by an anonymous scholar on the margin of a copy of the edition of 1605. In 1819, Moser gave an edition of six books of the Διονυσιακά (namely, from the 8th to the 13th inclusive) at Heidelberg. The part here edited contains the exploits of Bacchus previously to his Indian expedition. It is accompanied with notes, and with arguments for the entire poem. The latest and best edition, however, of the Διονυσιακά is that of Græfe, *Lips.*, 1819–1826, 2 vols. 8vo. The notes to this are merely critical. The editor has promised an explanatory and copious commentary; but this has not yet appeared. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 79, *seqq.*)—The other work of Nonnus, the paraphrase of St. John's Gospel, was published for the first time by Aldus Manutius at Venice, about 1501. (Compare, in relation to this rare edition, *Annal. des Aldes*, vol. 1, p. 438.) The best edition, however, is that of Passow, *Lips.*, 1834. The Paraphrase was translated into Latin by several scholars, and has been very frequently reprinted. (Consult *Fabricius, Bibl. Gr.*, vol. 7, p. 687, *seqq.*) Daniel Heinsius has criticized this production too severely in his *Aristarchus Sacer* (*Lugd. Bat.*, 1627, 8vo). The style is clear and easy, though not very remarkable for poetry: the reproach, however, which some make against it, that the work contains expressions which cause his orthodoxy to be suspected, is not well grounded. The work is, in fact, of some value, as it contains a few important readings, which have been of considerable use to the editors of the Greek Testament. It omits the woman taken in adultery which we have at the beginning of the eighth chapter of St. John's Gospel, and which is considered by Griesbach and many other critics to be an interpolation. In chapter 19, verse 14, Nonnus appears to have read "about the *third* hour" instead of "the *sixth*." (Consult *Griesbach, ad loc.*)—There is also extant "A Collection of Histories or Fables," which is cited by Gregory Nazianzen in his work against Julian, and which is ascribed by some critics to the author of the "Dionysiaca." But Bentley has given good reasons for believing that the collection was composed by another individual of the same name. (*Bentley, Diss. on Phalaris*, p. 80, ed. 1816.)—II. An ecclesiastical writer, whose era is not ascertained. He is supposed, however, to have flourished subsequently to the fourth or fifth century, and before the eleventh. This Nonnus must not be confounded with the preceding. (*Bentley on Phalaris*, p. 80, ed. 1816.) He was the author of a commentary on Gregory Nazianzen's invectives against Julian, and of another on the funeral discourse pronounced by the same father in memory of St. Basil. The first of these commentaries, if they strictly deserve this name, contains a collection of all the mythological notices and legends to which Gregory makes allusion in the course of his two works against Julian: the second contains all the notices of Greek history introduced into the funeral discourse on St. Basil. An edition of the former was given by Montague, *Eton*, 1610, 4to, and of the latter in Creuzer's *Opuscula Mythologica, etc.*, *Lips.*, 1817, 8vo. Bentley gives some amusing examples of the mistakes commited by this Nonnus. (*Diss. on Phal.*, *l. c.*)—III. (sometimes called Nonus) A Greek physician, and author of a medical work still extant, entiled Ἐπιτομὴ τῆς ἰατρικῆς ἁπάσης τέχνης, "*An epitome of the whole Medical Art.*" Nothing is known of his life, except that he composed his work at the command of the Emperor Constantine Porphyrogenitus (to whom also it is dedicated), who was most probably the seventh of that name, and who died A.D. 959. The real name of Nonnus is supposed by Freind, Sprengel, and Bernard to have been Theophanes, as he is called so in one MS., and as a physician of that name is found to have lived in the 10th century. In three MSS. the work is anonymous, and there is only one which mentions the name of Nonnus. This epitome is divided into 297 chapters, and contains a short account of most diseases and their treatment. It contains very little that is original, and is almost entirely compiled from Aëtius, Alexander Trallianus, and Paulus Ægineta, from whom whole sentences are transcribed with hardly any variation.—There are only two editions of this work. The first is by Martius (who writes the author's name *Nonus*), *Argent.*, 1568, 8vo. The last and best is by Bernard, and was published after his death in two vols. 8vo, *Gothæ et Amst.*, 1794, 1795, with copious and learned notes by the editor.

Norba, I. a town of Latium, northeast of Antium, the position of which will nearly agree with the little place now called *Norma*. It is mentioned among the early Latin cities by Pliny (3, 5); and Dionysius of Halicarnassus speaks of it as no obscure city of that nation (7, 13). It was early colonized by the Romans as an advantageous station to check the inroads of the Volsci. (*Liv.*, 2, 34.) The zeal which it displayed, at a later day, in the cause of Marius, drew upon it the vengeance of the adverse faction. Besieged by Lepidus, one of Sylla's generals, it was opened to him by treachery; but the undaunted inhabitants chose rather to perish by their own hands than become the victims of a bloody conqueror. (*Appian, Bell. Civ.*, 1, 94.) The name of C. Norbanus, who was descended from a distinguished family of this city, occurs frequently in the history of those disastrous times as a conspicuous leader on the side of Marius. (*Cramer's Anc. Italy*, vol. 2, p. 106.)—II. A town of Apulia, northwest of Egnatia. The intervening distance is given on the Tabula Theodosiana at 16 miles. This ancient site is supposed to answer nearly to that of *Conversano*. (*Romanelli*, vol. 2, p. 179.—*Cramer's Anc. Italy*, vol. 2, p. 300.)—III. Cæsarea, a city in the northwestern part of Lusitania. It was also called *Colonia Norbensis* or *Cæsariana*. (*Plin.*, 4, 22.—*Id.*, 4, 35.) The ruins of this place are in the vicinity of the modern *Alcantara*. (*Ukert, Geogr.*, v. 2, p. 396.)

Norbānus, C., a native of Norba, of a distinguished family, and a conspicuous leader on the side of Marius. (*Vid.* Norba I.)

Norĭcum, a province of the Roman empire, was bounded on the north by the Danube, on the west by Vindelicia and Rhætia, on the east by Pannonia, and

on the south by Illyricum and Gallia Cisalpina. It was separated from Vindelicia by the Œnus or *Inn*, and from Gallia Cisalpina by the Alpes Carnicæ or Juliæ; but it is difficult to determine the limits between Noricum and Pannonia, as they differed at various times. During the later periods of the Roman empire, Mount Cetius and part of the river Murius (*Mur*) appear to have formed the boundaries, and Noricum would thus correspond to the modern *Styria*, *Carinthia*, and *Salzburg*, and to part of *Austria* and *Bavaria*. A geographer who wrote in the reign of Constantius, the son of Constantine the Great, includes Germania, Rhætia, and the Ager Noricus in one province. (*Bode, Mythographi Vaticani*, vol. 2.) Noricum is not mentioned by name in the division of the Roman empire made by Augustus, but it may be included among the Eparchies of the Cæsar. (*Strabo*, 840.)—Noricum was divided into two nearly equal parts by a branch of the Alps, called the Alpes Noricæ. These mountains appear to have been inhabited from the earliest times by various tribes of Celtic origin, of whom the most celebrated were the Norici (whence the country obtained its name), a remnant of the Taurisci. Noricum was conquered by Augustus; but it is uncertain whether he reduced it into the form of a province. It appears, however, to have been a province in the time of Claudius, who founded the colony Sabaria, which was afterward included in Pannonia. (*Plin.*, 3, 27.) It was under the government of a procurator. (*Tacit.*, *Hist.*, 1, 11.) From the "*Notitia Imperii*" we learn, that Noricum was subsequently divided into two provinces, *Noricum Ripense* and *Noricum Mediterraneum*, which were separated from each other by the Alpes Noricæ. In the former of these, which lay along the Danube, a strong military force was always stationed, under the command of a *Dux*.—In addition to the Norici, Noricum was inhabited in the west by the Sevaces, Alauni, and Ambisontii, and the east by the Ambidravi or Ambidrani: but of these tribes we know scarcely anything except the names. Of the towns of Noricum the best known was Noreia, the capital of the Taurisci or Norici, which was besieged in the time of Cæsar by the powerful nation of the Boii. (*Cæs.*, *B. G.*, 1, 5.) It was subsequently destroyed by the Romans. (*Plin.*, 3, 23.) The only other towns worthy of mention were, Juvanum (*Salzburg*), in the western part of the province; Boiodurum (*Innstadt*), at the junction of the *Inn* and Danube; and Ovilia, or Ovilaba, or Ovilava (*Wels*), southeast of Boiodurum, a Roman colony founded by Marcus Aurelius.—The iron of Noricum was in much request among the Romans (*Plin.*, 24, 41), and, according to Polybius, gold was once found in this province in great abundance. (*Polyb.*, *ap. Strab.*, 208.—*Encycl. Us. Knowl.*, vol. 16, p. 274.)

Nortia, a name given to the goddess of Fortune among the Vulsinii. (*Livy*, 7, 3.) Tertullian calls her Nersia. (*Apolog.*, c. 24.)

Nothus, the surname of Darius Ochus among the Greeks. (*Vid.* Ochus.)

Notĭum, the harbour of Colophon, in Asia Minor. After the destruction of Colophon by Lysimachus, and the death of that prince, Notium became a flourishing city, and would seem from some authorities to have assumed the name of Colophon instead of its own. New Colophon certainly occupied a different site from the ancient city. (*Plin.*, 5, 29.—*Liv.*, 37, 36.)

Notus, the south wind (from the Greek Νότος), and corresponding to the Latin Auster. The term νότος itself is supposed to be derived from the same root with νοτίς, "*dampness*" or "*humidity*," with reference to the damp and humid character of the south wind in both Greece and Italy. (*Aul. Gell.*, 2, 22.) It is also spoken of by the ancients as a stormy wind. (*Horat.*, *Epod.*, 10, 19.—*Virg.*, *Æn.*, 6, 355.—*Ovid*, *Her.*, 2, 12.)

Novarĭa, a town of Cisalpine Gaul, about ten miles northeast of Vercellæ, and to the west of Mediolanum. The modern name is *Novara*. It was situate on a river of the same name, now *la Gogna*. (*Tacit.*, *Hist.*, 1, 70.—*Plin.*, 17, 22.)

Novesĭum, a town of the Ubii, on the west of the Rhine, now called *Neuss*, and situate near *Cologne*. (*Tacit.*, *Hist.*, 4, 26.) Ptolemy calls it Νοναίσιον, and Gregory of Tours *Nivisium*. The name Novesium occurs among the writers of the middle ages. (*Pertz.*, *Mon. Germ. Hist.*, vol. 1, p. 218, 459.)

Noviodūnum, I. a city of the Bituriges Cubi, in Gallia Aquitanica. (*Cæs.*, *B. G.*, 7, 12.) D'Anville and Mannert agree in placing its site near the modern *Nouan*. The more correct location, however, would be *Nouan-le-Fuzélier*. (*Lemaire*, *Ind. Geogr.*, *ad Cæs.*, *s. v.*)—II. A city of Gallia Lugdunensis, on the river Liger or *Loire*. It corresponds to the modern *Nevers*. (*Cæs.*, *B. G.*, 7, 55.) In the *Itin. Ant.*, p. 367, it is called Nivirnum.—III. A city of the Suessones, in Gallia Belgica, now *Soissons*. It was more commonly called *Augusta Suessonum* or *Suessionum*. (*Cæs.*, *B. G.*, 2, 12.—*Bischoff und Möller*, *Wörterb. der Geogr.*, p. 133.)

Noviomăgus, or Neomăgus, I. or Noviomagum, a city of the Batavi, now *Nimuegen*. In the Peutinger Table it is called Niumaga.—II. The capital of the Lexubii or Lixovii, in Gallia Lugdunensis. According to Mannert, it corresponds to the modern *Caen*; others, however, are in favour of the modern *Lisieux*.—III. or Augusta Nemetum, the capital of the Nemetes, now *Spires*.—IV. A city of the Bituriges Vivisci, in Gallia Aquitanica. According to Mannert, it is now *Castillon*, not far from the mouth of the *Gironde*. Reichard, however, decides in favour of *Castelnau de Medoc*.—V. A city of Britain, the capital of Regni, the remains of which may be traced at *Woodcote*, near *Croydon*. (*Mannert*, *Geogr.*, vol. 2, pt. 2, p. 159.)—VI. A city of the Treveri, on the Mosella, now *Numagen* or *Neumagen*.—VII. A city of the Veromandui, in Belgica Secunda, now *Noyon*. It is also called Novionum or Noviomum. (*Pertz.*, *Mon. Germ Hist.*, vol. 1, p. 30, 63, 146, &c.)

Nox, one of the most ancient deities, daughter of Chaos. From her union with her brother Erebus, she gave birth to the Day and the Light. She was also the mother of the Parcæ, Hesperides, Dreams, of Discord, Death, Momus, Fraud, &c. She is called by some of the poets the mother of all things, of gods as well as of men, and was worshipped with great solemnity. A black sheep and a cock, the latter as announcing the approach of day, were sacrificed to her.—Night was represented under various forms: as riding in a chariot preceded by the constellations, with wings, to denote the rapidity of her course; as traversing the firmament seated in her car, and covered with a black veil studded with stars. Sometimes her veil seems to be floating on the wind, while she approaches the earth to extinguish a flaming torch which she carries in her hand. She has often been confounded with Diana, or the moon: and her statue was placed in the temple of that goddess at Ephesus. (*Hygin.*, *Præf.*—*Serv.*, *ad Virg.*, *Æn.*, 6, 250.—*Tibull*, 3, 4, 17.—*Virg.*, *Æn.*, 5, 721, &c.)

Nucerĭa, I. a town of Cisalpine Gaul, north of Brixellum, now *Luzzara*. (*Ptol.*, p. 64.)—II. A city of Umbria, some distance to the north of Spoletium, and situate on the Flaminian Way. It is now *Nocera*. It is noticed by Strabo for its manufacture of wooden vessels. (*Strab.*, 227.)—III. A town of Campania, about twelve miles south of Nola, now *Nocera de Pagani*. The appellation of Alfaterna was commonly attached to it, to distinguish it from the other places of the same name. (*Liv.*, 10, 41.—*Plin.*, 3, 5.) It was said to have been founded by the Pelasgi Sanastes. (*Conon.*, *ap. Serv. ad Æn.*, 7, 738.) Nuceria was

besieged by Hannibal after his unsuccessful attack on Nola, and, on its being deserted by the inhabitants, he caused it to be sacked and burned. (*Liv.*, 23, 15.) We learn from Tacitus (*Ann.*, 13, 31), that, under the reign of Nero, Nuceria was restored and colonised. (*Cramer's Anc. Italy*, vol. 2, p. 212.)

Nuithŏnes, a people of Germany, whose territory appears to have corresponded to the southeastern part of *Mecklenburg*. (*Tacit.*, *Germ.*, 40.)

Numa Pompilĭus, the second king of Rome, was, according to tradition, a native of the Sabine town of Cures. On the death of Romulus, the senate at first chose no king, and took upon itself the government of the state; but, as the people were more oppressively treated than before, they insisted that a king should be appointed. A contest, however, arose, respecting the choice of a monarch, between the Romans and Sabines, and it was at length agreed that the former should select a king out of the latter. Their choice fell upon Numa Pompilius, who was revered by all for his wisdom, which, according to a popular tradition, he had derived from Pythagoras. Numa would not, however, accept the sovereignty till he was assured by the auspices that the gods approved of his election. Instructed by the Camena or Nymph Egeria, he founded the whole system of the Roman religion; he increased the number of Augurs, regulated the duties of the Pontifices, and appointed the Flamines, the Vestal Virgins, and the Salii. He forbade all costly sacrifices, and allowed no blood to be shed upon the altars, nor any images of the gods to be made. In order to afford a proof that all his institutions were sanctioned by divine authority, he is said to have given a plain entertainment, in earthenware dishes, to the noblest among his subjects, during which, upon the appearance of Egeria, all the dishes were changed into golden vessels, and the food into viands fit for the gods. Numa also divided among his subjects the lands which Romulus had conquered in war; and he secured their inviolability by ordering landmarks to be set on every portion, which were consecrated to Terminus, the god of boundaries. He divided the artisans, according to their trades, into nine companies or corporations. During his reign, which is said to have lasted thirty-nine years, no war was carried on; the gates of Janus were shut, and a temple was built to Faith. He died of gradual decay, in a good old age, and was buried under the hill Janiculum; and near him, in a separate tomb, were buried the books of his laws and ordinances.—Such was the traditional account of the reign of Numa Pompilius, who belongs to a period in which it is impossible to separate truth from fiction. According to Niebuhr, and the writers who adopt his views of Roman history, the reign of Numa is considered, in its political aspect, only as a representation of the union between the Sabines and the original inhabitants of Rome, or, in other words, between the tribes of the Titienses and the Ramnes. (*Liv.*, 1, 18, *seqq.*—*Dion. Hal.*, 2, 58, *seqq.*—*Cic.*, *de Repub.*, 2, 12, *seqq.*—*Plut.*, *Vit. Num.*—*Histories of Rome, by Niebuhr, Arnold, and Malden.*—*Encycl. Us. Knowl.*, vol. 16, p. 363.)

Numantĭa, a celebrated town of the Celtiberi in Spain, on the river Durius (now the *Douro*), at no great distance from its source. (*Strabo*, 162.—*Appian, Rom. Hist.*, 6, 91.) It appears to have been the capital of the Arevaci (*Appian*, 6, c. 46, 66, 76.—*Ptol.*, 2, 6), but Pliny states that it was a town of the Pelendones, a people who lived a little to the north of the Arevaci. Numantia was situate on a steep hill of moderate size. According to Florus (2, 18), it possessed no walls, but was surrounded on three sides by very thick woods, and could only be approached on one side, which was defended by ditches and palisades. (*Appian*, 6, c. 76, 91.) It was twenty-four stadia in circumference. The site of this place has been a subject of considerable dispute; but it appears most probable that its ruins are those near the modern *Puente de Don Garray*. (*Ukert*, *Geogr.*, vol. 2, p. 455.)—Numantia is memorable in history for the war which it carried on against the Romans for the space of fourteen years. (*Flor.*, 2, 18.) Strabo states that the war lasted twenty years; but he appears, as Casaubon has remarked, to include in this period the contest which was carried on by Viriathus. (*Strab.*, 162.—*Casaub.*, *ad loc.*) The Numantines were originally induced to engage in this war through the influence of Viriathus. They were first opposed by Quintus Pompeius, the consul, B.C. 141, who was defeated with great slaughter (*Oros.*, 5, 4), and who afterward offered to make peace with them, on condition of their paying thirty talents of silver. This negotiation was broken off by M. Popillius, who succeeded Pompeius, B.C. 139. Popillius, however, did not meet with any better success than his predecessor; he was ignominiously defeated, and obliged to retire from the country. His successors, Mancinus, Æmilius, Lepidus, and Piso, met with similar disasters; till at length the Roman people, alarmed at the long continuance of the war, appointed the younger Scipio Africanus consul, B.C. 134 (twelve years after the destruction of Carthage), for the express purpose of conquering the Numantines. After levying a large army, he invested the place; and having in vain endeavoured to take it by storm, he turned the siege into a blockade, and obtained possession of the place, B.C. 133, at the end of a year and three months from the time of his first attack. The Numantines displayed the greatest courage and heroism during the whole of the siege; and, when their provisions had entirely failed, they set fire to the city, and perished amid the flames. (*Appian*, lib. 6.—*Flor.*, 2, 17, *seq.*—*Liv.*, *Epit.*, 57.—*Vell. Paterc.*, 2, 4.—*Encycl. Us. Knowl.*, vol. 16, p. 363.)

Numenĭus, I. a Greek philosopher of the Platonic school, who is supposed to have flourished about the beginning of the third century of our era. He was born at Apamea in Syria, and was regarded as an oracle of wisdom. Both Origen and Plotinus mention him with respect. He was the author of a treatise entitled Περὶ τῆς τῶν Ἀκαδημαϊκῶν περὶ Πλάτωνα διαστάσεως, "*Of the disagreement among the Academic philosophers respecting Plato.*" Eusebius has preserved a few fragments of this work. (*Schöll*, *Hist. Lit. Gr.*, vol. 5, p. 107.)—II. A Greek rhetorician, who flourished in the time of the Antonines. He wrote two works, which have been printed in the Aldine Rhetorical Collection. (*Schöll*, *Hist. Lit. Gr.*, vol. 4, p. 328.)—III. An epigrammatic poet, a native of Tarsus. (*Jacobs*, *Catal. Poet. Epigr.*, p. 926.)

Numeriānus, Marcus Aurelius, succeeded to the throne conjointly with his elder brother Carinus, after the death of their father Carus, at the beginning of A.D. 284. Numerianus was with the army in Mesopotamia at the death of Probus; but, instead of following up the advantage which his father had gained over the Persians, he was compelled by the army to abandon the conquests which had been already made, and to retreat to Syria. During the retreat, a weakness of the eyes obliged him to confine himself to the darkness of a litter, which was strictly guarded by the prætorians. The administration of all affairs, civil as well as military, devolved on Arrius Aper, the prætorian prefect, his father-in-law. The army was eight months on its march from the banks of the Tigris to the Thracian Bosporus, and during all that time the imperial authority was exercised in the name of the emperor, who never appeared to his soldiers. Reports at length spread among them that their emperor was no longer living; and when they had reached the city of Chalcedon, they could not be prevented from breaking into the imperial tent, where they found only his corpse. Suspicion naturally fell upon Arrius; and

an assembly of the army was accordingly held, for the purpose of avenging the death of Numerianus, and electing a new emperor. Their choice fell upon Dioclesian, who, immediately after his election, put Arrius to death with his own hands, without giving him an opportunity of justifying himself, which might, perhaps, have proved dangerous to the new emperor. The virtues of Numerianus are mentioned by most of his biographers. His manners were mild and affable; and he was celebrated among his contemporaries for eloquence and poetic talent. He successfully contended with Nemesianus for the prize of poetry; and the senate voted to him a statue, with the inscription, "To Numerianus Cæsar, the most powerful orator of his times." (*Vopisc.*, *Vit. Numerian.*—*Aurel. Victor*, *de Cæs.*, c. 38.—*Eutrop.*, 9, 12.—*Zonaras*, lib. 12.)

Numicĭa Via, a Roman road, traversing the northern part of Samnium. It communicated with the Valerian, Latin, and Appian Ways, and, after crossing through part of Apulia, fell into the Via Aquilia in Lucania. (*Cramer's Anc. Italy*, vol. 2, p. 260.)

Numicĭus, a small river of Latium near Lavinium, in which, according to some authorities, Æneas was drowned. (*Ovid*, *Fast.*, 3, 647.—*Virg.*, *Æn.*, 7, 150, *seqq.*—*Ovid*, *Met.*, 14, 358, *seqq.*) It is now the *Rio Torto*. (*Nibby*, *Viaggio Antiquario*, vol. 2, p. 266.)

Numĭda, Plotius, a friend of Horace, who had returned, after a long absence, from Spain, where he had been serving under Augustus in the Cantabrian war. The poet addresses one of his odes to him, and bids his friends celebrate in due form so joyous an event. (*Horat.*, *Od.*, 1, 36.)

Numidĭa, a country of Africa, bounded on the east by Africa Propria, on the north by the Mediterranean, on the south by Gætulia, and on the west by Mauritania. The Roman province of Numidia was, however, of much smaller extent, being bounded on the west by the Ampsagas, and on the east by the Tusca (or *Zain*), and thus corresponded to the eastern part of *Algiers*. The Numidians were originally a nomadic people; and hence some think they were called by the Greeks *Nomades* (Νομάδες), and their country *Nomadia* (Νομαδία), whence came by corruption *Numidæ* and *Numidia*. (Compare *Polyb.*, 37, 3.—*Sall.*, *Bell. Jug.*, 18.—*Plin.*, 5, 2.) Others, however, are in favour of a Phœnician etymology. (*Vid.* Nomades.)—When the Greek and Roman writers speak of the Numidians, the term is usually limited to the two great tribes of the Massæsyli and Massyli, the former of which extended along the northern part of Africa, from the Mulucha on the west to the Ampsagas on the east; and the latter from the Ampsagas to the territories of Carthage. When the Romans first became acquainted with the Numidians, which was during the second Punic war, Syphax was king of the Massæsyli, and Gala of the Massyli. Masinissa, son of Gala, succeeded to the throne after various turns of fortune, and, siding with the Romans during the latter part of the second Punic war, yielded them very important assistance, which they requited by bestowing upon him all the dominions of his rival Syphax, and a considerable part of the Carthaginian territory, so that his kingdom extended from the Mulucha on the west to Cyrenaïca on the east, and completely surrounded the small district which was left to the Carthaginians on the coast. (*Appian*, 8, 106.) Masinissa laid the foundation of a great and powerful state in Numidia. He introduced the arts of agriculture and civilized life, amassed considerable wealth, and supported a well-appointed army. (*Vid.* Masinissa.)—Masinissa left three sons, Micipsa, Mastanabal, and Gulussa. The two latter died soon after their father, but Micipsa lived to B.C. 118, and bequeathed the kingdom to his two sons Adherbal and Hiempsal, and to his nephew Jugurtha. The two former soon fell victims to the ambitious schemes of the last-mentioned individual; but he himself, no long time thereafter, paid the penalty of his crimes with his own life. (*Vid.* Jugurtha.)—After the capture and death of Jugurtha (B.C. 106), the kingdom of Numidia appears to have been given by the Romans to Hiempsal II. (*Hirtius*, *Bell. Afr.*, 56), who was probably the nephew of Hiempsal the son of Micipsa. Hiempsal was succeeded, about B.C. 50, by his son Juba I., who took an active part in the civil contest between Pompey and Cæsar, and had the misfortune to espouse the party of the former. After the victory of Thapsus, therefore, Cæsar declared the whole kingdom of Numidia to be Roman territory, and Sallust the historian was sent thither as its governor. (*Appian*, *Bell. Civ.*, 2, 100.) The western district, around the city of Cirta, was bestowed on Sittius, in recompense for his services to Cæsar. (*Vid.* Cirta.) The country, however, still remained in an unsettled state, a prey to intestine commotions, until it fell into the hands of the triumvir Lepidus, and after him into those of Augustus, under the latter of whom the aspect of affairs was completely changed, and a more regular administration introduced into Numidia. Juba, son of the first Juba, an intelligent prince, who had been educated at Rome, and had gained the friendship of Augustus, received back from that emperor his father's former kingdom, but with very important alterations. The western part of Numidia, included between the rivers Mulucha and Ampsagas, which had formed the old territory of the Massæsyli and Syphax, together with all Mauritania, were assigned him for his kingdom, which now assumed the general name of Mauritania. At a later period, in the reign of Claudius, the western portion of Numidia, from the river Ampsagas, together with the eastern part of Mauritania as far as the Malva, were formed into a Roman province under the name of *Mauritania Cæsariensis*, from Cæsarea, its capital; the remainder of Mauritania received the epithet of *Tingitana*. In the eighth century Numidia fell into the hands of the Saracens, and is now nominally under the Ottoman porte.—The Numidians were a brave and hardy race, and remarkable for their skill in horsemanship. Hence the epithet of *infreni* applied to them by Virgil, and poetically denoting a nation who could dispense with the use of bridles. (*Mela*, 1, 6.—*Plin.*, 5, 3.—*Virg.*, *Æn.*, 4, 41.—*Encycl. Us. Knowl.*, vol. 16, p. 369.—*Mannert*, *Geogr.*, vol. 10, pt. 2, p. 192, *seqq.*)

Numĭtor, I. a son of Procas, king of Alba, and brother of Amulius. (*Vid.* Amulius.)—II. A son of Phorcus, who fought with Turnus against Æneas. (*Virg.*, *Æn.*, 10, 342.)

Nundĭna, a goddess whom the Romans invoked when they named and purified their children. This happened the ninth day after their birth, whence the name of the goddess, *Nona dies*. (*Macrob.*, *Sat.*, 1, 16.)

Nursæ, a town of the Sabines, or more correctly, perhaps, in the territory of the Æqui, and near the banks of the Anio. Its particular site is unknown. (*Virg.*, *Æn.*, 7, 744.)

Nursĭa, a city of the Sabines, at the foot of the central chain of the Apennines, and near the sources of the river Var. It was noted for the coldness of its atmosphere. (*Virg.*, *Æn.*, 7, 715.—*Sil. Ital.*, 8, 418.) The modern *Norcia* corresponds to the ancient site. Polla Vespasia, the mother of Vespasian, was born here. (*Cramer's Anc. Italy*, vol. 1, p. 320.)

Nyctēis, I. a daughter of Nycteus, who was mother of Labdacus.—II. A patronymic of Antiope, the daughter of Nycteus, mother of Amphion and Zethus by Jupiter. (*Ovid*, *Met.*, 6, 110.)

Nyctelĭus, a surname of Bacchus, because his orgies were celebrated in the night (νύξ, *night*, and τελέω, *to perform*). The words *latex Nyctelius* thence signify wine. (*Senec.*, *Œd.*, v. 492.—*Pausan.*, 1, 40.—*Ovid*, *Met.*, 4, 15.—Compare *Serv. ad. Virg.*, *Æn.*, 4, 303.—*Liv.*, 39, 8.)

Nycteus, father of Antiope. (*Vid.* Antiope I.)

Nymphæ, certain female deities among the ancients. The imagination of the Greeks peopled all the regions of earth and water with beautiful female forms called Nymphs, divided into various orders, according to the place of their abode. Thus, 1. the Mountain-Nymphs, or *Oreades* (Ὀρειάδες), haunted the mountains; 2. the Dale-Nymphs, or *Napææ* (Ναπαῖαι), the valleys; 3. the Mead-Nymphs, or *Leimoniades* (Λειμωνιάδες), the meadows; 4. the Water-Nymphs, or *Naiades* (Ναϊάδες), the rivers, brooks, and springs; 5. the Lake-Nymphs, or *Limniades* (Λιμνιάδες), the lakes and pools. There were also, 6. the Tree-Nymphs, or *Hamadryades* (Ἁμαδρυάδες), who were born and died with the trees; 7. the Wood-Nymphs, or *Dryades* (Δρυάδες), who presided over the forests generally; and, 8. the Fruit-tree-Nymphs, or Flock-Nymphs (*Meliades*, Μηλιάδες), who watched over gardens or flocks of sheep.—The Nymphs occur in various relations to gods and men. The charge of rearing various deities and heroes was committed to them: they were, for instance, the nurses of Bacchus, Pan, and even Jupiter himself, and they also brought up Aristæus and Æneas. They were, moreover, the attendants of the goddesses; they waited on Juno and Venus, and in huntress attire they pursued the deer over the mountains in company with Diana. The Sea-Nymphs also formed a numerous class, under the appellation of Oceanides and Nereïdes.—The word Nymph (νύμφη) seems to have originally signified "*bride*," and was probably derived from a verb νύβω, "*to cover*" or "*veil*," and which was akin to the Latin *nubo* and *nubes*. It was gradually applied to married or marriageable *young* women, for the idea of youth was always included. It is in this last sense that the goddesses of whom we have been treating were called Nymphs. (*Keightley's Mythology*, p. 237, *seqq.*)

Nymphæum, I. a place in the territory of Apollonia, in Illyricum, remarkable for a mine of asphaltus, of which several ancient writers have given a description. Near this spot was some rising ground, whence fire was constantly seen to issue, without, however, injuring either the grass or trees that grew there. (*Aristot.*, *Mirand. Auscult.*—*Ælian*, *Var. Hist.*, 13, 16.—*Plin.*, 24, 7.) Strabo supposes it to have arisen from a mine of bitumen liquefied, there being a hill in the vicinity whence this substance was dug out, the earth which was removed being in process of time converted into pitch, as it had been stated by Posidonius. (*Strabo*, 316.) Pliny says this spot was considered as oracular, which is confirmed by Dio Cassius, who describes at length the mode of consulting the oracle (41, 45). The phenomenon noticed by the writers here mentioned has been verified by modern travellers as existing near the village of *Selenitza*, on the left bank of the Aoüs, and near the junction of that river with the *Sutchitza*. (*Jones's Journal, cited by Hughes*, vol. 2, p. 262.) From Livy (42, 36 *et* 49) it appears that there was a Roman encampment here for some time during the Macedonian war. (*Cramer's Anc. Greece*, vol. 1, p. 61.) Plutarch (*Vit. Syll.*) tells an amusing story of a *satyr* having been caught asleep in this vicinity and brought to Sylla, the Roman commander, who was then on the spot!—II. A promontory of Athos, on the Singitic Gulf, now Cape *S. Georgio*. (*Ptol.*, p. 82.)—III. A city in the Tauric Chersonese, on the route from Theodosia to Panticapæum, and having a good port on the Euxine. In Pliny's time it no longer existed (4. 12). The ruins, however, may still be traced in the vicinity of the modern *Vosfor*. (*Mela*, 2, 130.—*Steph. Byz.*, p. 500.)

Nymphæus, a river of Armenia Major, which, according to Procopius, formed a separation between the Roman and Persian empires. It ran from north to south, entered the town of Martyropolis, and discharged itself into the Tigris southeast of Amida. (*Amm. Marcell.*, 18, 9.)

Nymphodōrus, a native of Syracuse, whose era is uncertain. He wrote a work on the "Navigation along the coasts of Asia," and another on the "Wonders in Sicily and Sardinia." (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 184.)

Nysa, I. according to the Greek writers, a city of India, on a mountain named Meros, whose inhabitants were said to be descended from a colony planted there by Bacchus in his Indian expedition. Arrian (5, 1) places it between the Cophenes and Indus. (Compare *Plin.*, 6, 21.—*Diod. Sic.*, 2, 38.—*Theophrast.*, *Hist. Pl.*, 4, 4.—*Polyæn.*, 1, 1, 2.) D'Anville is inclined to give a real existence to Nysa, apart, however, from the story of its origin, and seeks to identify its site with that of the ancient *Nagger*. (*Geogr. Ancienne*, vol. 2, p. 339.—*Eclairc. sur la Carte de l'Inde*, p. 21.) Rennell also, and Barbier du Bocage, are in favour of the existence of such a place as Nysa, and strive to identify it with the modern *Nughz*, making the river Cophenes the same with the *Cow*. (*Rennell, Description of India*, vol. 2, p. 219.—*Barbier du Bocage*, p. 831.) Sainte-Croix, on the other hand, denies that there ever was such a place as Nysa, or such a mountain as Meros. (*Examen des Hist. d'Alex.*, p. 241.) It is pretty evident that this last is the most correct opinion, and that the story was invented by the Greeks to flatter the vanity of Alexander, who was thus treading the same ground that Bacchus had. Hence the etymology given by them to the name Διόνυσος (the Greek appellation of Bacchus), namely, the *god* (Δίς), from *Nysa* (*Ast, Grundriss der Philologie*, p. 44); and hence, too, the analogy that was found between the name of the mountain (Μηρός) and the Greek term for a *thigh* (μηρός), which was supposed to be connected with the legend of Bacchus's concealment in the thigh of Jove, and his double birth.—II. According to Diodorus Siculus (1, 15), a city of Arabia Felix, where Osiris was nurtured. The same writer elsewhere states (4, 2) that it was situate between Phœnicia and the Nile (μεταξὺ Φοινίκης καὶ Νείλου), leaving its precise situation altogether unknown.—III. A city of Cappadocia, on the Halys, between Parnassus and Osianas, now *Nous Shehr*. (*Itin. Anton.*, p. 200.—*Hierocles, Synecdem.*, p. 699.)—IV. A city of Caria, called also Pythopolis (*Steph. Byz.*, p. 567), on the slope of Mount Messogis, in the valley of the Mæander. Strabo studied here under Aristodemus. It is now *Nasli* or *Nosli*. (*Strabo*, 650.—*Plin.*, 5, 29.—*Pococke*, vol. 3, b. 2, c. 10.—*Chandler*, c. 63.)—V. A place in Eubœa, where the vine was said to put forth leaves and bear fruit the same day. (*Steph. Byz.*, *s. v.* Νῦσαι.—VI. A small town on Mount Helicon, in Bœotia. (*Strabo*, 403.—*Steph. Byz.*, *s. v.* Νῦσαι.)—VII. A town in the island of Naxos. (*Steph. Byz.*)

Nysæus, a surname of Bacchus, as the god of Nysa. (*Vid.* Nysa.)

Nysiădes, a name given to the nymphs of Nysa, to whose care Jupiter intrusted the education of his son Bacchus. (*Ovid, Met.*, 3, 314, &c.)

O.

Oărus, a river of Sarmatia, falling into the Palus Mæotis. De Guignes conjectures it to be the modern *Wardan*. (*Mem. de l'Acad. des Inscr.*, &c., vol. 35, p. 546.) Mannert, on the other hand, is in favour of the *Uzen*. (*Geogr.*, vol. 4, p. 79.) The river in question is mentioned by Herodotus, who gives, however, no particular information respecting it. (*Herod.*, 4, 123.—*Bähr, ad loc.*)

Oăsis (in Greek Ὄασις, and sometimes Αὔασις), the appellation given to those fertile spots, watered by springs and covered with verdure, which are scat-

tered about the great sandy deserts of Africa. In Arabic they are called *Wahys*. The Arabic and the Greek names seem to contain the same root with the Coptic *Ouahe*, and possibly the word may be originally a native African term.—The Oases appear to be depressions in the table-land of Libya. On going from the Nile westward, the traveller gradually ascends till he arrives at the summit of an elevated plain, which continues nearly level, or with slight undulations, for a considerable distance, and rises higher on advancing towards the south. The Oases are valleys sunk in this plain; and, when you descend to one of them, you find the level space or plain of the Oasis similar to a portion of the valley of Egypt, surrounded by steep hills of limestone at some distance from the cultivated land. The low plain of the Oasis is sandstone or clay, and from this last the water rises to the surface and fertilizes the country; and, as the table-land is higher in the latitude of Thebes than in that of Lower Egypt, we may readily imagine that the water of the Oases is conveyed from some elevated point to the south, and, being retained by the bed of clay, rises to the surface wherever the limestone superstratum is removed. (*Wilkinson*, "*On the Nile, and the present and former levels of Egypt.*"—*Journal of the London Geographical Society*, 1839.) The principal Oases are four in number: 1. *The Great Oasis* (Ὄασις Μεγαλή, *Ptol.*), which Strabo calls "*the First Oasis*" (ἡ πρώτη Ὄασις, 791). 2. *The Little Oasis* (Ὄασις Μικρά, *Ptolemy*), called by Strabo *the Second Oasis* (Ὄασις δευτέρα). 3. *The Oasis of Ammon*. 4. *The Western Oasis*, which does not appear to have been mentioned by any ancient geographer except Olympiodorus, and was never seen by any Europeans until Sir Archibald Edmonstone visited it about 20 years ago.—These four constitute, as has been said, the principal Oases. The writers of the middle ages enlarge the number materially, from Arabic sources, and modern writers increase it still more, making upward of thirty Oases. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 795.)—The Great Oasis is the most southern of the whole, and is placed by Strabo and Ptolemy to the west of Abydos. It is the only one, with the exception of that of Ammon, with which Herodotus seems to have been acquainted (3, 26). He translates the term Oasis into Greek by Μακάρων νῆσος, "*Island of the blessed*," and without doubt this, or any other of these fertile spots, must have appeared to the traveller of former days well worthy of such an appellation, after he had suffered, during many painful weeks, the privations and fatigue of the desert. To the Greeks and Romans, however, of a later age, they generally presented themselves in a less favourable aspect, and were not unfrequently assigned as places of banishment, where the state-malefactor and the ministers of the Christian church, who were sometimes comprehended in the same class, were, in the second and third centuries, condemned to waste their days in the remote solitude of the desert. —The Great Oasis consists of a number of insulated spots, which extend in a line parallel to the course of the Nile, separated from one another by considerable intervals of sandy waste, and stretching not less than a hundred miles in latitude. Its Arabic name is *El-Wah*, a general term in that language for *Oasis*. M. Poncet, who examined it in 1698, says that it contains many gardens watered with rivulets, and that its palm-groves exhibit a perpetual verdure. It is the first stage of the Darfûr caravan, which assembles at *Siout*, being about four days' journey from that town, and nearly the same distance from *Farshout*. The exertions of Browne, Caillaud, Edmonstone, and Henniker have supplied us with ample details relative to this interesting locality.—The *Little Oasis*, now *El-Kassar*, has not been much visited by travellers. We owe the latest and most distinct account to Belzoni, who, proceeding in search of it westward from the valley of *Fayoum*, arrived at the close of the fourth day on the brink of what he calls the *Elloah*, that is, the *Elwah* or Oasis. He describes it as a valley surrounded with high rocks, forming a spacious plain of twelve or fourteen miles in length, and about six miles in breadth. There is only a small portion cultivated at present, but there are many proofs remaining that it must at one time have been all under crop, and that, with proper management, it might again be easily rendered fertile. Here also the traveller found a fountain, the waters of which resembled, in their changes of temperature at different times of the day, the famous *Fons Solis* in the Oasis of Ammon. It is now ascertained that such fountains are not peculiar to any one of the Oases, having been discovered in various parts of the Libyan desert. The change, in fact, takes place in the surrounding atmosphere.—The Oasis of Ammon, called by the Arabs *Siwah*, has already been partially alluded to under the article Ammon. It is situated in lat. 29° 12′ N., and in longitude 26° 6′ E., being about six miles long, and between four and five in width, the nearest distance from the river of Egypt not exceeding one hundred and twenty miles. A large proportion of the land is occupied by date-trees; but the palm, the pomegranate, the fig, the olive, the vine, the apricot, the plum, and even the apple, are said to flourish in the gardens. No soil can be more fertile. Tepid springs, too, holding salts in solution, are numerous throughout the district; and it is imagined that the frequency of earthquakes is connected with the geological structure of the surrounding country. The ruins of the temple of Ammon are described as still very imposing; and nearly a mile from these ruins, in a pleasant grove of date-palms, is still discovered the celebrated Fountain of the Sun, dedicated of old to the Ammonian deity. (*Vid.* Ammon.) The interest of the traveller is still farther excited by a succession of lakes and remains of temples, which stretch into the desert far towards the west; all rendered sacred by religious associations, and by the traditionary legends of the native tribes. Tombs, catacombs, churches, and convents are scattered over the waste, which awaken the recollections of the Christian to the early history of his belief, and which, at the same time, recall to the pagan and Mohammedan events more interesting than are to be found in the vulgar annals of the human race, or can touch the heart of any one but those who are connected with a remote lineage by means of a family history. At a short distance from the sacred lake there is a temple of Roman or Greek construction, the architecture of which is executed with much care and precision, a circumstance which cannot fail to excite surprise in a country surrounded by the immense deserts of Libya, and at the distance of not less than 400 miles from the ancient limits of civilization. In the consecrated territory of that mysterious land is the salt lake of *Arashieh*, distant two days and a half from *Siwah*, in a valley enclosed by two mountains, and extending from six to seven leagues in circumference. So holy is it esteemed, that M. Caillaud could not obtain permission to visit its banks. Even the pacha's firman failed to alter the determination of the sheiks on this essential point. They declared that they would sooner perish than suffer a stranger to approach that sacred island, which, according to their belief, contained treasures and talismans of mysterious power. It is said to possess a temple, in which are the seal and sword of the prophet, the palladium of their independence, and not to be seen by any profane eye. A reasonable doubt may however be entertained as to these assertions; for M. Drovetti, who accompanied a detachment of troops under Hassan Bey, walked round the borders of the lake, and observed nothing in its bosom but naked rocks. Mr. Browne, too, remarks that he found mis-

shapen rocks in abundance, but nothing that he could positively decide to be ruins; it being very unlikely, he adds, that any should be there, the spot being entirely destitute of trees and fresh water. Major Rennell has employed much learning to prove that the Oasis of *Siwah* is the site of the famous temple of Jupiter Ammon. He remarks that the variations between all the authorities, ancient and modern, amount to little more than a space equal to twice the length of the Oasis in question, which is, at the utmost, only six miles long. "And it is pretty clearly proved," he remarks, "that no other Oasis exists in that quarter, within two or more days' journey; but, on the contrary, that *Siwah* is surrounded by a wide desert: so that it cannot be doubted that this Oasis is the same with that of Ammon, and the edifice found there the remains of the celebrated temple whence the oracles of Jupiter Ammon were delivered." (*Geogr. of Herodotus*, vol. 2, p. 230, ed. 1830.)—The *Western Oasis*, as it is termed, was visited in the year 1819 by Sir A. Edmonstone, in company with two friends. Having joined a caravan of Bedouins at Beni Ali, and entered the Libyan desert, they proceeded towards the southwest. At the end of six days, having travelled about one hundred and eighty miles, they reached the first village of the Western Oasis, which is called Bellata. The principal town of the Oasis, however, is *El Cazar*. The situation of this last-mentioned place is said to be perfectly lovely, being on an eminence at the foot of a line of rock which rises abruptly behind it, and encircled by extensive gardens filled with palm, acacia, citron, and various other kinds of trees, some of which are rarely seen even in those regions. The principal edifice is an old temple or convent called *Daer el Hadjin*, about fifty feet long by twenty-five wide, but presenting nothing either very magnificent or curious. The Oasis is composed of twelve villages, of which ten are within five or six miles of each other. The prevailing soil is a very light red earth, fertilized entirely by irrigation. The latitude of this Oasis is nearly the same as that of the Great Oasis, or about 26° north. The longitude eastward from Greenwich may be a little more or less than 28°.—At different distances in the desert, towards the west, are other Oases, the exact position and extent of which are almost entirely unknown to the European geographer. The ancients, who would appear to have had more certain intelligence in regard to this quarter of the globe than is yet possessed by the moderns, were wont to compare the surface of Africa to a leopard's skin; the little islands of fertile soil being as numerous as the spots on that animal.—The fertility of the Oases has always been deservedly celebrated. Strabo mentions the superiority of their wine; Abulfeda and Edrisi the luxuriance of their palm-trees. The climate, however, is extremely variable, especially in winter. Sometimes the rains in the Western Oasis are very abundant, and fall in torrents, as appears from the furrows in the rocks; but the season Sir A. Edmonstone made his visit there was none at all, and the total want of dew in the hot months sufficiently proves the general dryness of the atmosphere. The springs are all strongly impregnated with iron and sulphur, and hot at their sources; but, as they continue the same throughout the whole year, they supply to the inhabitants one of the principal means of life. The water, notwithstanding, cannot be used until it has been cooled in an earthen jar. (*Russell's Egypt*, p. 393, *seqq.*)

Oaxes, a river of Crete, said to have derived its name from Oaxes, a son of Apollo. (*Virg.*, *Eclog.*, 1, 66.—*Serv.*, *ad loc.*) It is now the *Mylopotomo*, and is apparently one of the most considerable streams in the island. Some, however, identify it with the *Petrea*. (*Cramer's Anc. Greece*, vol. 3, p. 381.—*Bischoff und Möller*, *Wörterb. der Geogr.*, p. 795.)

Oaxus, a town of Crete, on the northern side of the island, at the mouth, probably, of the Oaxes. It was the capital of a kingdom which had its appropriate sovereign, and was said to have been founded by the Oaxes mentioned in the preceding article. (*Herod.*, 5, 153.—*Serv. ad Virg.*, *Eclog.*, 1, 66.—*Steph. Byz.*, *s. v.*—*Hierocles*, p. 650.)

Obringa, a river of Germany, forming the line of separation between Germania Superior and Inferior. According to Spener, Cluverius, Cellarius, and others, it corresponds to the modern *Aar* or *Ahr*. Mannert, however, and Wilhelm, make it the same with the beginning of the *Upper Rhine* ("den Anfang des *Ober-Rheins*."—*Mannert*, *Geogr.*, vol. 3, p. 432).

Obsĕquens, Julius, a Latin writer, whose era is uncertain. Vossius places him a short period prior to Honorius; but his style indicates an earlier era. Scaliger makes him to have been before the time of St. Jerome; while Saxe assigns him to about 107 A.D. (*G. I. Voss, de Hist. Lat.*, 3, p. 710.—*Saxe, Onomast.*, vol. 1, p. 289.—*Funcc.*, *de veget. L. L. senect.*, 8, 11, *seq*). He was probably either a Roman or an Italian, and some are inclined to identify him with the M. Livius Obsequens whose name occurs in one of Gruter's inscriptions (*Inscript.*, 241), on the supposition that *Livius* may have been altered to *Julius* in the only MS. that has come down to us of this work. (*Fuhrmann, Handbuch.*, vol. 2, p. 490.) Obsequens has left us a work "*On Prodigies*" (*de Prodigiis*), containing a brief account of all the presages remarked at Rome from the consulship of Scipio and Lælius, A.U.C. 453, down to that of Paulus Fabius and Quintus Ælius, in the time of Augustus, or A.U.C. 742. The portion of the work which comprehended the history of the first five or six centuries is lost. This production is taken in part from Livy; but it contains, at the same time, some historical details which are nowhere else to be found. It is written in a pure style, and is not unworthy of the Augustan age. The contents, however, are full of absurdity. The best edition is that of Kapp, *Curiæ*, 1772, 8vo. (*Fuhrmann, Handbuch*, vol. 2, p. 490.—*Schöll, Hist. Lit. Rom.*, vol. 2, p. 465.—*Bähr, Gesch. Röm. Lit.*, p. 658, *seq.*)

Oceanĭdes (Ὠκεανίδες), the Ocean-Nymphs, daughters of Oceanus and Tethys, and sisters of the rivers. Mythologists make them three thousand in number. (*Hes.*, *Theog.*, 364.—*Apollod.*, 1, 2.—*Heyne, not. crit.*, *ad loc.*) From their pretended names, as given by some of the ancient writers, they appear to be only personifications of the various qualities and appearances of water. (*Theog.*, 346.—*Göttling, ad loc.*—*Keightley's Mythology*, p. 244.)

Oceănus, I. the god of the stream Oceanus (*vid.* Oceanus II.), earlier than Neptune. He was the first-born of the Titans, the offspring of Cœlus and Terra, or Heaven and Earth. Oceanus espoused his sister Tethys, and their children were the rivers of the earth, and the three thousand Oceanides or Nymphs of Ocean. (*Hesiod, Theog.*, 337, *seq.*) This is all the account of Oceanus that is given in the Theogony. Homer speaks of him and Tethys as the origin of the gods. (*Il.*, 14, 201, 302.) When Jupiter, he also says, placed his sire in Tartarus, Rhea committed her daughter Juno to the charge of Oceanus and Tethys, by whom she was carefully nurtured. (*Il.*, 14, 202, 303.) The abode of Oceanus was in the West. (*Il.*, 14, 200, 301.) He dwelt, according to Æschylus, in a grotto-palace, beneath his stream, as it would appear. (*Prom. Vinctus*, 300.) In the "Prometheus Bound" of this poet, Oceanus comes borne through the air on a hippo-griff, to console and advise the lofty-minded sufferer; and from the account he gives of his journey, it is manifest that he came from the West.—When Hercules was crossing his stream in the cup of the Sun-god to procure the oxen of Geryon, Oceanus rose, and, by agitating his waters, tried to terrify him; but, on the hero's bending his bow at him, he retired. (*Pherec.*,

ap. *Athen.*, 11, p. 470.—*Keightley's Mythology*, p. 51, *seq.*)—II. Besides being the name of a deity, the term Oceanus ('Ωκεανός) occurs in Homer in another sense also. It is made to signify an immense stream, which, according to the rude ideas of that early age, circulated around the terraqueous plain, and from which the different seas ran out in the manner of bays. This opinion, which is also that of Eratosthenes, was prevalent even in the time of Herodotus (4, 36). Homer terms the ocean ἀψόῤῥοος, because it thus flowed back into itself. (*Mus. Crit.*, vol. 1, p. 254.) This same river Oceanus was supposed to ebb and flow thrice in the course of a single day, and the heavenly bodies were believed to descend into it at their setting, and emerge from it at their rising. Hence the term ὠκεανός is sometimes put for the horizon (*Damm. Lex.*, *s. v.* ὁ ὁρίζων καὶ ἀποτέμνων τὸ ὑπὲρ γῆς καὶ ὑπὸ γῆν ἡμισφαίριον.) In Homer, therefore, ὠκεανός and θάλασσα always mean different things, the latter merely denoting the sea in the more modern acceptation of the term. On the shield of Achilles the poet represents the *Oceanus* as encircling the rim or extreme border of the shield, in full accordance with the popular belief of the day; whereas in Virgil's time, when this primitive meaning of the term was obsolete, and more correct geographical views had come in, we find the sea (the idea being borrowed, probably, from the position of the Mediterranean) occupying in the poet's description the *centre* of the shield of Æneas. If it be asked whether any traces of this peculiar meaning of the term ὠκεανός occurs in other writers besides Homer, the following authorities, in favour of the affirmative, may be cited in reply. *Hesiod, Theog.*, 242.—*Id.*, *Herc. Clyp.*, 314.—*Eurip.*, *Orest.*, 1369. —*Orph.*, *Hymn.*, 10, 14.—*Id.*, *H.*, 82.—*Id.*, *fragm.*, 44.—(*Maltby, ad Morell.*, *Thes.*, *s. v.* 'Ωκεανός.—Compare *Völcker, Homerische Geographie*, p. 86, *seq.*) As regards the etymology of the term ὠκεανός, we are left in complete uncertainty. The form ὠγῆνος occurs in Pherecydes (*Clem. Alex.*, *Strom.*, 6, p. 621. —*Sturz, ad Pherecyd.*), from which it appears to some that the root was connected with the Greek γέα, γῆ (ὠ-γέα-νος, ὠ-γῆ-νος). On the other hand, Munter (*Rel. der Karthager*, p. 63) finds the root of ὠγῆνος in the Hebrew *hug*, "*in orbem ire*," as referring to the circular course of the fabled Oceanus. Creuzer is inclined to consider ὠγένιος as equivalent to παλαιός, "*antiquus*." (*Creuzer und Hermann, Briefe*, p. 160.) It is remarkable that one of the oldest names of the Nile among the Greeks was ὠκεανός (*Tzetz. ad Lycophron.*, 119), or, more correctly, perhaps, ὠκεαμή. (*Diod. Sic.*, 1, 19.—Compare *Ritter's Erdkunde*, vol. 1, p. 570, 2d ed.) Now in the Coptic, according to Champollion, *oukamé* means "black," "dark;" and according to Marcel, *ochemau*. in the same language, denotes "a great collection of water." Will either of these give ὠκεανός as a derivative? The one or the other of them seems connected in some way with the Arabic *Kâmus*, "ocean." (*Ritter, loc. cit.*) Perhaps, however, the most satisfactory derivation for the term *Oceanus* is that alluded to in the article Ogyges.

Ocellus, surnamed Lucanus, from his having been a native of Lucania, a Pythagorean philosopher, who flourished about 480 B.C. He wrote many works on philosophical subjects, the titles of which are given in a letter written by Archytas to Plato, which has been preserved by Diogenes Laertius (8, 80). But the only production of his which has come down to us, is "*On the Nature of the Universe*" (Περὶ τῆς τοῦ παντὸς φύσεως). Its chief philosophical topic is to maintain the eternity of the universe. Ocellus also attempts to prove the eternity of the human race (c. 3, s. 3). These works were, without doubt, written in the Doric dialect, which prevailed in the native country of Ocellus; and hence much surprise has been occasioned by the circumstance of the last of these productions, which we still possess, being in Ionic Greek. In consequence of this discrepance, Barth (*Advers.*, l. 42, c. 1, p. 1867), Parker (*Disp. de Deo et Provid.*, 1678.—*Disp.*, 4, p. 355,) Thomas Burnet (*Archæol. Philos.*, p. 152), and Meiners (*Philolog. Biblioth.*, vol. 1, pt. 3, p. 100 *et* 204.—*Hist. Doctr. de vero Deo*, p. 312.—*Gesch. der Wissensch.*, p. 584), have attacked the authenticity of the work in question: while, on the other hand, Bentley (*Phalaris*, p. 307, ed. 1816), Lipsius (*Manud. ad Stoic. Phil.*, l. 1, diss. 6), Adelung (*Gesch. der Philosophie für Liebhaber*), Tiedemann (*Griechenl. erste Philosophen*, p. 198 *et* 209), and Bardili (*Epochen der vorzögl. philos. Begriffe*, vol. 1, p. 165), declare in favour of the work. These conflicting opinions have been carefully examined and weighed by Rudolphi, in a Dissertation appended to his edition of the work, and he comes to the conclusion that the treatise in question was written by Ocellus. It would appear that some grammarians of subsequent ages, in copying the text of Ocellus, caused the Doric forms to disappear, and translated the work, so to speak, into the more common dialect. This idea was first started by Bardili, and what tends to clothe it with almost absolute certainty is, that the fragments of the same work which we meet with in the selections of Stobæus have preserved their original Doric form. And yet it must at the same time be acknowledged, that this production of Ocellus is only cited for the first time by the writers of the second century of our era, and at a period when the New-Pythagoreans began to forge works under the guise of celebrated names.—The best edition is that of Rudolphi, *Lips.*, 1801, 8vo. The edition of Batteux, *Paris*, 1768, 3 vols. 12mo, is also a very good one. Batteux corrected the text after two Paris MSS., and Rudolphi availed himself of Siebenkee's collation of a Vatican MS. Gale has placed the work of Ocellus in his *Opuscula Mythologica*, &c., *Cantabr.*, 1671. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 311, *seqq.*)

Ocelum, I. a city in Hispania Tarraconensis, in the territory of the Vettones, now *Formoselle*.—II. A city in Hispania Tarraconensis, in the territory of the Gallaïci.—III. A city of Gallia Cisalpina, among the Cottian Alps, on the eastern borders of the kingdom of Cottius. According to Mannert, it is now *Avigliana*, a small town with a castle, in Piedmont, not far from Turin. (*Cæs.*, *B. G.*, 1, 10.)

Ochus, a surname or epithet applied to Artaxerxes III., and also to Darius II., kings of Persia. It is generally thought to indicate illegitimate birth, and to be equivalent to the Greek Νόθος (*Nothus*). This explanation is opposed, however, by some Oriental scholars, who deduce the term *Ochus* from the Persian *Ochi* or *Achi*, which they make equivalent to the Latin *dignus* or *majestate dignus*. (Consult *Gesenius*, *Lex. Hebr.*, *s. v. Achas.*—*Bähr, ad Ctes.*, p. 186.) The reign of Artaxerxes Ochus has been noticed elsewhere (*vid.* Artaxerxes III.), that of Darius Ochus, or Darius II., will now be given. This prince was the illegitimate son of Artaxerxes Longimanus. Soon after the murder of Xerxes II., Darius succeeded in deposing Sogdianus, and ascended the throne himself, B.C. 423. By his wife Parysatis he had Artaxerxes Mnemon and Cyrus the Younger. Nothing very remarkable occurred during his reign, but some successful wars were carried on under Cyrus and other generals. He died B.C. 404, after a reign of nineteen years, and was succeeded by his son Artaxerxes, who is said to have asked him, on his death-bed, by what rule he had acted in his administration, that he might adopt the same, and find the same success. The king's answer is said to have been, that he had always kept, to the best of his knowledge, the strict path of justice and religion. (*Xen.*, *Anab.*, 1, 1.—*Diod. Sic.*,

12, 71.—*Justin*, 5, 11.)—II. A river of Bactriana, rising in the mountains that lie northward of the source of the Arius, and falling into the Oxus. (*Plin.*, 6, 17.) Mannert makes it the modern *Dehasch.*—(Consult *Wahl, Mittel und Vorder Asien*, vol. 1, p. 753.—*Ritter, Erdkunde*, vol. 2, p. 22.)

Ocnus, son of Manto, and said by some to have founded Mantua. (But *vid.* Mantua.)

Ocricŭlum, a town of Umbria, below the junction of the Nar and Tiber, and a few miles from the bank of the latter river, now *Otricoli*. According to Livy (9, 41), it was the first city of Umbria which voluntarily submitted to Rome. Here Fabius Maximus took the command of the army under Servilius, and bade that consul approach his presence without lictors, in order to impress his troops with a due sense of the dictatorial dignity. (*Liv.*, 22, 11.) Ocriculum suffered severely during the social war. (*Flor.*, 3, 18.) In Strabo's time it appears, however, to have been still a city of note (*Strab.*, 227), a fact which is confirmed by the numerous remains of antiquity which have been extracted from its ruins. From Cicero we collect that Milo had a villa in its vicinity. (*Orat. pro Mil.*—*Cramer's Anc. Italy*, vol. 1, p. 278.)

Octavĭa, I. daughter of Caius Octavius and Accia, and sister to the Emperor Augustus. All the historians praise the beauty and virtues of this celebrated female. She was first married to Marcus Marcellus, a man of consular rank, and every way worthy of her; and after his death she became the wife of Marc Antony, this latter union being deemed essential to the public welfare, as a means of healing existing differences between Antony and Octavius. It was with this view that the senate abridged the period of her widowhood and of her mourning for her first husband, who had been dead little more than five months. Antony, however, was incapable of appreciating the excellence of her character. After her marriage she followed him to Athens, where she passed the winter with him (B.C. 39), though keeping far aloof from the dissolute pleasures to which he abandoned himself. Without her interposition, civil war would even then have broken out between Octavius and Antony. By urgent prayers she appeased her husband, who was incensed against her brother for his suspicions, and then, disregarding the difficulties of the journey and her own pregnancy, she went with his consent from Greece to Rome, and induced her brother to consent to an interview with Antony, and to come to a reconciliation with him. When Antony went to make war against the Parthians, she accompanied him to Corcyra, and at his order returned thence to remain with her brother. New quarrels arose between Octavius and Antony. To have a pretext for a rupture, the former ordered his sister to go to her husband, in the expectation that he would send her back. This actually happened. Antony was leading a life of pleasure with Cleopatra at Leucopolis, when letters from Octavia at Athens informed him that she would soon join him with money and troops. The prospect of this visit was so unwelcome to Cleopatra, that she persisted in her entreaties until Antony sent his wife an order to return. Even now, however, she endeavoured to pacify the rivals. Octavius commanded her to leave the house of a husband who had treated her so insultingly; but, feeling her duties as a wife and a Roman, she begged him not, for the sake of a single woman, to destroy the peace of the world, and of two persons so dear to her, by the horrors of war. Octavius granted her wish; she remained in the house of Antony, and occupied herself with educating, with equal care and tenderness, the children she had borne him, and those of his first wife Fulvia. This noble behaviour of hers increased the indignation of the Romans against Antony. At last he divorced her, and ordered her to leave his mansion at Rome. She obeyed without complaint, and took with her all her children except Antillus, her eldest son, who was then with his father. The civil war soon after broke out.—On the overthrow and death of Antony, Octavia gave herself up to complete retirement. Her son Marcellus, the issue of her first marriage, was united to Julia, the daughter of Augustus, and intended by the emperor as his successor; but his early death frustrated this design, and plunged his mother and friends in the deepest affliction. It was on Virgil's reading to Octavia and Augustus the beautiful passage towards the close of the sixth book of the Æneid, where the premature death of Marcellus is deplored, that the poet received from the sorrowing parent so splendid a recompense. (*Vid.* Virgilius.) Octavia, in fact, never recovered from the loss of her son. His death continually preyed upon her mind, and she at last ended her days in deep melancholy, about 12 B.C. Augustus pronounced her funeral oration, but declined the marks of honour which the senate were desirous of bestowing upon her. (*Sueton.*, *Vit. Jul.*, 27.—*Id.*, *Vit. Aug.*, 17.—*Id. ib.*, 61.—*Plut.*, *Vit. Ant.*, 88.—*Encycl. Am.*, vol. 9, p. 367.)—II. A daughter of the Emperor Claudius by Messalina, and sister to Britannicus. Her life, though short, offers only one series of misfortunes. While still quite young, she was affianced to Lucius Silanus, the grandson of Augustus; but Agrippina, availing herself of her influence over the imbecile Claudius, broke off the match, and gave Octavia to her own son Nero, when the latter had attained his sixteenth year. Nero, on ascending the throne, repudiated Octavia on the ground of sterility, but, in reality, that he might unite himself to Poppæa; and this latter female, dreading the presence of one who was still young and beautiful, and her possible influence at some future day over the capricious feelings of the emperor, accused Octavia of criminal intercourse with a slave. Some pretended testimony having been obtained by means of the torture, Octavia was banished to Campania. The murmurs of the people, however, compelled Nero to recall her from exile, and her return was hailed by the populace with every demonstration of joy. Alarmed at this, and fearing lest the recall of Octavia might prove the signal of her own disgrace, Poppæa threw herself at the feet of Nero, and begged him to revoke the order for Octavia's return. The emperor granted more than she asked; for he caused the infamous Anicetus, the author of his mother's murder, to come forward and testify falsely to his criminality with Octavia. The unhappy princess, upon this, was banished to the island of Pandataria, and soon after put to death there. Her head was brought to Poppæa. Octavia was only twenty years of age at the time of her death. (*Tacit.*, *Ann.*, 24, 63.—*Sueton.*, *Vit. Ner.*, 35.)

Octaviānus, the name of Octavius (afterward Augustus), which he assumed on his adoption into the Julian family, in accordance with the Roman custom in such cases. Usage, however, though erroneous, has given the preference to the name *Octavius* over that of *Octavianus*. (*Cic.*, *Ep. ad Fam.*, 12, 25.—*Tacit.*, *Ann.*, 13, 6.—*Aurel. Vict.*, *de Cæs.*, c. 1.)

Octavĭus, I. Nepos, Cn., was prætor B.C. 168, and appointed to the command of the fleet against Perseus. He followed this monarch, after his defeat by Paulus Æmilius, to the island of Samothrace, and there obtained his surrender. For this he was rewarded with a naval triumph. (*Liv.*, 44, 17.—*Id.*, 44, 45.—*Id.*, 45, 6.—*Id.*, 45, 42.) In B.C. 165 he was consul with M. Torquatus. Having been sent, three years after this, into Syria, at the head of a deputation to act as guardians to the young king, Antiochus Eupator, he was assassinated by order, as was supposed, of Lysias, a relation of the previous monarch, and who claimed the regency during the minority of Antiochus. The arrogant and haughty conduct of Octavius appears to have hastened his fate. The senate, however, erected

a statue to his memory.—II. M., a tribune of the commons, deprived of his office by means of Tiberius Gracchus. (*Vid.* Gracchus II.)—III. Cn., was consul B.C. 87, along with Cinna. Being himself attached to the party of Sylla, and having the support of the senate, he drove his colleague out of the city. Marius, however, having returned this same year and re-entered Rome with Cinna, Octavius was put to death.—IV. C., the father of Augustus, was prætor B.C. 61, and distinguished himself by the correctness and justice of his decisions. After his prætorship he was appointed governor of Macedonia, and defeated the Bessi and other Thracian tribes, for which he received from his soldiers the title of *Imperator*. He died at Nola, on his return from his province. Octavius married Atia, the sister of Julius Cæsar, and had by this union Octavius (afterward Augustus) and Octavia, the wife of Antony.—V. The earlier name of the Emperor Augustus. (*Vid.* Augustus and Octavianus.)

Octodūrus, a town of the Veragri, in Gallia Narbonensis. It was situate in the Vallis Pennina, on the river Dransa or *Drance*, near its junction with the *Rhone*, at a considerable distance above the influx of the latter into the Lacus Lemanus or *Lake of Geneva*. It is now *Martigni*, or, as the Germans call it, *Martenach*. (*Cæs.*, *B. G.*, 3, 1.)

Octogēsa, a town of Spain, a little above the mouth of the Iberus, on the north bank of that river, where it is joined by the Sicoris. It is commonly supposed to answer to the modern *Mequinenza*. Ukert, however, places it in the territory of *la Granja*. (*Cæs.*, *Bell. Civ.*, 1, 61.)

Ocypĕte, one of the Harpies. The name signifies *swift-flying*, from ὠκύς, "*swift*," and πέτομαι, "*to fly*." (*Vid.* Harpyiæ.)

Odenātus, a celebrated prince of Palmyra, in the third century of the Christian era, who distinguished himself by his military talents and his attachment to the Romans. The accounts of his origin differ. Agathias makes him of mean descent; but the statements of others are entitled to more credit, according to whom he exercised hereditary sway over the Arab tribes in the vicinity of Palmyra. These same writers inform us, that his family had for a long time back been connected by treaties with the Romans, and had received from the latter not only honorary titles, but also subsidies for protecting the frontiers of Syria. That there existed, indeed, some sort of alliance between this family and the Roman power, is evident from the name *Septimius*, which was borne by some of his predecessors as well as by Odenatus himself, and which would carry us back probably to the time of Septimius Severus, who resided a long time in Syria, and from whom the honorary appellation may have been obtained. (*Saint-Martin*, *in Biog. Univ.*, vol. 31, p. 494, *seqq.*)—The manner in which Odenatus attained to the supremacy in Palmyra is not very clearly stated. He appears, independently of his sway over the adjacent tribes, to have held at first the office of decurio or senator in the city itself. When Philip the Arabian proclaimed himself emperor, after the murder of the younger Gordian, A.D. 244, and had set out for Rome, he left the government of Syria in the hands of his brother Priscus. The tyranny and oppression of the latter soon caused a general revolt. Palmyra from this time assumed the rank of an independent city; and we find Septimius Aïranes, father of Odenatus, ruling over it as sovereign prince, A.D. 251. He was succeeded by his son, the subject of this article. (*Saint-Martin*, *l. c.*) Odenatus was twice married. The name and family of his first wife are not known. He had by her a son called Septimius Orodes. His second wife was the celebrated Zenobia, daughter of an Arabian prince, or sheik, who held under his sway all the southern part of Mesopotamia. By Zenobia he became the father of two sons, Herennius and Timolaus. Zenobia herself had also a son by a previous husband.—After the defeat and capture of Valerian by the King of Persia, Odenatus, desirous at least to secure the forbearance of the conqueror, sent Sapor a magnificent present, accompanied by a letter full of respect and submission; but the haughty monarch, instead of being softened by this expression of good-will, ordered the gift to be thrown into the Euphrates, and returned an answer breathing the utmost contempt and indignation. The Palmyrian prince, who read his fate in the angry message of Sapor, immediately took the field, and falling upon the enemy, who had already been driven across the Euphrates by the Roman general Balista, gained a decisive advantage over their main body. He then burst into their camp, seized the treasures and the concubines of Sapor, dispersed the intimidated soldiers, and in a short time restored Carrhæ, Nisibis, and all Mesopotamia to the possession of the Romans. Trebellius Pollio informs us, that he even proceeded so far as to lay siege to Ctesiphon, with the view of liberating Valerian, who was still alive, but that neither his arms nor his entreaties could effect this benevolent object. (*Treb. Poll.*, *Trigint. Tyrann.*, 13.—*Zonar.*, 12, 23.—*Zosim.*, lib. 1, p. 661.) The Palmyrian prince then turned his arms against Quietus, son of Macrinus, and a candidate for the empire, and overthrew his party in the East. As a recompense for these important services, and his constant attachment to Gallienus, the son of Valerian, the senate, with the consent of the emperor, conferred on Odenatus the title of Augustus, and intrusted him with the general command of the East. Zenobia also received the title of Augusta, and Orodes, Herennius, and Timolaus that of Cæsars. Odenatus signalized his attainment to these honours by new successes; and by one of the writers of the Augustan history, his name is connected with the repulse of the Goths, who had landed on the shores of the Euxine, near Heraclea. (*Treb. Poll.*, *Gallieni Duo*, c. 12.) Of this fact, however, there remains no satisfactory evidence; but it admits not of any doubt that the sovereign of Palmyra fell soon afterward by the hand of domestic treason, in which his queen Zenobia was suspected to have had a share. The murderer was his own nephew. His son Orodes was slain along with him. (*Trebell. Poll.*, *l. c.*)

Odessus, a city on the coast of Mœsia Inferior, to the east of Marcianopolis. It was founded by a colony of Milesians, and is now *Varna* in Bulgaria. It was also called Odesopolis. Some editions of Ptolemy give the form Ὀδύσσος (*Odyssus*), and in the *Itin. Ant.* (p. 218) Odissus occurs. (*Mela*, 2, 2.—*Pliny*, 11.—*Ov.*, *Trist.*, 1, 9, 37.)

Odēum, a musical theatre at Athens. (*Suidas*, *s. v.* ᾠδεῖον.—*Aristoph.*, *Vesp.*, 1104.) It was built by Pericles (*Plut.*, *Vit. Pericl.*—*Vitruv.*, 5, 9), and was so constructed as to imitate the form of Xerxes' tent. (*Plut.*, *Vit. Per.*) This shape gave rise to some pleasantries on the part of the Athenians. Thus, for example, Cratinus, in one of his comedies, wishing to express that the head of Pericles terminated as it were in a point, said that he carried the Odeum on his head. (Compare *Plut.*, *l. c.*) This building was destroyed by fire at the siege of Athens by Sylla. It was re-erected soon after by Ariobarzanes, king of Cappadocia. (*Pausan.*, 1, 20.)

Odinus or Odin, the principal deity of the ancient Scandinavians and Northern Germans. Other forms for the name were *Wodan*, *Guodan*, *Godan*, *Vothin*, *Othin*, &c. Among the Anglo-Saxons, Wodan was the god of merchants, corresponding to the Hermes of the Greeks or the Mercurius of the Latins. The fourth day of the week derived its name from him (*Wodanstag*). In the account of the origin of the world, as given in the older Edda, Odin, the eldest son of Bör, the second man, is represented as having, with his two

brothers, Vilé and Vé, defeated and slain the frost-giant Ymer, out of whose body they formed the habitable world. Some expounders of mythology make Odin and his brethren, together with their antagonist, as set forth in this fable, to be mere personifications of the elements of the world.—But there is another and a younger Odin, who, according to some writers, is partly a mythological and partly an historical personage. In all the Scandinavian traditions preserved by the chroniclers, mention is made of a chief called Odin, who came from Asia with a large host of followers called *Aser* (*vid.* Asi), and conquered Scandinavia, where they built a city by the name of Sigtuna, with temples, and established a worship and a hierarchy; he also invented or brought with him the characters of the Runic alphabet; he was, in short, the legislator and civilizer of the North. He is represented also as a great magician, and was worshipped as a god after death, when some of the attributes of the elder Odin are supposed to have been ascribed to him. The epoch of this emigration of Odin and his host is a subject of great uncertainty. Some place it in the time of the Scythian expedition of Darius Hystaspis: others (and this has been the most common opinion among Scandinavian archæologists) fix it about the time of the Roman conquests in Pontus, 50 or 60 B.C. Sühm, in his "*Geschichte der Nordischen Fabelzeit*," enumerates four Odins. One was Bör's son; he came from the mouths of the Tanaïs, and introduced into the North the worship of the Sun. A second came with the Aser, from the borders of Europe and Asia, at the time of the invasion of Darius. He brought with him the Runic alphabet, built temples, and established the mythology of the Edda: he is called Mid Othin, or Mittel Othin. A third Odin, according to Sühm, fled from the borders of the Caucasus at the time of Pompey's conquests, 50 or 60 years B.C. The fourth Odin he makes to have lived in the third or fourth century of our era. All this, however, is far from being authenticated; though the north-western emigration of Odin from the borders of the Caucasus to Scandinavia has the support of a uniform tradition in its favour. Odin was worshipped by the German nations until their conversion to Christianity. (*Encycl. Us. Knowl.*, vol. 16, p. 400.)—The legend of Odin evidently points to the introduction of religious rites and ceremonies among the northern nations by some powerful leader from the East, who was himself, in some degree, identified after death with the deity whose worship he had brought in with him. This deity appears to have been none other than the Budda of the East, just as the traditions of the North respecting the Aser connect the mythology of Scandinavia in a very remarkable manner with that of Upper Asia. (*Vid.* Asi.) The striking resemblance that exists between Budda and Odin, not only in many of their appellations, but also in numerous parts of their worship, has been fully established by several Northern writers. (Consult *Magnusen, Eddalæren og dens Oprindelse*, vol. 4, *præf.* v., *seqq.*—*Id. ib.*, vol. 4, p. 474, 478, *seqq.*; 512, *seqq.*; 534, *seqq.*; 541, *seqq.*—*Palmblad, de Budda et Wodan, Upsal*, 1822, 4to.—*Wallman, om Odin och Budda, Holm.*, 1824, 8vo.—Compare *Ritter, Vorhalle*, p. 472.—*Sir W. Jones, Asiatic Researches*, vol. 1, p. 511.—*Id. ib.*, vol. 2, p. 343.) One feature, however, in which these two deities approximate very closely, is too remarkable to be here omitted. The same planet, namely, Mercury, is sacred to both; and the same day of the week (Wednesday) is called after each of them respectively. Thus we have the following appellations for this day among the natives of India: in the Birman, *Buddahu*: in the Malabaric, *Buden-kirumei*, &c. So again, some of the names given to Budda coincide very closely with those of Odin. Thus we may compare the *Godama, Gotama*, and *Samana-Codam* of the former, with the *Godan, Gutan, Guodan*, &c., of the latter. (The Westphalians still call Wednesday *Godenstag*.) We may even advance a step farther, and compare the names of both Odin and Budda with one of the earliest appellations of Deity among many nations of Asia and Europe. Thus we have in Sanscrit, *Coda*; in Persian, *Choda, Chuda*, and *Ghuda*; in the language of the Kurds, *Chudi*; in that of the Afghans, *Chudai*; in the Gothic and German, *God* and *Gott*; in the Icelandic and Danish, *Gud*, &c. It is curious to observe, moreover, that traces of the worship of Odin or Budda appear even in America. Among the ancient traditions collected by the Spanish bishop Nunez de la Vega, there is one which was current among the Indians of Chiapa respecting a certain *Wodan* or *Votan*. This individual is said to have been the grandson of one who, together with his family, was alone saved from a universal deluge. He aided in the erection of a great edifice, by which men attempted to reach the skies; but the execution of this daring project was frustrated; each family of men received a different language; and the Great Spirit (*Teotl*) ordered Wodan to go and people the country of Anahuac, or Mexico. This same Wodan, moreover, like Odin and Budda, gave name to a particular day. So strong, indeed, does the resemblance between Odin and the Mexican Wodan appear, that even Humboldt himself hesitates not to use the following language in relation to it: "*Ce Votan, ou Wodan, Americain paroît de la même famille avec les Wods ou Odins des Goths et des peuples d'origine Celtique.*" (*Monumens de l'Amerique*, vol. 1, p. 382.) It would appear, then, from all that has been said, that the worship of Odin or Budda is to be referred in its origin to the earliest periods of the history of our race, these names being nothing more than early appellations for Deity, and being afterward shared also by those individuals who had spread this particular worship over different parts of the earth. (Consult *Magnusen, Mythol. Boreal. Lex.*, p. 261, *seqq.*—*Niemeyer, Sagen, betreffend Othin*, &c., *Erf.*, 1821, 8vo.—*Leo, über Othin's Verehrung in Deutschland, Erl.*, 1822, 8vo.—*Klemm, Germ. Alterthumsk.*, p. 280, *seqq.*)

Odoäcer, a Gothic chief, who, according to some authorities, was of the tribe of the Heruli. He originally served as a mercenary in the barbarian auxiliary force which the later emperors of the West had taken into their pay for the defence of Italy. After the two rival emperors, Glycerius and Julius Nepos, were both driven from the throne, Orestes, a soldier from Pannonia, clothed his own son Romulus, yet a minor, with the imperial purple, but retained all the substantial authority in his own hands. The barbarian troops now asked for one third of the lands of Italy, to be distributed among them as a reward for their services. Orestes having rejected their demand, they chose Odoacer for their leader, who immediately marched against Orestes, who had shut himself up in Ticinum or *Pavia*. Odoacer took the city by storm, and gave it up to be plundered by his soldiers. Orestes himself was taken prisoner, and led to Placentia, where he was publicly executed, A.D. 475, exactly a twelvemonth after he had driven Nepos out of Italy. Romulus, who was called Augustulus by way of derision, was in Ravenna, where he was seized by Odoacer, who stripped him of his imperial ornaments, and banished him to a castle in Campania, but allowed him an honourable maintenance. Odoacer now proclaimed himself King of Italy, rejecting the imperial titles of Cæsar and Augustus. For this reason the Western empire is considered as having ended with the deposition of Romulus Augustulus, the son of Orestes. Odoacer's authority did not extend beyond the boundaries of Italy. Little is known of the events of his reign until the invasion of Theodoric, king of the Ostrogoths, who, at the instigation, as some historians assert, of Zeno, emperor of the East, marched from the banks of the Danube to

dispossess Odoacer of his kingdom. Theodoric, at the head of a large army, defeated Odoacer near Aquileia, and entered Verona without opposition. Odoacer shut himself up in Ravenna, A.D. 489. The war, however, lasted for several years; Odoacer made a brave resistance, but was compelled by famine to surrender Ravenna, A.D. 493. Theodoric at first spared his life, but in a short time caused him to be put to death, and proclaimed himself King of Italy. (*Encycl. Us. Knowl.*, vol. 16, p. 400.)

ODRYSÆ, one of the most numerous and warlike of the Thracian tribes. Under the dominion of Sitalces, a king of theirs, was established what is called in history the empire of the Odrysæ. Thucydides, who has entered into considerable detail on this subject, observes, that of all the empires situated between the Ionian Gulf and the Euxine, this was the most considerable, both in revenue and opulence. Its military force was, however, very inferior to that of Scythia both in strength and numbers. The empire of Sitalces extended along the coast from Abdera to the mouths of the Danube, a distance of four days' and nights' sail; and in the interior, from the sources of the Strymon to Byzantium, a journey of thirteen days. The first founder of this empire appears to have been Teres. (*Herod.*, 7, 137.—*Thucyd.*, 2, 29.) For farther remarks on the Odrysæ, see the article Thracia.

ODYSSEA, I. a city of Hispania Bætica, north of Abdera, among the mountains. It was founded, according to a fabulous tradition, by Ulysses. (*Posidon.*, *Artemidor.*, *Asclep.*, *Myrl.*, *ap. Strab.*, 149.—*Eustath. ad Od.*, p. 1379.—*Id. ad Dionys. Perieg.*, 281.—*Steph. Byz.*, *s. v.*—*Tzschucke ad Mel.*, 3, 1, 6.) Some have supposed it to be the same with Olisippo or Ulysippo (now *Lisbon*), and very probably we owe Odyssea to the same fabulous legend which assigns Ulysses as the founder of Ulysippo. There must have been a town in Bætica, the name of which, resembling in some degree the form Odyssea (Ὀδύσσεια), the Greeks, in their usual way, converted into the latter, and then appended to it the fable respecting a founding by Ulysses. (Consult *Ukert*, *Geogr.*, vol. 2, p. 351.—*Merula*, *Cosmogr.*, pt. 2, l. 2, c. 26.)—II. A promontory of Sicily, near Pachynum, supposed by Fazellus to be the same with the present *Cabo Marzo*. (*Bischoff und Möller*, *Wörterb. der Geogr.*, p. 798.)—III. The second of the two great poems ascribed to Homer. It consists, like the Iliad, of twenty-four books; and the subject is the return of Ulysses (Ὀδυσσεύς), after the fall of Troy, from a land lying beyond the range of human intercourse or knowledge, to a home invaded by a band of insolent intruders, who seek to rob him of his wife and kill his son. Hence, the Odyssey begins exactly at that point where the hero is considered to be farthest from his home, in the island of Ogygia, at the navel, that is, the central part, of the sea; where the nymph Calypso (Καλυψώ, "*The Concealer*") has kept him hidden from all mankind for seven years; thence, having, by the help of the gods, who pity his misfortunes, passed through the dangers prepared for him by his implacable enemy, Poseidon or Neptune, he gains the land of the Phæacians, a careless, peaceable, and effeminate nation, to whom war is only known by means of poetry. Borne along by a marvellous Phæacian vessel, he reaches Ithaca sleeping; here he is entertained by the honest swineherd Eumæus, and, having been introduced into his own house as a beggar, he is there made to suffer the harshest treatment from the suiters, in order that he may afterward appear with the stronger right as a terrible avenger. With this simple story a poet might have been satisfied; and we should, even in this form, notwithstanding its smaller extent, have placed the poem almost on an equality with the Iliad. But the poet to whom we are indebted for the Odyssey in a complete form, has interwoven a second story, by which the poem is rendered much richer and more complete; although, indeed, from the union of two actions, some roughnesses have been produced, which, perhaps, with a plan of this kind, could scarcely be avoided. While the poet represents the son of Ulysses, stimulated by Minerva, coming forward in Ithaca with newly-excited courage, and calling the suiters to account before the people, and then afterward describes him as travelling to Pylos and Sparta in order to obtain intelligence of his lost father, he gives us a picture of Ithaca and its anarchical condition, and of the rest of Greece in its state of peace after the return of the princes, which produces the finest contrast; and, at the same time, he prepares Telemachus for playing an energetic part in the work of vengeance, which by this means becomes more probable.—The Odyssey is indisputably, as well as the Iliad, a poem possessing a unity of subject; nor can any one of its chief parts be removed without leaving a chasm in the development of the leading idea; but it differs from the Iliad in being composed on a more artificial and more complicated plan. This is the case partly, because, in the first and greater division of the poem, up to the sixteenth book, two main actions are carried on side by side; and partly, because the action, which passes within the compass of the poem, and, as it were, beneath our eyes, is greatly extended by means of an episodical narration, by which the chief action itself is made distinct and complete, and the most marvellous part of the story is transferred from the mouth of the poet to that of the hero himself.—It is plain that the plan of the Odyssey, as well as that of the Iliad, offered many opportunities for enlargement by the insertion of new passages; and many irregularities in the course of the narration, and its occasional diffuseness, may be explained in this manner. The latter, for example, is observable in the amusements offered to Ulysses when entertained by the Phæacians; and some of the ancients even questioned the genuineness of the passage about the dance of the Phæacians, and the song of Demodocus respecting the loves of Mars and Venus, although this part of the Odyssey appears to have been at least extant in the 50th Olympiad (B.C. 580–577), when the chorus of the Phæacians was represented on the throne of the Amyclæan Apollo. (*Pausan.*, 3, 18, 7.) So likewise Ulysses' account of his adventures contains many interpolations, particularly in the *nekyia*, or invocation of the dead, where the ancients had already attributed an important passage (which, in fact, destroys the unity and connexion of the narrative) to the *diaskeuastæ*, or interpolators; among others, to the Orphic Onomacritus, who, in the time of the Pisistratidæ, was employed in collecting the poems of Homer. (*Schol. ad Od.*, 11, 104.) Moreover, the Alexandrine critics, Aristophanes and Aristarchus, considered the whole of the last part (from *Od.* 23, 296, to the end), from the recognition of Penelope, as added at a later period. Nor can it be denied that it has great defects; in particular, the description of the arrival of the suiters in the infernal regions is only a second and feebler *nekyia*, which does not precisely accord with the first, and is introduced in this place without sufficient reason. At the same time, the Odyssey could never have been considered as concluded until Ulysses had embraced his father Laertes, who is often mentioned in the course of the poem, and until a peaceful state of things had been restored, or begun to be restored, in Ithaca. It is not, therefore, likely that the original Odyssey altogether wanted some passage of this kind; but it was probably much altered by the Homeridæ, until it assumed the form in which we now possess it.—That the Odyssey was written *after* the Iliad, and that many differences are apparent in the character and manners both of men and gods, as well as in the management of the language, is quite clear; but it is difficult and hazardous to raise upon this foundation any

definite conclusions as to the person and age of the poet. With the exception of the anger of Neptune, who always works unseen in the obscure distance, the gods appear in a milder form; they act in unison, without dissension or contest, for the relief of mankind, not, as is so often the case in the Iliad, for their destruction. It is, however, true, that the subject afforded far less occasion for describing the violent and angry passions and vehement combats of the gods. At the same time, the gods all appear a step higher above the human race; they are not represented as descending in a bodily form from their dwellings on Mount Olympus, and mixing in the tumult of the battle, but they go about in human forms, only discernible by their superior wisdom and prudence, in the company of the adventurous Ulysses and the intelligent Telemachus. But the chief cause of this difference is to be sought in the nature of the story, and, we may add, in the fine tact of the poet, who knew how to preserve unity of subject and harmony of tone in his picture, and to exclude everything irrelevant. The attempt of many learned writers to discover a different religion and mythology for the Iliad and the Odyssey, leads to the most arbitrary dissection of the two poems. M. Constant, in particular, in his celebrated work "*De la Religion*" (vol. 3), has been forced to go to this length, as he distinguishes "*trois espèces de mythologie*" in the Homeric poems, and determines from them the age of the different parts. It ought, however, above all things, to have been made clear how the fable of the Iliad could have been treated by a professor of this supposed religion of the Odyssey, without introducing quarrels, battles, and vehement excitement among the gods; in which there would have been no difficulty, if the difference of character in the gods of the two poems were introduced by the poet, and did not grow out of the subject. On the other hand, the human race appears, in the houses of Nestor, Menelaüs, and especially of Alcinoüs, in a far more agreeable state, and one of far greater comfort and luxury, than in the Iliad. But where could the enjoyments, to which the Atridæ, in their native palace, and the peaceable Phæacians could securely abandon themselves, find a place in a rough camp? Granting, however, that a different taste and feeling is shown in the choice of the subject and in the whole arrangement of the poem, yet there is not a greater difference than is found in the inclinations of the same man in the prime of life and in old age; and, to speak candidly, we know no other argument, adduced by the *Chorizontes* both of ancient and modern times, for attributing the wonderful genius of Homer to two different individuals. It is certain that the Odyssey, in respect of its plan and the conception of its chief characters, of Ulysses himself, of Nestor and Menelaüs, stands in the closest affinity with the Iliad; that it always presupposes the existence of the earlier poem, and silently refers to it; which also serves to explain the remarkable fact, that the Odyssey mentions many occurrences in the life of Ulysses which lie out of the compass of the action, but not one which is celebrated in the Iliad. If the completion of the Iliad and the Odyssey seems too vast a work for the lifetime of one man, we may, perhaps, have recourse to the supposition, that Homer, after having sung the Iliad in the vigour of his youthful years, communicated in his old age to some devoted disciple the plan of the Odyssey, which had long been working in his mind, and left it to him for completion. (*Müller, Hist. Gr. Lit.*, p. 57, *seqq.*)

ŒA, I. a town in the island of Ægina, above 20 stadia from the capital. (*Herod.*, 5, 83.)—II. A town in the island of Thera, called also Calliste.—III. A city on the coast of Africa, between the two Syrtes, and forming, together with Sabrata and Leptis Magna, the district called Tripolis. This city first grew up under the Roman sway, and was founded by a colony consisting of the natives and certain Sicilians intermingled. (Compare *Silius Ital.*, 3, 257.) It was a small place in comparison with the neighbouring Leptis, and yet was able to sustain a contest with this city about their respective boundaries, by the aid of the Garamantes in its vicinity. (*Tacit.*, *Hist.*, 4, 50.) In the reign of Valentinian, the Tripolitan cities were for the first time obliged to shut their gates against a hostile invasion of the savages of Gætulia; and, finding themselves unprotected by the venal commander to whom the defence of Africa was intrusted, they joined the rebellious standard of a Moor. The insurrection was suppressed by the ability of Theodosius, the Roman general. Seventy years after, the whole country was ravaged by the Vandals. In the sixth century, Œa no longer existed, since Procopius, who speaks of the walls of the other cities in Tripoli being rebuilt, passes over Œa in silence. The ruins of the ancient city are said to lie four geographical miles to the east of the modern *Tripoli* (or, as the natives call it, *Tarables*). Ptolemy writes the name of the city Ἑῶα (*Eoa*); the Peutinger Table gives *Osa*, and the Antonine Itinerary *Œea*. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 135.)

ŒAGRUS, the father of Orpheus by Calliope. He was king of Thrace, and from him Mount Hæmus, and also Hebrus, one of the rivers of the country, have received the appellation of *Œagrius*, which thus becomes equivalent to "*Thracius*" or "*Thracicus*." (*Ovid, Ib.*, 484.—*Virg.*, *G.*, 4, 524.—*Apollod.*, 1, 3.)

ŒBALIA, I. the ancient name of Laconia, which it received from Œbalus, one of its ancient kings. (*Serv. ad Virg.*, *Georg.*, 4, 125.) Hence *Œbalius* is used by the poets as equivalent to *Laconicus* or *Spartanus*, and is applied to Castor and Pollux ("*Œbalii fratres*," *Statius, Sylv.*, 3, 2, 10), to Helen ("*Œbalia pellex*," *Ovid, Rem. Am.*, 458), to Hyacinthus ("*Œbalius puer*," *Martial*, 14, 173), &c.—II. A name applied to Tarentum, because founded by a Spartan colony. (*Plin.*, 3, 11.—*Flor.*, 1, 18.)

ŒBALUS, I. a son of Argulius, king of Laconia, which country received from him, among the poets, the name of Œbalia. He was the father of Tyndarus, and grandfather of Helen. (*Hygin.*, *fab.*, 78.)—II. A son of Teloh, king of Capreæ, and of the nymph Sebethis. (*Virg.*, *Æn.*, 7, 734.—*Serv.*, *ad loc.*)

ŒCHALIA, I. a city of Thessaly, in the district of Estiæotis. (*Hom.*, *Il.*, 2, 729.) Homer here couples it with Tricca and Ithome, and of course means by it a Thessalian city. Many poets, however, as Strabo observes, not adhering to the Homeric geography, were of opinion that Œchalia was in Eubœa, as Sophocles, for instance, in his Trachiniæ; while others consigned it to Arcadia or Messenia. (*Strabo*, 438.—*Cramer's Anc. Greece*, vol. 1, p. 362.)—II. A city of Ætolia, belonging to the tribe of Eurytanes. (*Strabo*, 448.)—III. A city of Eubœa, where Eurytus reigned, and which was destroyed by Hercules. But this opinion, which is maintained by many writers, would seem not to have been a well-grounded one, and we ought to look, in all probability, for the Œchalia of Eurytus in Thessaly. (*Vid.* Œchalia I.—*Cramer's Anc. Greece*, vol. 2, p. 139.)—IV. A city of Messenia, according to some the residence of Eurytus. (*Pausan.*, 4, 33.) This is, however, a question which has been much agitated by the commentators on Homer; for, as Strabo remarks, the poet seems to speak of two places of that name, both belonging to Eurytus, one in Thessaly, the other in Messenia; it was from the latter that Thamyris, the Thracian bard, was proceeding on his way to Dorium, another Messenian city, when he encountered the Muses, who deprived him of his art. (*Il.*, 2, 594.) Apollodorus acknowledged only one Œchalia of Eurytus, which he placed in Thessaly; but Demetrius of Scepsis admitted also the Messenian city, which he identified with Andania, a

well-known town of that province on the Arcadian frontier. (*Strabo*, 339.—*Cramer's Anc. Greece*, vol. 3, p. 146, *seqq.*)

ŒCUMENIUS, an ancient Greek Commentator on the Scriptures. The time at which he lived is uncertain; but it was after the eighth century and before the tenth. He is generally placed in the ninth century; Cave assigns to him the date A.D. 990; Lardner, A.D. 950. Œcumenius was bishop of Tricca, and the author of commentaries on the Acts of the Apostles, the fourteen epistles of St. Paul, and the seven Catholic epistles, which contain a concise and perspicuous illustration of these parts of the New Testament. Besides his own remarks and notes, they consist of a compilation of the notes and observations of Chrysostom, Cyrill of Alexandrea, Gregory Nazianzen, and others. He is thought to have written also a commentary on the four gospels, compiled from the writings of the ancient fathers, which is not now extant. The works of Œcumenius were first published in Greek at Verona in 1532, and in Greek and Latin at Paris in 1631, in 2 vols. fol. To the second volume of the Paris edition is added the commentary of Arethas on the book of Revelations. (Consult *Hoffmann, Lex. Bibliogr.*, vol. 3, p. 156.)

ŒDIPUS (Οἰδίπους), was the son of Laïus, king of Thebes, and of Jocasta, the daughter of Menœceus. Homer calls his mother Epicasta. An oracle had warned Laïus against having children, declaring that he would meet his death by means of his offspring; and the monarch accordingly refrained, until, after some lapse of time, having indulged in festivity, he forgot the injunction of the god, and Jocasta gave birth to a son. The father immediately delivered the child to his herdsman to expose on Mount Cithæron. The herdsman, moved to compassion, according to one account (*Soph.*, *Œd. Tyr.*, 1038), gave the babe to a neatherd belonging to Polybus, king of Corinth, or, as others say (*Eurip.*, *Phœniss.*, 28), the neatherds of Polybus found the infant after it had been exposed, and brought it to Peribœa, the wife of Polybus, who, being childless, reared it as her own, and named it Œdipus, on account of its *swollen feet* (from *οἰδέω, to swell*, and *πούς, a foot*); for Laïus, previous to its exposure, had pierced its ankles, and had inserted through the wound a leathern thong. The foundling Œdipus was brought up by Polybus as his heir. Happening to be reproached by some one at a banquet with being a supposititious child, he besought Peribœa to inform him of the truth; but, unable to get any satisfaction from her, he went to Delphi and consulted the oracle. The god directed him to shun his native country, or else he would be the slayer of his father and the sharer of his mother's bed. He therefore resolved never to return to Corinth, where so much crime, as he thought, awaited him, and he took his road through Phocis. Now it happened that Laïus, at this same time, was on his way to Delphi, for the purpose of ascertaining whether the child which had been exposed had perished or not. He was in a chariot, accompanied by his herald Polyphontes; a few attendants came after. The father and son, total strangers to each other, met in a narrow road in Phocis. Œdipus was ordered to make way, and, on his disregarding the command, the charioteer endeavoured to crowd him out of the path. A contest thereupon ensued, and both Laïus and the charioteer, together with all the attendants except one, who fled, were slain by the hand of Œdipus. Immediately after the death of Laïus, Juno, always hostile to the city of Bacchus, sent a monster named the Sphinx to ravage the territory of Thebes. It had the face of a woman, the breast, feet, and tail of a lion, and the wings of a bird. This monster had been taught riddles by the Muses, and she sat on the Phicean Hill, and propounded one to the Thebans. It was this: "What is that which has one voice, is four-footed, two-footed, and at last three-footed?" or, as others give it, "What animal is that which goes on four feet in the morning, on two at noon, and on three at evening?" The oracle told the Thebans that they would not be delivered from her until they had solved her riddle. They often met to try their skill; and when they had failed, the Sphinx always carried off and devoured one of their number. At length Hæmon, son of Creon, having become her victim, the father offered by public proclamation the throne, to which he had succeeded on the death of Laïus, and the hand of his sister Jocasta, to whoever should solve the riddle of the Sphinx. Œdipus, who was then at Thebes, hearing this, came forward and answered the Sphinx that it was Man; who, when an infant, creeps on all fours; when he has attained to manhood, goes on two feet; and when old, uses a staff, a third foot. The Sphinx thereupon flung herself down to the earth and perished; and Œdipus now unknowingly accomplished the remainder of the oracle. He had by his mother two sons, Eteocles and Polynices, and two daughters, Antigone and Ismene.—After some years Thebes was afflicted with famine and pestilence; and the oracle being consulted, ordered the land to be purified of the blood which defiled it. Inquiry was set on foot after the murder of Laïus, and a variety of concurring circumstances brought the guilt home to Œdipus. Jocasta, on the discovery being made, hung herself, and her unhappy son and husband, in his grief and despair, put out his eyes. He was banished from Thebes; and, accompanied by his daughters, who faithfully adhered to him, he came, after a tedious period of miserable wandering, to the grove of the Furies at Colonus, a village not far from Athens, and there found the termination of his wretched life, having mysteriously disappeared from mortal view, and been received into the bosom of the earth. (*Apollod.*, 3, 5, 8, *seq.*—*Soph.*, *Œd. Col.*) The history of his sons will be found under the articles Eteocles and Polynices.—Such is the form in which the history of Œdipus has been transmitted to us by the Attic dramatists. We will now consider its more ancient shape. The hero of the Odyssey says, "I saw (in Erebus) the mother of Œdipodes (such being his Homeric name), the fair Epicasta, who, in her ignorance, did an awful deed, marrying her own son, and *he* married, having slain his own father, and immediately the gods made this known unto men. Now *he* ruled over the Cadmæans in desirable Thebes, suffering woes through the pernicious counsels of the gods; but *she*, oppressed with grief, went to the abode of Aïdes, the strong gatekeeper, having fastened a long halter to the lofty roof, and left to *him* many woes, such as the Furies of a mother produce." (*Od.*, 11, 271, *seqq.*) In the Iliad (23, 679) the funeral games are mentioned which were celebrated at Thebes in honour of the "fallen Œdipodes." Hesiod (*Op. et D.*, 162) speaks of the heroes who fell fighting at the seven-gated Thebes, on account of the sheep of Œdipodes. It would also seem that, according to the above passage of the Odyssey, and to the epic poem the "Œdipodea" (*Pausan.*, 9, 5, 11), Epicasta had not any children by her son; Eurygeneia, the daughter of Hyperphas, being the mother of his well-known offspring. According to the cyclic Thebaïs, the fatal curse of Œdipus on his sons had the following origin: Polynices placed before his father a silver table which had belonged to Cadmus, and filled a golden cup with wine for him; but when Œdipus perceived the heir-looms of his family thus set before him, he raised his hands and prayed that his sons might never divide their inheritance peaceably, but ever be at strife. Elsewhere (*ap. Schol. ad Soph.*, *Œd. Col.*, 1440) the Thebaïs said, that his sons having sent him the loin, instead of the shoulder of the victim, he flung it to the ground, and prayed that they might fall by each other's hands. The motives as-

signed by the tragedians are certainly of a more dignified nature than these, which seem trifling and insignificant.—This story affords convincing proof of the great liberties which the Attic tragedians allowed themselves to take with the ancient myths. It was purely to gratify Athenian vanity that Sophocles, contrary to the current tradition, made Œdipus die at Colonus. His blindness also seems a tragic fiction. Euripides makes Jocasta survive her sons, and terminate her life by the sword. (*Keightley's Mythology*, p. 340, *seqq.*)

ŒNEUS, a king of Calydon in Ætolia, son of Parthaon. He married Althæa, the daughter of Thestius, by whom he had, among other children, Meleager and Deïanira. After Althæa's death, he married Peribœa, the daughter of Hipponoüs, by whom he became the father of Tydeus. In a sacrifice which Œneus made to all the gods, upon reaping the rich produce of his fields, he forgot Diana, and the goddess, to revenge this neglect, sent a wild boar to lay waste the territory of Calydon. The animal was at last killed by Meleager and the neighbouring princes of Greece, in a celebrated chase known by the name of the chase of the Calydonian boar. (*Vid.* Meleager.) After the death of Meleager, Œneus was dethroned and imprisoned by the sons of his brother Agrius. Diomede, having come secretly from the city of Argos, slew all the sons of Agrius but two, who escaped to the Peloponnesus, and then, giving the throne of Calydon to Andræmon, son-in-law of Œneus, who was himself now too old to reign, led the latter with him to Argolis. Œneus was afterward slain by the two sons of Agrius, who had fled into the Peloponnesus. Diomede buried him in Argolis, on the spot where the city of Œnoë, called after Œneus, was subsequently erected. Œneus is said to have been the first that received the vine from Bacchus. The god taught him how to cultivate it, and the juice of the grape was called after his name (οἶνος, "*wine.*"—*Apollod.*, 1, 8.—*Hygin.*, *fab.*, 129).

ŒNIĂDÆ, a city of Acarnania, near the mouth of the Acheloüs. Thucydides represents it as situated on the Acheloüs, a little above the sea, and surrounded by marshes caused by the overflowing of the river, which rendered it a place of great strength, and deterred the Athenians from undertaking its siege; when, unlike the other cities of Acarnania, it embraced the cause of the Peloponnesians, and became hostile to Athens. (*Thucyd.*, 1, 111; 2, 102.) At a later period of the war, it was, however, compelled by the Acarnanian confederacy to enter into an alliance with that power. (*Thucyd.*, 3, 77.) The same writer gives us to understand, that Œniadæ was first founded by Alcmæon, according to an oracle which he consulted after the murder of his mother, and that the province was named after his son Acarnan (2, 102). Stephanus asserts that this city was first called Erysiche, a fact of which the poet Alcman had made mention in a passage cited by more than one writer; but Strabo, on the authority of Apollodorus, places the Erysichæi in the interior of Acarnania, and consequently appears to distinguish them from the Œniadæ. From Pausanias we learn (4, 25), that the Messenians, who had been settled at Naupactus by the Athenians not long after the Persian invasion, made an expedition from that city to Œniadæ, which, after some resistance, they captured and held for one year, when they were in their turn besieged by the united forces of the Acarnanians. The Messenians, despairing of being able to defend the town against so great a number of troops, cut their way through the enemy, and reached Naupactus without experiencing any considerable loss. The Ætolians having, in process of time, conquered that part of Acarnania which lay on the left bank of the Acheloüs, became also possessed of Œniadæ, when they expelled the inhabitants under circumstances apparently of great hardship and cruelty, for which, it was said, they were threatened with the vengeance of Alexander the Great. (*Plut.*, *Vit. Alex.*) By the advice of Cassander, the Œniadæ settled at Sauria (probably Thyria), another Acarnanian town. Many years afterward, the Ætolians were compelled to evacuate Œniadæ by Philip the son of Demetrius, king of Macedon, in an expedition related by Polybius. This monarch, aware of the advantage to be derived from the occupation of a place so favourably situated with regard to the Peloponnesus, fortified the citadel, and enclosed within a wall both the fort and arsenal. (*Polyb.*, 4, 65.) In the second Punic war this town was taken by the Romans, under Valerius Lævinus, and given up to the Ætolians their allies (*Liv.*, 26, 24.—*Polyb.*, 9, 39); but, on a rupture taking place with that people, it was finally restored to the Acarnanians. (*Liv.* 38, 11.—*Polyb.*, *fragm.*, 22, 15.) The precise site of this ancient city remains yet unascertained; for, though many antiquaries have supposed that it is represented by a place called *Trigardon*, close to the mouth of the Acheloüs, and on its right bank, there are several strong objections against the correctness of this. A principal obstacle to the reception of such an opinion is found in the fact, that *Trigardon* is situated on the right bank of the Acheloüs, whereas the ancient town was evidently on the left. The ruins which Sir W. Gell describes as situated above *Missolonghi* and the lake of *Anatolico*, on the spot named *Kuria Irene*, seem to possess many of the characteristic features appertaining to Œniadæ. (*Itin. of Greece*, p. 297.) Dodwell, however, decides against *Kuria Irene*, and in favour of *Trigardon*. (*Cramer's Anc. Greece*, vol. 2, p. 21, *seqq.*)

ŒNĪDES (Οἰνείδης), a patronymic of Meleager, son of Œneus. (*Ovid*, *Met.*, 8, 414.)

ŒNŎE, I. a town, and demus or borough, of Attica, classed by Harpocration and the other lexicographers under the tribe Æantis. We are informed by the same writers that it was part of the Tetrapolis. (*Harpocr.*, *s. v.* Οἰνόη.—*Steph. Byz.*, *s. v.*—*Strabo*, 383.) From Dodwell we learn (vol. 2, p. 163) that the site of this town still retains its name and some vestiges near the cave of Pan.—II. Another borough of Attica, on the confines of Bœotia, near Eleutheræ.—III. A small Corinthian fortress, near the promontory of Olmiæ. (*Strabo*, 380.) Xenophon states (*Hist. Gr.*, 4, 5, 5) that it was taken on one occasion by Agesilaus.—IV. A city of Elis, supposed by some to be the same with Ephyre, situated near the sea on the road leading from Elis to the coast, and 120 stadia from that city. (*Strabo*, 338.)—V. A town of Argolis, between Argos and Mantinea, and on the Arcadian frontier. It was said to have been founded by Diomede, and named after his grandfather Œneus. (*Pausan.*, 2, 25.—*Apollod.*, 1, 8, 6.) The site of this place, according to modern maps, is still called *Enoa*. (*Cramer's Anc. Greece*, vol. 3, p. 292.)

ŒNOMĂUS, a son of Mars by Sterope, the daughter of Atlas. The legend connected with his name will be found under the article Pelops.

ŒNŌNE, a nymph of Mount Ida, daughter of the river Cebrenus in Phrygia. Paris, when a shepherd on Mount Ida, and before he was discovered to be a son of Priam, had united himself in marriage to Œnone; and as she had received from Apollo the gift of prophecy, she warned her husband against the consequences of his voyage to Greece. She at the same time told him to come to her if ever he was wounded, as she alone could cure him. Paris came to her, accordingly, when he had been wounded by one of the arrows of Philoctetes, but Œnone, offended at his desertion of her, refused to aid him, and he died on his return to Ilium. Repenting of her cruelty, Œnone hastened to his relief; but, coming too late, she threw herself on his funeral pile and perished. (*Apollod.*, 3, 12, 6.—*Quint.*, *Smyr.*, 10, 259, *seqq.*—*Conon.*, 23.)

Œnopĭa, one of the ancient names of the island Ægina. (*Ovid. Met.*, 7, 473.)

Œnopĭon, a son of Bacchus and Ariadne, and king of Chios. His name is connected with the legend of Orion. (*Vid.* Orion.)

Œnotri, the inhabitants of Œnotria.

Œnotrĭa, a name derived from the ancient race of the Œnotri, and in early use among the Greeks to designate a portion of the southeastern coast of Italy. The name is derived by some from οἶνος, "*wine*," and they maintain that the early Greeks called the country Œnotria, or the *wine-land*, from the number of vines they found growing there when they first became acquainted with the region. (*Mannert, Geogr.*, vol. 9, pt. 1, p. 542.) With the poets of a later age it is a general appellation for all Italy. The Œnotri, as they were called, appear to have been spread over a large portion of Southern Italy, and may be regarded, not as a very early branch of the primitive Italian stock, but rather as the last scion propagated in a southerly direction. (*Cramer's Anc. Italy*, vol. 2, p. 336.)

Œnotrĭdes, small islands, two in number, off the coast of Lucania, and a little above the promontory of Palinurus. They lay in front of the city of Velia, where the river Heles empties into the sea. (*Plin.*, 7, 7.)

Œnōtrus, a son of Lycaon. He was fabled to have passed with a body of followers from Arcadia into Southern Italy, and to have given the name of Œnotria to that part of the country where he settled. (But consult remarks under the article Œnotria, where a more probable etymology is given for the name of the country.)

Œnūsæ or Œnussæ, I. small islands in the Ægean Sea, between Chios and the mainland, now *Spermadori*, or (as the modern Greeks more commonly term them) *Egonuses*. (*Herod.*, 1, 165.—*Thucyd.*, 8, 24.—*Plin.*, 5, 31.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 800.)—II. Small islands off the coast of Messenia, and nearly facing the city of Methone. They are two in number, and are now called *Sapienza* and *Cabrera*. (*Pausan.*, 4, 34.—*Plin.*, 4, 11.)

Œnus, I. a town of Laconia, supposed to have been situated on the river of the same name flowing near Sellasia. (*Polyb.*, 2, 65.—*Liv.*, 34, 28.) The modern name is *Tchelesina*. Sir W. Gell describes the river as a large stream, which falls into the Eurotas a little north of Sparta. (*Itin. of the Morea*, p. 223.)—II. or Ænus, a river of Germany, separating Noricum from Vindelicia, and falling into the Danube at Boiodurum or *Passau*. It is now the *Inn*. (*Tacit., Hist.*, 3, 5.—*Id., Germ.*, 28.—*Ptol.*, 2, 14.)

Œta, a celebrated chain of mountains in Thessaly, whose eastern extremity, in conjunction with the sea, forms the famous pass of Thermopylæ. It extended its ramifications westward into the country of the Dorians, and still farther into Ætolia, while to the south it was connected with the mountains of Locris, and those of Bœotia. (*Liv.*, 36, 15.—*Strabo*, 428.—*Herod.*, 7, 217.) Its modern name is *Katavothra*. Sophocles represents Jove as thundering on the lofty crags of Œta. (*Trach.*, 436.) As regards the expression of Virgil, "*tibi deserit Hesperus Œtam*," the meaning of which many have misconceived, consult the remarks of Heyne (*ad Eclog.*, 8, 30). The highest summit of Œta, according to Livy, was named Callidromus: it was occupied by Cato with a body of troops in the battle fought at the pass of Thermopylæ between the Romans under Acilius Glabrio and the army of Antiochus, and, owing to this manœuvre, the latter was entirely routed. (*Liv.*, 36, 15.—*Plin.*, 4, 7.) Herodotus describes the path by which the Persian army turned the position of the Greeks as beginning at the Asopus. Its name, as well as that of the mountain, is Anopæa. It leads along this ridge as far as Alponus, the first Locrian town (7, 216). On the summit of Mount Œta were two castles, named Tichius and Rhoduntia, which were successfully defended by the Ætolians against the Romans. (*Liv.*, 36, 19.—*Strabo*, 428.—*Cramer's Anc. Greece*, vol. 1, p. 445.)

Œtylus, a town of Laconia, so called from an Argive hero of that name, was situate eighty stadia from Thalamæ. (*Pausan.*, 3, 26.) Homer has noticed it among the towns subject to Menelaus. (*Il.*, 2, 585.) Strabo observes that it was usually called Tylus. (*Strab.*, 360.) Ptolemy writes the name Bityla (p. 90), and it is still known by that of *Vitulo*. (*Gell's Itin.*, p. 237.) Pausanias noticed here a temple of Serapis, and a statue of Apollo Carneius in the forum. (*Cramer's Anc. Greece*, vol. 3, p. 187.)

Ofellus, a character drawn in one of the satires of Horace. Ofellus represents a Sabine peasant, whose plain good sense is agreeably contrasted with the extravagance and folly of the great. (*Horat., Sat.*, 2, 2.)

Oglāsa, a small island off the coast of Etruria, some distance below Planasia, famed for its wine, now *Monte Cristo*. (*Plin.*, 3, 7.)

Ogўges or Ogўgus (Ὠγύγης or Ὤγυγος) is said to have been the first king of Athens and of Thebes. (*Tzetz. ad Lycophr.*, 1206.) Thus, Pausanias tells us that the Ectenes, who were the most ancient inhabitants of Bœotia, were the subjects of Ogyges, and that Thebes itself was called Ogygian, an epithet which is also applied to it by Æschylus. (*Pausan.*, 9, 5, 1.—*Æsch., Pers.*, 37.) That Ogyges was closely connected with Thebes as well as Attica, appears from the tradition, according to which he was said to be the son of Bœotus. (*Schol. ad Apollon. Rh.*, 3, 1178.) It may also be mentioned, that the oldest gate in Thebes was called Ogygian. (*Pausan.*, 9, 8, 3.) The name of Ogyges is connected with the ancient deluge which preceded that of Deucalion, and he is said to have been the only person saved when the whole of Greece was covered with water. We possess scarcely any particulars respecting him; and the accounts which have come down to us are too vague and unsatisfactory to form any definite opinion on the subject. He clearly belongs to mythology rather than to history. The earlier Greek writers, Herodotus, Thucydides, Xenophon, &c., make no mention of his name; but the accounts preserved by Pausanias and other authors appear to indicate the great antiquity of the traditions respecting him. Varro places the deluge of Ogyges, which he calls the *first deluge*, 400 years before Inachus, and, consequently, 1600 years before the first Olympiad. This would refer it to a period of 2376 years before Christ; and the deluge of Noah, according to the Hebrew text, is 2349, there being only 27 years difference. Varro's opinion is mentioned by Censorinus (*de Die Nat.*, c. 21). It appears from Julius Africanus (*ap. Euseb., Præp. Ev.*) that Acusilaus, the first author who placed a deluge in the reign of Ogyges, made this prince contemporary with Phoroneus, which would have brought him very near the first Olympiad. Julius Africanus makes only an interval of 1020 years between the two epochs; and there is even a passage in Censorinus conformable to this opinion. Some also read *Erogitium* in place of *Ogygium*, in the passage of Varro which we have quoted. But what would this be but an Erogitian cataclysm, of which nobody has ever heard? (*Cuvier, Theory of the Earth*, p. 144, *Jameson's transl.*)—In a note appended to Lemaire's edition of Ovid's Metamorphoses, Cuvier enumerates the Mosaic, Grecian, Assyrian, Persian, Indian, and Chinese traditions concerning a universal deluge, and concludes from them that the surface of the globe, five or six thousand years ago, underwent a general and sudden revolution, by which the lands inhabited by the human beings who lived at that time, and by the

various species of animals known at the present day, were overflowed by the ocean; out of which emerged the present habitable portions of the globe. This celebrated naturalist maintains, that these regions of the earth were peopled by the few individuals who were saved, and that the tradition of the catastrophe has been preserved among these new races of people, variously modified by the difference of their situation and their social condition. According to Cuvier, similar revolutions of nature had taken place at periods long antecedent to that of the Mosaic deluge. The dry land was inhabited, if not by human beings, at least by land animals at an earlier period; and must have been changed from the dry land to the bed of the ocean; and it might even be concluded, from the various species of animals contained in it, that this change, as well as its opposite, had occurred more than once. (*Theory of the Earth, Jameson's transl.*, p. 418.) This theory, however, has been ably attacked by Jameson.—Various etymologies have been proposed for the name Ogyges. Kenrick supposes that the word was derived from the root γυγη, signifying *darkness* or *night*, and quotes a passage of Hesychius in support of his view, which appears, however, to be corrupt. The more favourite theory of modern scholars connects the name with Oceanus: which etymology is supported, as is thought, by the tradition that places Ogyges in the time of the deluge. In support of this view, it is remarked that *Ogyges* is only a reduplication of the radical syllable *Og* or *Oc*, which we find in *Oceanus* (*vid.* Oceanus II.), and also in *Ogen* (which is explained by Hesychius as equivalent to *Oceanus*: 'Ωγήν, 'Ωκεανός). A similar reduplication appears to take place in ἔτυμος, ἐτήτυμος· ὄπτομαι, ὀπιπτεύω· ἄταλος, ἀτιτάλλω. (*Kenrick, Philol. Museum, No.* 5, "*On the early Kings of Attica.*"—*Thirlwall, Philol. Mus., No.* 6, "*On Ogyges.*"—*Creuzer und Hermann, Briefe über Homer und Hesiodus*, p. 105, *in notis.*—*Völcker, Mythol. des Iap. Geschl.*, p. 67.—*Schwenck, Andeut.*, p. 179.) Regarding, therefore, the name *Ogyges* as a general type of the waters, we may trace a resemblance between its radical syllable and the forms ἄχ-α, "*water*" (compare the Latin *aq-ua*); αἰγ-ες, "*the waves*;" 'Αχ-ιλῆς, "the water-god;" Αἰακ-ός, another marine deity, and the ruler over the island Αἴγ-ινα. (*Schwenck, l. c.*) But, whatever may be the etymology of the name, the adjective derived from it is frequently employed by the Greek writers to indicate any thing ancient or unknown. We learn from the scholiast on Hesiod, that, according to one tradition, Ogyges was the king of the gods, and some think that the name originally indicated nothing more than the high antiquity of the times to which it referred. (*Encycl. Us. Knowl.*, vol. 16, p. 412.)

Ogygia, I. an ancient name of Bœotia, from Ogyges, who reigned there. (*Vid.* Ogyges.)—II. The island of Calypso. (*Vid.* Calypso.) The name Ogygia is supposed to refer to its being in the middle of the ocean. (*Vid.* Ogyges.)

Oïleus, king of the Locrians, was son of Odœdocus, and father of Ajax the Less, who is called, from his parent, the Oïlean Ajax. Oïleus was one of the Argonauts. (*Apollod.*, 3, 10, 7.—*Hygin., fab.*, 14, 18.)

Olbĭa, I. a city of Bithynia, in the eastern angle of the Sinus Olbianus, and probably the same with Astacus. (*Plin.*, 5, 27—*Steph. Byz.*, p. 512.)—II. A city on the coast of Pamphylia, west of Attalea. (*Ptol.*—*Steph. Byz.*, p. 512.)—III. A town on the coast of Gaul, founded by Massilia. It was also called Athenopolis, and is supposed by Mannert to have been the same with Telo Martius, or *Toulon*, these three ancient names indicating, as he thinks, one and the same city. (*Mannert, Geogr.*, vol. 2, p. 81.)—IV. A town on the eastern coast of Sardinia, in the northern part of the island. According to Reichard, some traces of it still remain on the shores of the bay of *Volpe*. (*Itin. Ant.*, p. 79.)—V. Or Borysthenis, called also Olbiopolis and Miletopolis, a city of European Sarmatia, according to Stephanus of Byzantium and Mela, at the mouth of the Borysthenes, but, according to other writers, at some distance from the sea. It was colonized by the Milesians, and is at the present day, not *Otchakow*, as some have thought, but *Kudak*, a small place in the vicinity. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 195.) The latest of the ancient names of this place was Borysthenis, and the one preceding it Olbia.

Olchinium or Olcinium, now *Dulcigno*, a town of Dalmatia, on the coast of the Adriatic. (*Liv.*, 45, 26.—*Plin.*, 3, 22.)

Olĕăros. *Vid.* Antiparos.

Olen ('Ωλήν), the name of one of the earliest bards mentioned in the history of Greek Poetry. According to a tradition preserved by Pausanias (10, 5, 4), he came originally from the country of the Hyperboreans, and the Delphian priestess Bœo called him the first prophet of Phœbus, and the first who, in early times, founded the style of singing in epic metre (ἐπέων ἀοιδά). He appears to have settled in Lycia, and afterward to have proceeded to Delos, whither he transplanted the worship of Apollo and Diana, and the birth of which deities, in the country of the Hyperboreans, he celebrated in his hymns. Many ancient hymns, indeed, attributed to Olen, were preserved at Delos, which are mentioned by Herodotus (4, 35), and which contained remarkable mythological traditions and significant appellatives of the gods. Mention is also made of his *nomes*, that is, simple and antique songs, combined with certain fixed tunes, and fitted to be sung for the circular dance of a chorus. The time when Olen flourished is uncertain. It is supposed to have been before Orpheus. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 33.—*Müller, Hist. Lit. Gr.*, p. 24.)

Olĕnus, I. an ancient city of Ætolia, in the vicinity of Pleuron, and known to Homer, who enumerates it in his catalogue. (*Il.*, 2, 638.) It was destroyed by the Ætolians, and preserved but few vestiges in Strabo's time. (*Strab.*, 460.) The goat Amalthæa is called *Olenia* by the poets (*Ovid, Met.*, 2, 594), because nurtured in the vicinity of this place.—II. One of the most ancient of the cities of Achaia, situate on the western coast, at the mouth of the river Peyrus. According to Polybius (2, 41, 7), it was the only one of the twelve cities which refused to accede to the confederation, upon its renewal after an interruption of some years. In Strabo's time it was deserted, the inhabitants, as Pausanias affirms, having retired to the adjacent villages. (*Cramer's Anc. Greece*, vol. 3, p. 70.)

Olisippo, a city of Lusitania, at the mouth of the Tagus, near the Atlantic Ocean. (*Plin.*, 4, 35.—*Id.*, 8, 67.—*Varro, R. R.*, 2, 1.) It was the only municipium in this section of the country, and, as such, had the appellation of *Felicitas Julia*. It was very probably of Roman origin, and the story of its having been founded by Ulysses is a mere fable, arising out of an accidental coincidence of name. The horses bred in the territory adjacent to this place were remarkable for their speed. (*Plin.*, 8, 42.) Mannert and many other geographical writers make Olisippo coincide with the modern *Lisbon* (Lissabon), but others oppose this. (*Mannert, Geogr.*, vol. 1, p. 342.—Compare *Ukert*, vol. 2, p. 394.) The name of this city is variously written. Thus we have *Olisipo* in some authors, and in others, who favour the account of its foundation by Ulysses, we find *Ulysippo*. (Consult *Wesseling, ad Itin.*, p. 416.—*Tzschucke, ad Mel.*, 3, 1, vol. 2, pt. 3, p. 25.)

Ollius, a river rising in the Alps, and falling into the Po. It is now the *Oglio*, and forms in its course the Lake Sebinus, now *Lago d'Iseo*. (*Plin.*, 3, 19.)

OLYMPIA (*orum*), I. the chief of the four great national games or festivals of the Greeks. They were celebrated at Olympia, a sacred spot on the banks of the Alpheus, near Elis, every fifth year. The exact interval at which they recurred was one of forty-nine and fifty lunar months alternately; so that the celebration sometimes fell in the month Apollonius (July), sometimes in the month Parthenius (August). (*Böckh, ad Pind., Olymp.*, 3, 18.—*Müller's Dorians*, vol. 1, p. 281, *Eng. transl.*) The period between two celebrations was called an Olympiad.—The Olympic festival lasted five days. Its origin is concealed amid the obscurity of the mythic period of Grecian history. Olympia was a sacred spot, and had an oracle of Jupiter long before the institution of the games. The Eleans had various traditions, which attributed the original foundation of the festival to gods and heroes at a long period prior to the Trojan war, and among these to the Idæan Hercules, to Pelops, and to Hercules the son of Alcmena. The Eleans farther stated, that, after the Ætolians had possessed themselves of Elis, their whole territory was consecrated to Jupiter; that the games were revived by their king Iphitus, in conjunction with Lycurgus, as a remedy for the disorders of Greece; and that Iphitus obtained the sanction of the Delphic oracle to the institution, and appointed a periodical sacred truce, to enable persons to attend the games from every part of Greece, and to return to their homes in safety. This event was recorded on a disc, which was preserved by the Eleans, and on which the names Iphitus and Lycurgus were inscribed. (*Plut., Vit. Lycurg.*, 1.—*Pausan.*, 5, 20, 21.) Other accounts mention Cleosthenes of Pisa as an associate of Iphitus and Lycurgus in the revival of the festival. All that can safely be inferred from this tradition, which has been embellished with a variety of legends, seems to be, that Sparta concurred with the two states most interested in the plan, and mainly contributed to procure the consent of the other Peloponnesians. (*Thirlwall's Greece*, vol. 1, p. 386.) The date of the revival by Iphitus is, according to Eratosthenes, 884 B.C.; according to Callimachus, 828 B.C. Mr. Clinton prefers the latter date. (*Fast. Hell.*, vol. 2, p. 408, note *h*.) The Olympiads began to be reckoned from the year 776 B.C., in which year Corœbus was victor in the foot-race. We have lists of the victors from that year, which always include the victors in the foot-race, and in later times those in the other games. (*Pausan.*, 5, 8, 3.)—The Olympic, like all the other public festivals, might be attended by all who were of the Hellenic race; though at first probably the northern Greeks, and perhaps the Achæans of Peloponnesus, were not admitted. Spectators came to Olympia, not only from Greece itself, but also from the Grecian colonies in Europe, Asia, and Africa. Among them were solemn deputations sent to represent their respective states. Women, however, were forbidden to appear at Olympia, or even to cross the Alpheus, during the festival, under pain of death. But at a later period we find women taking part in the chariot-race, though it is doubtful whether they ever drove their own chariots. An exception was made to this law of exclusion in favour of the priestess of Ceres and certain virgins, who were permitted to be present at the games, and had a place assigned to them opposite the judges. The management of the festival was in the hands of the Eleans. Originally, indeed, Pisa, in whose territory Olympia lay, seems to have had an equal share in the administration; but in the fiftieth Olympiad the Eleans destroyed Pisa, and from that time they had the entire management of the games. They proclaimed the sacred truce, first in their own territories, and then throughout the whole of Greece. This truce took effect from the time of its proclamation in Elis, and while it lasted the Elean territory was inviolable, any armed invasion of it being esteemed an act of sacrilege. On this privilege the Eleans founded a claim to have their territory always considered sacred, though in fact they themselves did not abstain from war. As the presiding nation, they gave laws for the regulation of the festival, imposed penalties on individuals and states, and had the power of excluding from the games those who resisted their decrees. They actually thus excluded the Lacedæmonians on one occasion, and the Athenians on another. The Eleans appointed the judges of the contest, who were called *Hellanodicæ* (Ἑλλανοδίκαι) These were instructed in the duties of their office, for a period of ten months before the festival, by Elean officers called Nomophylaces (Νομοφύλακες): they were sworn to act impartially, and an appeal might be made from their decision to the Elean senate. Their number varied at different periods: in the 106th Olympiad it was fixed at ten, which was the number ever afterward. The judges had under them different officers, called ἀλύται, whose business it was to keep order. These officers were called μαστιγοφόροι in the other Grecian games. (Consult, in relation to these details, *Pausanias*, 5, 9, 4, *seq.*—6, 24, 3.)—The Olympic festival consisted of religious ceremonies, athletic contests, and races. The chief deity who presided over it was Jupiter Olympius, whose temple at Olympia, containing the ivory and gold statue of the god, was one of the most magnificent works of art in Greece. The worship of Apollo was associated with that of Jupiter (*Müller's Dorians*, vol. 1, p. 279, *seqq.*, *Eng. transl.*); and the early traditions connect Hercules with the festival. (*Id. ib.*, p. 453.) This is another proof of the Dorian origin of the games, for Apollo and Hercules were two of the principal deities of the Doric race. There were altars at Olympia to other gods, which were said to have been erected by Hercules, and at which the victors sacrificed. The most magnificent sacrifices and presents were also offered to Jupiter Olympius by the competitors, and by the different states of Greece.—The games consisted of horse and foot races, leaping, throwing, wrestling and boxing, and combinations of these exercises. 1. The earliest of these games was the *foot-race* (δρόμος), which was the only one revived by Iphitus. The space run was the length of the stadium, in which the games were held, namely, about 600 English feet. In the 14th Olympiad (724 B.C.), the δίαυλος was added, in which the stadium was traversed twice. The δόλιχος, which consisted of several lengths of the stadium (seven, twelve, or twenty-four, according to different authorities), was added in the 15th Olympiad (B.C. 720). A race in which the runners wore armour (ὁπλιτῶν δρόμος) was established in the 65th Olympiad, but soon after abolished. 2. *Wrestling* (πάλη) was introduced in the 18th Olympiad (B.C. 708). The wrestlers were matched in pairs by lot. When there was an odd number, the person who was left by the lot without an antagonist wrestled last of all with him who had conquered the others. He was called ἔφεδρος. The athlete who gave his antagonist three throws gained the victory. There was another kind of wrestling (ἀνακλινοπάλη), in which, if the combatant who fell could drag down his antagonist with him, the struggle was continued on the ground, and the one who succeeded in getting uppermost and holding the other down gained the victory.—3. In the same year was introduced the *pentathlon* (πένταθλον), or, as the Romans called it, *quinquertium*, which consisted of the five exercises enumerated in the following verse, ascribed to Simonides:

Ἅλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην,

that is, "*leaping, running, throwing the quoit, throwing the javelin, wrestling*." Others, however, give a different enumeration of the exercises of the pentathlon. In leaping, they carry weights in their hands or on

their shoulders: the object was to leap the greatest distance, without regard to height. The discus, or quoit, was a heavy weight of a circular or oval shape; neither this nor the javelin was aimed at a mark, but he who threw farthest was the victor. In order to gain a victory in the pentathlon, it was necessary to conquer in each of its five parts.—4. *Boxing* (πυγμή) was introduced in the 23d Olympiad (B.C. 688). The boxers had their hands and arms covered with thongs of leather, called *cestus*, which served both to defend them and to annoy their antagonists. Virgil (*Æn.*, 5, 405) describes the cestus as armed with lead and iron; but this is not known to have been the case among the Greeks.—5. The *Pancratium* (παγκράτιον) consisted of boxing and wrestling combined. In this exercise, and in the cestus, the vanquished combatant acknowledged his defeat by some sign; and this is supposed to be the reason why Spartans were forbidden by the laws of Lycurgus to practise them, as it would have been esteemed a disgrace to his country that a Spartan should confess himself defeated. In these games the combatants fought naked.—The horse-races were of two kinds. 1. *The chariot-race*, generally with four-horse chariots (ἵππων τελείων δρόμος), was introduced in the 25th Olympiad (B.C. 680). The course (ἱπποδρόμος) had two goals in the middle, at the distance probably of two stadia from each other. The chariots started from one of these goals, passed round the other, and returned along the other side of the hippodrome. This circuit was made twelve times. The great art of the charioteer consisted in turning as close as possible to the goals, but without running against them or against the other chariots. The places at the starting-post were assigned to the chariots by lot. There was another sort of race between chariots with two horses (δύωρις or σύνωρις). A race between chariots drawn by mules (ἀπήνη) was introduced in the 70th Olympiad, and abolished in the 84th.—2. There were two sorts of *races on horseback*, namely, the κέλης, in which each competitor rode one horse throughout the course, and the καλπή, in which, as the horse approached the goal, the rider leaped from his back, and, keeping hold of the bridle, finished the course on foot.—In the 37th Olympiad (B.C. 632), racing on foot and wrestling between boys was introduced.—There were also contests in poetry and music at the Olympian festival.—All persons were admitted to contend in the Olympic games who could prove that they were freemen, that they were of genuine Hellenic blood, and that their characters were free from infamy and immorality. So great was the importance attached to the second of these particulars, that the kings of Macedon were obliged to make out their Hellenic descent before they were allowed to contend. The equestrian contests were necessarily confined to the wealthy, who displayed in them great magnificence; but the athletic exercises were open to the poorest citizens. An example of this is mentioned by Pausanias (6, 10, 1). In the equestrian games, moreover, there was no occasion for the owner of the chariot or horse to appear in person. Thus Alcibiades, on one occasion, sent seven chariots to the Olympic games, three of which obtained prizes. The combatants underwent a long and rigorous training, the nature of which varied with the game in which they intended to engage. Ten months before the festival they were obliged to appear at Elis, to enter their names as competitors, stating at the same time the prize for which they meant to contend. This interval of ten months was spent in preparatory exercises; and for a part of it, the last thirty days at least, they were thus engaged in the gymnasium at Elis. When the festival arrived, their names were proclaimed in the stadium, and after proving that they were not disqualified from taking part in the games, they were led to the altar of Jupiter the guardian of oaths (Ζεὺς ὅρκιος), where they swore that they had gone through all the preparatory exercises required by the laws, and that they would not be guilty of any fraud, nor of any attempt to interfere with the fair course of the games. Any one detected in bribing his adversary to yield him the victory was heavily fined. After they had taken the oath, their relations and countrymen accompanied them into the stadium, exhorting them to acquit themselves nobly.—The prizes in the Olympic games were at first of some intrinsic value, like those given in the games described by Homer. But, after the 7th Olympiad, the only prize given was a garland of wild olive, cut from a tree in the sacred grove at Olympia, which was said to have been brought by Hercules from the land of the Hyperboreans. Palm-leaves were at the same time placed in the hands of the victors, and their names, together with the games in which they had conquered, were proclaimed by a herald. A victory at Olympia, besides being the highest honour which a Greek could obtain, conferred so much glory on the state to which he belonged, that successful candidates were frequently solicited to allow themselves to be proclaimed citizens of states to which they did not belong. Fresh honours awaited the victor on his return home. He entered his native city in triumph, through a breach made in the walls for his reception; banquets were given to him by his friends, at which odes were sung in honour of his victory; and his statue was often erected, at his own expense or that of his fellow-citizens, in the Altis, as the sacred grove at Olympia was called. At Athens, according to a law of Solon, the Olympic victor was rewarded with a prize of 500 drachmæ: at Sparta the foremost place in battle was assigned him. Three instances are on record in which altars were built and sacrifices offered to conquerors at the Olympic games.—It seems to be generally admitted that the chief object of this festival was to form a bond of union for the Grecian states. Besides this, the great importance which such an institution gave to the exercises of the body must have had an immense influence in forming the national character. Regarded as a bond of union, the Olympic festival seems to have had but little success in promoting kindly feelings between the Grecian states, and perhaps the rivalry of the contest may have tended to exasperate existing quarrels; but it undoubtedly furnished a striking exhibition of the nationality of the Greeks, of the distinction between them and other races. Perhaps the contingent effects of the ceremony were after all the most important. During its celebration, Olympia was a centre for the commerce of all Greece, for the free interchange of opinions, and for the publication of knowledge. The concourse of people from all Greece afforded a fit audience for literary productions, and gave a motive for the composition of works worthy to be laid before them. Poetry and statuary received an impulse from the demand made upon them to aid in perpetuating the victor's fame. But the most important and most difficult question connected with the subject is, whether their influence on the national character was for good or evil. The exercises of the body, on which these games conferred the greatest honour, have been condemned by some philosophers, as tending to unfit men for the active duties of a citizen (*Aristot.*, *Polit.*, 7, 14, 18.—*Athenæus*, 10, p. 413); while they are regarded by others as a most necessary part of a manly education, and as the chief cause of the bodily vigour and mental energy which marked the character of the Hellenic race.—The description which we have given of the Olympic games will, for the most part, serve also for the other three great festivals of Greece, namely, the Isthmian, Nemean, and Pythian games. (*Pausan.*, lib. 5, 6, *seqq.* —*West's Pindar*, *Prelim. Diss.*—*Wachsmuth*, *Hellen. Alterthumsk.*, vol. 1, p. 108.—*Potter's Grecian*

Antiquities, vol. 1, p. 495.—*Thirlwall's Greece*, vol. 1, p. 384, *seqq.*—*Encyclop. Us. Knowl.*, vol. 16, p. 430, *seqq.*)—II. A name given to the aggregate of temples, altars, and other structures on the banks of the Alpheus in Elis, in the immediate vicinity of the spot where the Olympic games were celebrated. It was not, as many have incorrectly supposed, a city, nor did it at all resemble one. The main feature in the picture was the sacred grove Altis, planted, as legends told, by Hercules, and which he dedicated to Jupiter. (*Pind.*, *Olymp.*, 10, 51.) Throughout this grove were scattered in rich profusion the most splendid monuments of architectural, sculptural, and pictorial skill. The site was already celebrated as the seat of an oracle; but it was not until the Eleans had conquered the Pisatæ, and destroyed their city, that a temple was erected to the god with the spoils of the vanquished. This temple of the Olympian Jove was of Doric architecture, with a peristyle. It was sixty-eight feet in height from the ground to the pediment, ninety-five in width, and two hundred and thirty in length. Its roof, at each extremity of which was placed a gilt urn, was covered with slabs of Pentelic marble. The architect was a native of the country, named Libo. In the centre of one of the pediments stood a figure of victory, with a golden shield, on which was sculptured a Medusa's head. Twenty-one gilt bucklers, the offering of the Roman general Mummius on the termination of the Achæan war, were also affixed to the outside frieze. The sculptures of the front pediment represented the race of Pelops and Œnomaus, with Myrtilus and Hippodamia; also Jupiter, and the rivers Alpheus and Cladeus; these were all by Pæonius, an artist of Mende in Chalcidic Thrace. In the rear pediment, Alcmenes had sculptured the battle of the Centaurs and Lapithæ. The other parts of the building were enriched with subjects taken from the labours of Hercules. On entering the gates, which were of brass, the spectator passed the statue of Iphitus crowned by Ecechiria, on his right; and, advancing through a double row of columns supporting porticoes, reached the statue of Jupiter, the *chef-d'œuvre* of Phidias. The god was represented as seated on his throne, composed of gold, ebony, and ivory, studded with precious stones, and farther embellished with paintings and the finest carved work. (*Pausan.*, 5, 11.) The Olympian deity was portrayed by the great Athenian artist in the sublime attitude and action conceived by Homer. (*Il.*, 1, 528, *seqq.*) The figure was of ivory and gold, and of such vast proportions that, though seated, it almost reached the ceiling, which suggested the idea that in rising it would bear away the roof. (*Strabo*, 354.) The head was crowned with olive. In the right hand it grasped an image of victory, and in the left a sceptre, curiously wrought of different metals, on which was perched an eagle. Both the sandals and vesture were of gold; the latter was also enriched with paintings of beasts and flowers by Panænus, the brother, or, as some say, the nephew, of Phidias. (*Pausan.*, *l. c.*—*Strabo*, *l. c.*) An enclosure surrounded the whole, by which spectators were prevented from approaching too near; this was also decorated with paintings by the same artist, which are minutely described, together with the other ornamental appendages to the throne and its supporters, by Pausanias. The ivory parts of the statue were constantly rubbed with oil as a defence against the damp (*Pausan.*, 5, 12), and officers, named φαιδρυνταί, or cleansers, were appointed to keep it well polished. The veil of the temple was of wool dyed with Phœnician purple, and adorned with Assyrian embroidery, presented by King Antiochus. Various other offerings are mentioned by Pausanias, to whom the student is referred for an account of these, as well as a description, &c., of the other buildings at Olympia. Among the altars, the most remarkable was that in the temple of Pelops. It was entirely composed of ashes collected from the thighs of victims, which, being diluted with water from the Alpheus, formed a kind of cement.—A conspicuous feature at Olympia was the Cronius, or Hill of Saturn, often alluded to by Pindar, and on the summits of which priests named Basilæ offered sacrifices to the god every year at the vernal equinox. (*Pind.*, *Olymp.*, 10, 56.) Xenophon mentions (*Hist. Gr.*, 7, 4, 14) that, in a war waged by the Eleans with the Arcadians, Mount Cronius was occupied and fortified by the latter. Below that hill stood the temple of Lucina Olympia, where Sosipolis, the protecting genius of Elis, was worshipped. The stadium was a mound of earth, with seats for the Hellanodicæ, who entered, as well as the runners, by a secret portico. The hippodrome, which was contiguous to the stadium, was likewise surrounded by a mound of earth, except in one part, where, on an eminence, was placed the temple of Ceres Chamyne. Not far from this were the Olympic gymnasia, for all sorts of exercises connected with the games.—Olympia now presents scarcely any vestiges of the numerous buildings, statues, and monuments so elaborately detailed by Pausanias. Chandler could only trace "the walls of the cell of a very large temple, standing many feet high and well built, the stones all injured, and manifesting the labour of persons who have endeavoured by boring to get at the metal with which they were cemented. From a massive capital remaining, it was collected that the edifice had been of the Doric order." (*Travels*, vol. 2, ch. 76.) Mr. Revett adds, that "this temple appears to be rather smaller than that of Theseus at Athens, and in no manner agrees with the temple of the Olympian Jove." The ruins of this latter edifice, as Sir W. Gell reports, are to be seen towards the Alpheus, and fifty-five geographic paces distant from the Hill of Saturn. There are several bushes that mark the spot, and the Turks of *Lalla* are often employed in excavating the stones. Between the temple and the river, in the descent of the bank, are vestiges of the hippodrome, or buildings serving for the celebration of the Olympic games. These accompany the road to *Miracca* on the right for some distance. The whole valley is very beautiful. (*Cramer's Anc. Greece*, vol. 3, p. 95, *seqq.*)

Olympĭas, I. an Olympiad, or the space of time intervening between any two celebrations of the Olympic games. (*Vid.* Olympia I.) The Greeks computed time by means of them, beginning with B C. 776, each Olympiad being regarded as equal to four years. The last one (the 304th) fell on the 440th year of the Christian era. (Consult remarks at the commencement of the article Olympia I.)—II. daughter of Neoptolemus, king of Epirus, and wife of Philip, king of Macedon, by whom she had Alexander the Great. The conduct of Olympias had given rise to the suspicion that Alexander was not the son of Philip; and the brilliant career of the Macedonian conqueror made his flatterers assign to him for a parent the Father of the Gods. Olympias herself, in the intoxication of female vanity, hesitated not, at a later day, to sanction the story, and Jupiter was said to have approached her under the form of a serpent. (Consult *Wieland*, *ad Lucian. Pseudomant.*, § 13.—*Sueton.*, *Vit. Aug.*, 92.—*Böttiger*, *Sabina*, p. 212.) The haughtiness of Olympias, or, more probably, her infidelity, led Philip to repudiate her, and contract a second marriage with Cleopatra, the niece of King Attalus. The murder of Philip, which happened not long after, has been attributed by some to her intrigues, though with no great degree of probability. Alexander, after his accession to the throne, treated her with great respect, but did not allow her to take part in the government. At a subsequent period, after the death of Antipater, Polysperchon, in order to confirm his power, recalled

Olympias from Epirus, whither she had fled, and confided to her the guardianship of the young son of Alexander. She now cruelly put to death Aridæus, son of Philip, with his wife Eurydice, as also Nicanor, the brother of Cassander, together with many leading men of Macedonia who were inimical to her interests. Her cruelties, however, did not remain long unpunished. Cassander besieged her in Pydna, and she was obliged to surrender after an obstinate siege, and was put to death. (*Vid.* Cassander.—*Justin*, lib. 7, 9, 11, 14, &c.)

Olympiodōrus, a name common to many individuals. The most deserving of our notice are the following: I. A native of Thebes in Egypt, flourished in the beginning of the fifth century of our era. He continued the history of Eunapius from 407 to 425 A.D. His work, entitled Ὕλη Ἱστορίας ("*Materials for History*"), or Ἱστορικοὶ λόγοι ("*Historical Narratives*"), consisted of twenty-two books. Only a fragment of it has been preserved by Photius. The work began with the seventh consulship of the Emperor Honorius, and was brought down to the accession of Valentinian. It was dedicated to the younger Theodosius. The historian appears to have been employed also on public business, for he mentions his having been sent on a mission to Donatus, king of the Huns. In his description of the African Oases, he speaks of wells being made to the depth of 200, 300, and even 500 cubits, and of the water rising up and flowing from the aperture. Some have supposed that these must have been Artesian wells. Olympiodorus was a heathen.—II. An Alexandrean philosopher, who flourished about the year 430 B.C. He is celebrated for his knowledge of the Aristotelian doctrines, and was the master of Proclus, who attended upon his school before he was 20 years of age. This philosopher is not to be confounded with a Platonist of the same name who wrote a commentary upon Plato. He is also to be distinguished from a peripatetic of a still later age, who wrote a commentary on the Meteorology of Aristotle.—III. A Platonic philosopher, who flourished towards the close of the sixth century. He was the author of Commentaries on four of Plato's dialogues, the first Alcibiades, the Phædon, Gorgias, and Philebus. The first of these contains a life of Plato, in which we meet with certain particulars relative to the philosopher not to be found elsewhere. This Olympiodorus was a native of Alexandrea, and enjoyed great reputation in that capital, as will appear from a distich appended to his commentary on the Gorgias. The title which his commentaries bear appears to indicate by the words ἀπὸ φωνῆς ("*from the mouth*" of Olympiodorus) that they were copied down by the hearers of the philosopher. Sainte-Croix, however, thinks that this phrase is merely employed to indicate that the doctrine contained in the commentaries was traditional in its nature. (*Magasin. Encycl.*, 3 ann., vol. 1, p. 195.) Fragments of the commentary on the Phædon are given in Fischer's edition of four Platonic dialogues (*Lips.*, 1783, 8vo), and in Foster's edition of five of Plato's dialogues (*Oxon.*, 1752, 8vo). Fragments of the commentary on the Gorgias were published by Routh, in his edition of the Gorgias and Euthydemus (*Oxon.*, 1784, 8vo). The commentary or scholia on the Philebus will be found in Stallbaum's edition of that dialogue (*Lips.*, 1820, 8vo). The commentary on the first Alcibiades forms the second part of Creuzer's *Initia Philosophiæ ac Theologiæ*, &c. (*Francf.*, 1820, 8vo).—IV. A native of Alexandrea, a peripatetic, who flourished during the latter half of the sixth century. He was the author of a commentary on the Meteorology of Aristotle, which was edited by Aldus, *Venet.*, 1551, fol. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 132, &c.)

Olympĭus, I. a surname of Jupiter at Olympia, where the god had a celebrated temple and statue, which passed for one of the seven wonders of the world. (*Vid.* Olympia II.)—II. A poet. (*Vid.* Nemesianus.)

Olympus, I. a celebrated mountain on the coast of Thessaly, forming the limit, when regarded as an entire range, between the latter country and Macedonia. The highest summit in the chain, to which the name of Olympus was specially confined by the poets, was fabled to be the residence of the gods, and well deserved the honour. Travellers who have visited these shores dwell with admiration on the colossal magnificence of Olympus, which seems to rise at once from the sea to hide its snowy head amid the clouds. Dr. Holland, who beheld it from *Litochori* at its foot, observes, "We had not before been aware of the extreme vicinity of the town to the base of Olympus, from the thick fogs which hung over us for three successive days while traversing the country; but on leaving it, and accidentally looking back, we saw through an opening in the fog a faint outline of vast precipices, seeming almost to overhang the place, and so aërial in their aspect, that for a few minutes we doubted whether it might not be a delusion to the eye. The fog, however, dispersed yet more on this side, and partial openings were made, through which, as through arches, we saw the sunbeams resting on the snowy summits of Olympus, which rose into a dark blue sky far above the belt of clouds and mist that hung upon the sides of the mountain. The transient view we had of the mountain from this point showed us a line of precipices of vast height, forming its eastern front towards the sea, and broken at intervals by deep hollows or ravines, which were richly clothed with forest-trees. The oak, chestnut, beech, plane-tree, &c., are seen in great abundance along the base and skirts of the mountain; and, towards the summit of the first ridge, large forests of pine spread themselves along the acclivities, giving that character to the face of the mountain which is so often alluded to by the ancient poets." (*Travels*, vol. 2, p. 27.) The modern name of the mountain with the Greeks is *Elimbo*, and with the Turks *Semavat Evi*. (*Kruse, Hellas*, vol. 1, p. 282.—*Cramer's Anc. Greece*, vol. 1, p. 211, *seqq.*) "Few of the Grecian mountains," remarks Dodwell, "soar to the height of Olympus." Plutarch (*Vit. Æmil. Paul.*), citing the philosopher Xenagoras, says that it is more than ten stadia in height, and M. Bernouille makes it 1017 toises (6501 English feet). It forms a gigantic mass, and occupies a very extensive space. Its southern side constitutes the boundary of Thessaly, and its northern base encloses the plains of Macedon. To the west it branches out towards Othrys, where its remote swells are blended with those of Pindus, which terminates in the Adriatic with the abrupt and stormy promontory of Acroceraunia. Its rugged outline is broken into many summits, from which circumstance Homer gives it the epithet of πολυδειράς. It is never completely free from snow, and Hesiod (*Theog.*, 118) characterizes it with the epithet of νιφόεις. Homer, in his Iliad, calls it ἀγάννιφος, whereas in his Odyssey he says that it is never agitated by the wind, rain, or snow, but enjoys a clear and luminous air. (*Il.*, 1, 420.—*Od.*, 6, 45.) Nothing is easier, says an ingenious author, than to reconcile these apparent contradictions. M. Boivin, indeed, employs for this purpose a climax of singular conjecture. He supposes a heavenly Olympus, which he turns upside down, with its foot in the heavens, where it never snows, and its summit towards the earth; to which part he conceives Homer gave the epithet of snowy. As the gods and mortals were Anticephali, he maintains that Homer imagined mountains to be in similar situations! (*Mem. de Litt. dans l'Hist. de l'Acad. des Inscr.*, &c., vol. 7.) But the poet represents the seat of the gods as on the summit of Olympus, under the clouds, and of course he does not imagine it turned upside down.—Olympus is full of breaks, glens, and forests, whence it had the epithets

of πολύπτυχος and πολυδένδρεος. (*Dodwell's Tour*, vol. 2, p. 105, *seqq.*)—Near the top Dodwell encountered large quantities of snow, and at last reached a part where the mountain became bare of all vegetation, and presented only a cap of snow and ice, on which it was impossible to be sustained or to walk. At this time it was the middle of July; the heat was extreme towards the base of the mountain, as well as in the plain, while the masses of snow near its summit gave no signs of melting. The view from the highest accessible part of Olympus is described as being very extensive and grand. The mountain seemed to touch Pelion and Ossa, and the vale of Tempe appeared only a narrow gorge, while thé Peneus was scarcely perceptible. There are hardly any quadrupeds to be seen beyond the half height of Olympus, and scarcely do even birds pass this limit.—The idea has been started, on mere conjecture, however, that the name *Olympus* may have some reference to the idea of a "limit" or "boundary," and it is a curious fact that the positions of most, if not all, of the mountains that bear this name would seem to countenance the assertion. The most remarkable instances, after the one we have just been considering, are the following.—II. A range of mountains in the southwestern angle of Bithynia. Mount Olympus, the loftiest of the range, rose above Prusa, and was one of the highest summits in Asia Minor, being covered with snow during great part of the year. (*Browne's Travels*, in Walpole's Collection, vol. 2, p. 112.) The lower parts, and the plains at the foot, especially on the western side, had from the earliest period been occupied by the Mysians, whence it was generally denominated the Mysian Olympus. (*Plin.*, 5, 32.) Its sides were covered with vast forests, which afforded shelter to wild beasts, and not unfrequently to robbers, who erected strongholds there. (*Strab.*, 574.) We read in Herodotus, that, in the time of Crœsus, an immense wild boar, issuing from the woods of Olympus, laid waste the fields of the Mysians, and became so formidable that the inhabitants were obliged to send a deputation to the Lydian monarch to request his aid for deliverance from the monster. (*Herod.*, 1, 36.) The lower regions of this great mountain are still covered with extensive forests, but the summit is rocky, and destitute of vegetation. The Turks call it *Anadoli Dagh.* (*Cramer's Asia Minor*, vol. 1, p. 178.)—III. A mountain range of Lycia, on the eastern coast, above the Sacrum Promontorium. A city of the same name was situate in a part of the range. Mount Olympus would appear to be the chain to which Homer alludes in the Odyssey (5, 282, *seqq.*), under the name of the Solymæan mountains, whence he supposes Neptune to have beheld in his wrath Ulysses sailing towards Phœnicia. The mountains rising at the back of the perpendicular cliffs which line the shore in this quarter, attain to the height of six and seven thousand feet. The highest, as we learn from Captain Beaufort, bears the name of *Adratchan*, and appears to answer to the Olympus of Strabo. (*Caramania*, p. 43.—*Cramer's Asia Minor*, vol. 2, p. 257.)—IV. A city of Lycia, alluded to in the preceding paragraph. It ranked among the six communities of Lycia. (*Strab.*, 666.) Cicero also bears testimony to its importance and opulence. Having become the residence and haunt of pirates, it was captured by Servilius Isauricus, and became afterward a mere fortress. (*Cic. in Verr.*, 1, 21.—*Eutrop.*, 6, 3.—*Plin.*, 5, 27.) Strabo states, that it was the stronghold of the pirate Zenicetus; and the situation was so elevated that it commanded a view of Lycia, Pamphylia, and Pisidia. (*Strab.*, 671.) We are indebted to Captain Beaufort for the discovery of the ruins of this place, which exist in a small circular plain, surrounded by the chain of *Adratchan* (*vid.* Olympus III.), and at a little distance from the sea. The only way leading to the site is by a natural aperture in the cliff; it is now called *Delik-tash*, or "the perforated rock." (*Cramer's Asia Minor*, vol. 2, p. 257, *seq.*)—V. A mountain on the eastern coast of Cyprus, just below the promontory Dinaretum. It is now *Monte Santa-Croce*. This mountain had on it a temple sacred to Venus Acræa, from which women were excluded; the mountain itself was shaped like a breast. (*Strab.*, 683.—*Cramer's Asia Minor*, vol. 2, p. 379, 385.)

Olynthus, a powerful city of Macedonia, in the district of Chalcidice, at the head of the Sinus Toronaïcus. It was founded probably by the Chalcidians and Eretrians of Eubœa. (*Strabo*, 447.) Herodotus relates, that it was afterward held by the Bottiæi, who had been expelled from the Thermaïc Gulf by the Macedonians; but on the revolt of Potidæa, and other towns on this coast, from the Persians, it was beseiged and taken by Artabazus, a commander of Xerxes, who put all the inhabitants to the sword, and delivered the town to Critobulus of Torone and the Chalcidians. (*Herod.*, 8, 127.) Perdiccas, some years after, persuaded the Bottiæi and Chalcidians to abandon their other towns and make Olynthus their principal city, previous to their engaging in hostility with the Athenians. (*Thucyd.*, 1, 58.) In this war, the Olynthians obtained some decisive advantages over that republic; and the expedition of Brasidas enabled them effectually to preserve their freedom and independence, which was distinctly recognised by treaty. From this time, the republic of Olynthus gradually acquired so much power and importance among the northern states of Greece, that it roused the jealousy and excited the alarm of the more powerful of the southern republics, Athens and Lacedæmon. The Olynthians, apparently proceeding on the federal system, afterward so successfully adopted by the Achæans, incorporated into their alliance all the smaller towns in their immediate vicinity; and, by degrees, succeeded in detaching several important places from the dominions of Amyntas, king of Macedonia, who had not the power of protecting himself from these encroachments. At length, however, a deputation from the Chalcidic cities of Apollonia and Acanthus, whose independence was at that time immediately threatened by Olynthus, having directed the attention of Sparta, then at the height of its political importance, to this rising power, it was determined, in a general assembly of the Peloponnesian states, to despatch an army of ten thousand men into Thrace. (*Xen.*, *Hist. Gr.*, 5, 2, 14.) Teleutias, brother of Agesilaus, and one of the most distinguished commanders of Sparta, was appointed to conduct the war. Having collected his forces, and those of Amyntas and his allies, he marched against the Olynthians, who ventured to give him battle before their walls; but, after a well-fought action, they were compelled to take refuge within their city. In a skirmish, however, which happened not long after, the Peloponnesian forces, in their disorderly pursuit of a body of Olynthian cavalry close to the town, were thrown into confusion by a sortie of the enemy, which communicated such a panic to the whole army, that, notwithstanding the efforts of Teleutias to stop the flight of his troops, a total rout ensued, and he himself was slain. (*Hist. Gr.*, 5, 3.) This disaster, instead of disheartening, called forth fresh exertions on the part of the Spartan government. Agesipolis, one of the kings, was ordered to take the command, and prosecute the war with vigour. This young monarch had already obtained some advantages over the enemy, when he was seized with a disorder, which, baffling all remedies, soon proved fatal: he died at Aphyte, near the temple of Bacchus. Polybiades, his successor, had thus the credit of putting an end to the war; for the Olynthians, left to their own resources, found themselves unable to cope with their powerful

and persevering antagonists, and were at length forced to sue for peace, which was granted on condition that they should acknowledge their dependance on Sparta, and take part in all its wars. (*Xen.*, *Hist. Gr.*, 5, 4, 37.) Olynthus, though awed and humbled, was far from being effectually subdued; and not many years elapsed before it renewed its attempts to form a confederacy, and again dismember the Macedonian states. In consequence of the alliance which it entered into with Amphipolis, once the colony of Athens, it became involved in hostilities with the Athenians, supported by Philip, son of Amyntas, who had just ascended the throne of Macedon; and Potidæa and Methone were successively wrested from its dominion. Indeed, Olynthus itself could not long have resisted such powerful enemies, had not jealousy, or some secret cause, spread disunion among the allies and induced them to form other designs. Shortly after, we find Philip and the Olynthians in league against Athens, with the view of expelling that power from Thrace. (*Demosth.*, *Olynth.*, 2, p. 19.) Amphipolis was besieged and taken by assault; Potidæa surrendered, and was restored to Olynthus, which for a time became as flourishing and powerful as at any former period of its history. Of the circumstances which induced this republic to abandon the interests of Macedon in favour of Athens, we are not well informed; but the machinations of the party hostile to Philip led to a declaration of war against that monarch; and the Athenians were easily prevailed upon by the eloquence of Demosthenes to send forces to the support of Olynthus under the command of Chares. Although these troops were at first successful, it was evident that they were unable effectually to protect the city against the formidable army of Philip. The Olynthians, beaten in two successive actions, were soon confined within their walls; and, after a siege of some duration, were compelled to surrender, not without suspicion of treachery on the part of Eurysthenes and Lasthenes, who were then at the head of affairs. On obtaining possession of this important city, Philip gave it up to plunder, reduced the inhabitants to slavery, and razed the walls to the ground. (*Diod. Sic.*, 16, 53.—*Demosth.*, *Phil.*, 3. p. 113.—*Justin*, 8, 4.—*Cramer's Anc. Greece*, vol. 1, p. 249, *seqq.*)

OMBOS, a city of Egypt, a little north of Syene, on the eastern side of the Nile. The Antonine Itinerary calls it *Ambos* (p. 165), and Ptolemy, *Ombi* (Ὄμβοι. The edition of Erasmus has Ὄμβροι by a mistake of the press.) Pliny speaks of the *Ombitis Præfectura*, whence we may conclude that Ombos was at one period the capital of a Nome. (*Plin.*, 5, 9.) Its position is now found in the name of *Koum-Ombo*, or *the Hill of Ombo*. Between the inhabitants of this place and Tentyra constant hostilities prevailed, the former adoring, the latter killing, the crocodile. A horrible instance of religious fury, which took place in consequence of their mutual discord, is the subject of the 15th satire of Juvenal. (Consult *Ruperti ad Sat. cit.*) In relation to the Ombites worshipping the crocodile, while the inhabitants of Tentyra and other places destroyed it, we may cite the explanation of two of the French *savans* (*Chabrol* and *Jomard*, *Descript. de l'Egypte*, vol. 1.—*Antiq.*, c. 4, p. 8, *seqq.*). They suppose, that the crocodile was revered by those cities which were more or less removed from the immediate vicinity of the Nile, by reason of its swimming towards them when the river began to overflow its banks, and thus bringing the first intelligence of the approach of the inundation. (Compare *Creuzer*, *Comment. Herod.*, p. 84.)

OMPHĂLE, a queen of Lydia, daughter of Iardanus. She married Tmolus, who, at his death, left her mistress of his kingdom. Omphale had been informed of the great exploits of Hercules, and wished to see so illustrious a hero. Her wish was soon gratified. After the murder of Iphitus, Hercules fell into a malady, and was told by the oracle at Delphi that he would not be restored to health, unless he allowed himself to be sold as a slave for the space of three years, and gave the purchase-money to Eurytus as a compensation for the loss of his son. Accordingly, in obedience to the oracle, he was conducted by Mercury to Lydia, and there sold to Omphale. During the period of his slavery with this queen, he assumed female attire, sat by her side spinning with her women, and from time to time received chastisement at the hand of Omphale, who, arrayed in his lion-skin, and armed with his club, playfully struck him with her sandal for his awkward way of holding the distaff. He became by this queen the father of Agelaus, from whom, according to Apollodorus, came the race of Crœsus (ὅθεν καὶ τὸ Κροίσου γένος.—*Apollod.*, 2, 7, 7). Some writers make the Lydian Heraclidæ to have sprung from this union, and not the line of Crœsus; but the weight of authority is in favour of the opinion that the Heraclidæ of Lydia claimed descent from Hercules and a female slave of Iardanus. (*Creuzer*, *Fragm. Hist.*, p. 186, *seqq.*—*Hellanic.*, *ap. Steph. Byz.*, *s. v.* Ἀκέλη.—*Diod. Sic.*, 4, 31.—*Dio Chrysost.*, *Orat.*, 4, p. 236, *b.*)—The myth of Hercules and Omphale is an astronomical one. The hero in this legend represents the Sun-god, who has descended to the ὀμφαλός (*omphalos*), or "navel" of the world, amid the signs of the southern hemisphere, where he remains for a season shorn of his strength. Hence the Lydian custom of solemnizing the festival of the star of day by an exchange of attire on the part of the two sexes; and hence the fable of the Grecian writers, that Hercules had assumed, during his servitude with Omphale, the garb of a female. (*Creuzer*, *Symbolik*, *par Guigniaut*, vol. 2, pt. 1, p. 179.) Walker, however, takes a moral view of the legend which we have just been considering, and regards it as expressing the abasement of power amid sensual indulgence. (*Analysis of Beauty*, p. 32.)

ONCÆUM, a town of Arcadia, near Thelpusa, on the banks of the river Ladon. The place was famed for a temple of Ceres, and the legend connected with it was as follows: When Ceres was in search of her daughter Proserpina, Neptune continually followed her. To elude him, she changed herself into a mare, and mingled with the mares of Oncus; but the sea-god assumed the form of a horse, and thus became the father of the celebrated steed Arion. (*Pausanias*, 8, 25, 4.)

ONCHESMUS, a town of Epirus, on the coast, situate, according to Strabo (324), opposite the western extremity of Corcyra. Dionysius of Halicarnassus pretended that the real name of this place was Anchisæ Portus, derived from Anchises the father of Æneas. (*Ant. Rom.*, 1, 32.) Cicero seems to refer to the port of Onchesmus, when he speaks of the wind Onchesmites as having favoured his navigation from Epirus to Brundisium. (*Ep. ad Att.*, 7, 2.—*Cramer's Anc. Greece*, vol. 1, p. 96.) Pouqueville gives *Santi Quaranta* as the modern name of Onchesmus (vol. 2, p. 133), or, more correctly, of a small place near it (vol. 2, p. 104).

ONCHESTUS, I. a river of Thessaly, rising near Cynoscephalæ, and falling into the Sinus Pelasgicus. It is supposed to correspond to the modern *Patrassi*. (*Liv.*, 33, 6.—*Polyb.*, 18, 3.—*Steph. Byz.*, *s. v.*) Some have thought it to be the same with the river which Herodotus calls Onochonus (7, 196), but without any good reason. The Onochonus, whose waters were drained by the army of Xerxes, falls into the Peneus, and is probably the river *Rejani*. (*Cramer's Ancient Greece*, vol. 1, p. 390.)—II. A city of Bœotia, northwest of Thebes, and south of the lake Copaïs. It received its name from Onchestus, a son of Neptune, whose temple and grove are often celebrated by the

poets of antiquity, from Homer to Lycophron. Sir W. Gell noticed, on the ascent uniting Mount *Phaga* or Sphinx on the left, with the projecting hills from Helicon on the right, an immense tumulus of earth and stones, and many other vestiges, probably of Onchestus. (*Itin.*, p. 125.—*Cramer's Anc. Greece*, vol. 2, p. 231, *seqq.*)

Onesicrĭtus, a Cynic philosopher, a native of Ægina, and, according to Diogenes Laertius, a disciple of Diogenes of Sinope. He accompanied Alexander into Asia, and officiated as pilot to the principal vessel in the fleet of Nearchus. He wrote a history of Alexander's expedition, a work swarming with falsehoods and absurdities. (*Ælian, H. A.*, 16, 39.—*Diog. Laert.*, 6, 4.—*Sainte-Croix, Examen des Hist. d'Alex.*, p. 38.)

Onĭon, a city of Egypt, southwest of Heroöpolis. It was inhabited by Jews, who had a temple here, which continued from the time of Onias, who built it, to that of Vespasian. Onias was nephew to Menelaus, and the rightful successor to the priesthood at Jerusalem; but, being rejected by Antiochus Eupator, who made Alcimus high-priest, he fled to Egypt, and persuaded Ptolemy Philometor to let him build this temple there, about 173 B.C. This structure remained for the space of 248 years, when it was destroyed by order of Vespasian, after the fall of Jerusalem. (*Josephus, Ant. Jud.*, 14, 14.—*Id.*, *Bell. Jud.*, 1, 7.)

Onomacrĭtus, a Greek poet in the time of the Pisistratidæ, who is said to have written the "hymns of initiation" (τελεταί) ascribed to Orpheus. (*Vid.* Orphica.) He was accused also of interpolating the poems of Musæus, mention of which has already been made in another article. (*Vid.* Musæus.) The oracles of this latter poet were collected by Onomacritus, in compliance with the orders of Hipparchus; but the poet Lasus of Hermione having discovered the fraud committed by him in intermingling his own verses among the ancient predictions, Onomacritus was thereupon driven into exile as an impostor by Hipparchus. It appears that from this time it was no longer possible to distinguish what was genuine in the poetry of Musæus from what was mere interpolation. (*Herod.*, 7, 6.—*Pausan.*, 1, 22.)

Onosander, or, as Coray writes the name, Onesander, a Greek author and Platonic philosopher. Concerning the period in which he flourished, nothing more can be ascertained than that he lived about the middle of the first century. He was the author of a work of much celebrity, entitled, Στρατηγικὸς λόγος, being a treatise on the duties of a general. This production is the source whence all the works on this subject, in Greek and Latin, that were subsequently published, derived their origin. It is still held in estimation by military men. The best editions are, that of Schwebel, *Norimb.*, 1762, fol., and that of Coray, *Paris*, 1822, 8vo. Appended to the latter are the first elegy of Tyrtæus and a translation of Onosander, both in French. The profits of his edition were given to the unfortunate sufferers of Chios. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 261, *seqq.*)

Opheltes, son of Lycurgus, king of Nemea. Hypsipile, the Lemnian princess, whom her countrywomen had sold into slavery when they found that she had saved her father, was nurse to the infant Opheltes, when the army of Adrastus marched to Nemea, on its way to Thebes. She undertook to guide the newcomers to a spring; and, for that purpose, left the child lying on the grass, where a serpent found and killed it. The Argive leaders slew the serpent and buried the child. Amphiaraus, the famous soothsayer and warrior, augured ill-luck from this event, and called the child Archemorus (*Fate-beginner*), as indicative of the evils that were to befall the chieftains. His other name, Opheltes, is derived, according to the mythologists, from ὄφις, as he died by the bite of a *serpent*. Adrastus and the other chiefs then celebrated funeral games in his honour, which were the commencement of what were afterward called the Nemean games. (*Apollod.*, 3, 6, 4.—*Heyne, ad loc.*)

Ophir, a land which was known to the Hebrews and to the neighbouring nations as early as the time of Job, and was famed for producing such an abundance of excellent gold, that "the gold of Ophir" became a proverbial expression for fine gold. (1 *Chron.*, 29, 4.—*Job*, 22, 24.—*Id.*, 28, 16.—*Psalms*, 45, 9.—*Isaiah*, 13, 12.) The Septuagint version gives *Sophira* (Σωφιρά) as the name of the region; but various forms occur in the MSS., such as Σοφείρ, Σουφείρ, Σουφίρ, Σωφείρ, Σωφιρά, and Σωφαρά. We meet with this last also in Josephus (*Ant. Jud.*, 8, 6, 4.—Consult *Havercamp, ad loc.*). The position of Ophir is very difficult to determine, and much diversity of opinion exists among biblical critics on the subject. We are informed in Scripture, that Solomon, in conjunction with Hiram, king of Tyre, sent a navy from Ezion-geber, at the head of the Red Sea, to Ophir, and that this navy returned, bringing four hundred and twenty (in Chronicles 450) talents of gold, sandal-wood (called, in our translation, almug or algum trees), and precious stones. (1 *Kings*, 9, 26–28.—*Ib.*, 10, 11.—Compare 2 *Chron.* 8, 17, 18; *Ib.*, 9, 10); and also that Jehoshaphat built ships of Tarshish to go to Ophir for gold (in *Chronicles* it is said that he built ships *to go to Tarshish*), which were wrecked at Ezion-geber. (1 *Kings*, 22, 48, 49.—Compare 2 *Chron.*, 20, 36, 37.) We are also told, in 1 *Kings*, 10, 22, that Solomon had at sea a navy of Tarshish with the navy of Hiram. Once in three years (or every third year) came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks.—Now, since both Solomon and Jehoshaphat built the navies bound for Ophir at Ezion-geber, at the head of the Red Sea, it is clear that we must seek for Ophir somewhere on the shores of the Indian Ocean; for it is highly improbable that Solomon's ships went farther than the Cape of Good Hope in one direction, or than the Indian Archipelago in the other: it is not likely, indeed, that they went so far either way. Nearly all the inquiries into the position of Ophir have proceeded on the assumption, that the passage in 1 *Kings*, 10, 22, refers to the same navy which is spoken of in 1 *Kings*, 9, 27, *seqq.*, and, consequently, that Tarshish and Ophir were visited in the same voyage. It has therefore been necessary for those who make this assumption, not only to find a place which suits the description of Ophir, and which produces "gold, sandal-wood, and precious stones," but also to account for the "silver, ivory, apes, and peacocks" which were brought by the navy of Tarshish, and for the three years consumed in the voyage. But Tarshish was probably the same place as Tartessus in Spain; and therefore, if Tarshish and Ophir are to be connected, we must make the gratuitous supposition that there was another Tarshish in the East. Besides, Tarshish and Ophir are not mentioned together in the account of Solomon's voyages: the ships that went to Ophir (1 *Kings*, 9, 28) seem to have made only a single voyage, for the purpose of fetching only a specified quantity of gold, while the "navy of Tarshish," which "the king had" (not going to Ophir, but) "at sea," made its voyage every three years; and, moreover, the products of the two voyages were different, gold being the only article common to the two. For these reasons, Rennell appears to be correct in saying "that two distinct kinds of voyages were performed by these fleets: that to Ophir from the Red Sea, and that to the coast of Guinea (or to Tarshish, wherever it was) from the Mediterranean." (*Rennell, Geogr. of Herodotus*, vol. 2, p. 353.) The conjoint mention of Ophir and Tarshish, in the account of Jehoshaphat's navy, admits of easy explanation. Either there may be some mistake in the account in 2 *Chron.*, 20, 36, *seq.*,

which differs materially from that in 1 *Kings*, 22, 48, *seq.*, or "Tarshish" in the former passage may mean only "a distant voyage;" and we know that the phrase in the latter passage, "ships of Tarshish," is frequently used in the Old Testament for large, strong ships. The question, therefore, as to the position of Ophir must not be encumbered with any considerations that refer to Tarshish. (*Encycl. Us. Knowl.*, vol. 16, p. 447.)—The early Portuguese navigators believed that they had found Ophir in the modern *Sofala*, on the eastern coast of Africa, opposite the island of Madagascar, and this same opinion was subsequently maintained by Dapper (*Africa*, p. 395), Montesquieu, and Bruce (*Travels*, vol. 2, p. 352). The improbability, however, of this position being the true one, has been fully shown by Vincent (*Periplus*, p. 266) and Salt (*Voyage to Abyssinia*, p. 102). The chief ground, indeed, for so erroneous an opinion, seems to have been a supposed resemblance in name between *Sofala* and *Ophir*, or *Sophara*. Calmet places Ophir at the head waters of the Tigris and Euphrates, among the Taperes or Saspires; the gold being conveyed from this quarter, he supposes, to some harbour on the Persian Gulf. (*Dict. Bibl.*, *s. v.*) Bochart makes two Ophirs, one in Arabia, near the Sabæi (*Geogr. Sacr.*, 2, 27.—*Op.*, vol. 2, col. 138), and the other in India. The former only of these, he thinks, was known to the Jews down to the time of Solomon, who, in conjunction with Hiram, king of Tyre, first sent an expedition to the latter. This latter Ophir he considers to be identical with *Ceylon*. (*Geogr. Sacr.*, *l. c.*—*Op.*, vol. 2, ed. 141.) Wells places Ophir in India, in the vicinity of *Cabul*. (*Sacr. Geogr.*, *s. v.*) Schleusner is in favour of Spain. (*Lex. Vet. Test.*, vol. 3, p. 75.) Tychsen also decides in favour of India, and supposes Ophir to have been one of the *Isles of Sunda*, an island called Ophir lying near Sumatra at the present day. (*De Commerc. et Navigat. Hebræorum*, &c.—*Comment. Gött.*, vol. 16, p. 164, *seqq.*) Michaelis supposes Ophir to have been in Arabia, and condemns the opinion of Bochart, who finds another in India, as already stated. (*Spicilegium, Geogr. Hebr. ext.*, *pars.* 11, p. 184, *seqq.*) Prideaux, Gossellin (*Rech.*, vol. 2, p. 118), Vincent (*Periplus*, p. 265, *seqq.*), Niebuhr, and others, likewise declare for Arabia Felix, or the country of the Sabæi, where *Aphar* (*Saphar*) and the ruins of the ancient Himiarite dwellings make it probable to them that we must here look for the Ophir of Solomon. Mannert comes to the same conclusion. (*Geogr.*, vol. 10, pt. 1, p. 123.) It is most probable, therefore, that Ophir was in the southern part of Arabia. It is mentioned in connexion with the names of Arabian tribes, in *Genesis*, 10, 29. The "gold of Ophir" is spoken of in the book of *Job*, a work most probably of Arabian origin. The products of the voyage, too, might easily have been obtained from Arabia; for, though gold is not found there now, we have the testimony of many ancient writers that it was in ancient times. It is, however, very probable that Ophir was an emporium of the Phœnicians for their eastern trade; and, if so, the difficulty as to the productions is at once removed.—Before bringing this article to a close, it may not be amiss to notice the very singular opinion of Arius Montanus, who finds Ophir in Peru, the gold of *Parvaim* (2 *Chron.*, 3, 6) being, according to him, the gold of that country (*Peru-aiin*). It is of this that Scaliger remarks, "*Puto Arium Montanum illius* joculatoriæ *interpretationis auctorem esse.*" (*Scaliger, Epist.*, 237.)

Ophis, I. a small river of Asia Minor, forming part of the eastern boundary of Pontus. It rises in the mountains of the Tzani, and falls into the Euxine to the southwest of Rhizzæum. Reichard gives *Of* as the modern name. (*Arrian, Peripl. Eux.*—*Hudson, Geogr. Min.*, 1, 6.)—II. A river in Arcadia, running by Mantinea, and falling into the Alpheus. (*Paus.*, 8, 8.)

Ophiūsa (Ὀφιοῦσα) or Ophiussa (Ὀφιοῦσσα), a name given to many places in ancient geography, and referring to their having been, at one time or other, more or less infested by serpents (ὄφις, *a serpent*). The most worthy of notice are the following: I. An island in the Mediterranean, off the coast of Spain, and forming one of the Pityusæ, or Pine islands. By the Romans it was generally called *Colubraria*, a translation of the Greek name, and is now styled *las Columbretes*, or *Mont Colibre*. Strabo and Ptolemy confound it with Formontera. (*Ukert, Geogr.*, vol. 2, p. 471.)—II. A city of European Scythia, on the left bank of the river Tyras, which in Pliny's time was also called Tyra. The modern *Palanca*, not far from the mouth of the Dneister, is supposed to correspond to the ancient city. (*Pliny*, 4, 12.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 806.)—III. The earlier name of the island of Tenos. (*Pliny*, 4, 12.)—IV. One of the earlier names of the island of Rhodes. (*Plin.*, 5, 31.)

Opĭci, the same with the Osci. (*Vid.* Osci.) "That *Opicus*, *Opscus*, and *Oscus* are the same name, is expressly remarked," observes Niebuhr, "by Roman grammarians. (*Festus*, *s. v. Oscum.*) The Greek language adopted only the first form, and the last prevailed in the Latin." (*Rom. Hist.*, vol. 1, p. 54, *Cambridge transl.*)—Buttmann indulges in some curious speculations respecting this and other ancient names of cognate form. "There is a multiplicity of traces," he observes, "which concur in proving that in the word *Apis*, *Apia*, lies the original name of a most ancient people who inhabited the European coasts of the Mediterranean. The fabulous personages *Pelops*, *Cecrops*, *Merops*, compared with the names of countries and people, as the Peloponnesus and the Meropes (in Cos); and, in the same way, the names *Dryopes*, *Dryops*; *Dolopes*, *Dolops*, show that *Ops*, *Opes*, corresponding with the *Opici*, *Opsci*, in Italy, and meaning the same as *Apis*, were ancient names of people; and that the first syllable in those names served to distinguish the different families or tribes, as the *Pelopes*, *Cercopes*, *Meropes*, &c. The *Abantes* in Eubœa, the *Aones* in Bœotia, the *Ausones* and *Osci* in Italy, are but varieties of the same name." (*Lexilogus*, p. 154, *not.*, *Fishlake's transl.*)

Opīma Spolia, spoils taken by a Roman general from a general of the enemy whom he had slain. They were dedicated to, and suspended in the temple of, Jupiter Feretrius. These spoils were obtained only thrice before the fall of the republic. The first by Romulus, who slew Acron, king of the Cæninenses; the next by A. Cornelius Cossus, who slew Lars Tolumnius, king of the Veientes, A.U.C. 318; and the third by M. Claudius Marcellus, who slew Viridomarus, a king of the Gauls, A.U.C. 530.

Opimĭus, L. Nepos, was consul 121 B.C. He made himself conspicuous by his inveterate hostility to Caius Gracchus, and was the leader in the affray which terminated with the death of the latter. He was afterward convicted of having received a bribe from Jugurtha, and was banished. He ended his days in great poverty and wretchedness at Dyrrhachium. (*Cic.*, *Orat.*, 2, 132.—*Id.*, *pro Planc.*, 69.—*Sall.*, *Bell. Jug.*, 12.—*Vell. Paterc.*, 2, 6.) From all that we can gather relative to this individual, it would appear that he was a victim to the spirit of party. His conduct towards Caius Gracchus and his followers is represented as cruel in the extreme; and yet, when brought to trial by the tribune Duilius for having put to death a great number of citizens during his consulship without observing the forms of justice, he was acquitted through the powerful eloquence of the consul Papirius Carbo. So, again, his trial and condemnation for bribery are pronounced by Cicero (*pro Sextio*) decidedly unjust. (Compare *Schegk. ad Vell. Paterc.*, 2, 7.)—During the consulship of Opimius, the heat of the

summer was so great as to produce an extraordinary fertility and excellence in all the fruits of the earth throughout Italy. Hence the Opimian wine became famous to a late period. (*Vid.* Falernus.)

Opis, a city on the river Tigris, in Assyria, west of Artemita. It is probably the same with that which Pliny calls Antiochia. (*Herodotus*, 1, 189.—*Xen.*, *Anab.*, 2, 4.—*Pliny*, 6, 27.)

Opitergium, a city of Venetia in Northern Italy, on the right bank of the river Plavis. It is now *Odezzo*, a town of some consequence. (*Strabo*, 214.—*Pliny*, 3, 19.) The Opitergini Montes are in the neighbourhood of this place, and among them rises the Liquentia or *Livenza*.

Oppia Lex, by C. Oppius, a tribune of the commons, A.U.C. 540. It required that no woman should have in her dress above half an ounce of gold, nor wear a garment of different colours, nor ride in a carriage in the city or in any town, or within a mile of it, unless upon occasion of a public sacrifice. This sumptuary law was made during the public distresses consequent on Hannibal's being in Italy. It was repealed eighteen years afterward, on the petition of the Roman ladies, though strenuously opposed by Cato. (*Livy*, 34, 1.—*Tacit.*, *Ann.*, 3, 33.)

Oppianus, an eminent Greek grammarian and poet of Cilicia, two of whose works are still extant under the titles "*Cynegetica*" (Κυνηγετικά), or "On Hunting;" and "*Halieutica*" (Ἁλιευτικά), or "On Fishing." The time and place of his birth are not fully agreed upon. Syncellus (*Chronogr.*, p. 352, *seq.*) and Jerome (*Chronic.*) place him in the reign of Marcus Aurelius Antoninus; but Sozomen (*Præf. ad Hist. Eccles.*), Suidas (*s. v.* Ὀππιανός), and others, make him to have lived in the time of Severus; and though Oppian, in both his poems, addresses the emperor by the name "*Antoninus*," it is more than probable that Caracalla is meant, as this appellation was conferred upon him when he was associated with his father in the empire (A.D. 198.—*Herodian*, 2, 10), and as this is the name by which he is commonly designated by the ancient historians, Herodian, Dio Cassius, &c. As to his birthplace, Suidas supposes it to have been Corycus, but the anonymous author of the Greek life of Oppian, and most other authorities, say that he was born at Anazarba, a city which also gave birth to Dioscorides. His father appears to have been a person of some consideration in his native city, for he was banished to the island of Melita, in the Hadriatic, by Severus, for suffering himself to be so entirely engrossed by his philosophical studies as to neglect coming in person, along with his fellow-citizens, to pay his respects to the emperor, when, in taking a progress through Cilicia, the latter made his entrance into Anazarba. He was accompanied in his exile by his son Oppian, who had enjoyed the advantage of an excellent education under the superintendence of his father, and who now began to devote himself to poetry. Accordingly, he now composed his poem on fishing, and presented it to the Emperor Severus (*Sozomen*, *Præf. ad Hist. Eccles.*), or, more probably (*Suidas*, *s. v.* Ὀππιανός.—*Oppian*, *Halieut.*, 1, 3.—*Id. ib.*, 4, 5), to his son Caracalla, who was so much pleased with it that he not only repealed the sentence of his father's banishment, but also presented Oppian with a piece of gold for each verse that it contained. Suidas says that he received on this occasion 20,000 gold pieces; but he must have counted the verses contained in all Oppian's poems, since the Halieutica consisted of only about 3500. Reckoning the *aureus* at about $3 40 cts. of our currency, the sum received by the poet will be nearly $12,000. The verses of Oppian might therefore well be called χρυσᾶ ἔπη, "*golden verses.*" (*Sozomen*, *l. c.*)—Oppian died of the plague shortly after his return to his native country, at the early age of thirty, leaving behind him three poems, on "*Hawking*" (Ἰξευτικά), "*Hunting*" (Κυνηγετικά), and "*Fishing*" (Ἁλιευτικά).—The Ἰξευτικά consisted of two books according to Suidas, or rather of five according to the anonymous Greek author of Oppian's life, and are no longer extant; but a Greek paraphrase in prose, by Eutecnius, of three books, was published in 1702 (*Havniæ*, 8vo, ed. E. Windingius), which is also inserted in Schneider's edition of Oppian, *Argent.*, 8vo, 1776.—The "*Cynegetica*" are written in hexameter verse, consist of about 2100 lines, and are divided into four books. They display a very fair knowledge of natural history, with which, however, a good many absurd fables are mixed up.—The "*Halieutica*" are also written in hexameter verse, and consist of five books, of which the first two contain the natural history of fishes, and the last three the art of fishing. In this poem, as in the "*Cynegetica*," the author displays considerable zoological knowledge, though it contains several fables and absurdities. The "*Halieutica*" are much superior to the "*Cynegetica*" in point of style and poetical embellishment, and it is partly on account of this great disparity that it has been supposed that the two poems were not composed by the same person. But there are other and stronger reasons in support of this opinion (which was first put forth by Schneider, in the preface to his first edition of Oppian's works), rendering it almost certain that, though by the universal consent of antiquity Oppian wrote a poem on hunting, yet it cannot be that which now goes under his name. Oppian was, as we have seen, a Cilician, but the author of the "*Cynegetica*" tells us distinctly, in two different passages, that his native place was a city on the Orontes in Syria (probably Apamea, lib. 2, v. 125, *seqq.*—*Ib.*, v. 156, *seq.*). Schneider supposes that the two Oppians were either father and son, or uncle and nephew. This opinion respecting two Oppians has been denied by Belin de Ballu, who published an edition of the "*Cynegetica*" in 1786, *Argent.*, 4to and 8vo, and who, as Dibdin says, "seems to have entered upon the task almost expressly with a determination to oppose the authority and controvert the positions of Schneider;" but it is only by altering the text in both passages (and that, too, not very skilfully) that he has been able to reconcile them with the commonly-received opinion that the poem is the work of Oppian. In Schneider's second edition he continues to hold his former opinion, and replies to the objections of Belin de Ballu. It appears, from an allusion to fishing and the sea deities, in the first book of the "*Cynegetica*" (v. 77, *seqq.*), that this poem was composed after the "*Halieutica*," and as a sort of supplement or companion to it; and this has tended to confirm the common opinion that both poems were written by the same author.—With regard to the poetical merits of Oppian, he seems to be one of those poets whose works have been more praised than read. Julius Cæsar Scaliger pronounces him to be "a sublime and incomparable poet, the most perfect writer among the Greeks, and the only one of them that ever came up to Virgil." (*Poët.*, 5, 9.) Sir Thomas Browne calls him "one of the best epic poets," and "wonders that his elegant lines should be so much neglected (*Vulgar Errors*, 1, 8); and if, as Rapin says, he is sometimes dry (*Reflex. sur la Poétique*, p. 176), it may fairly be accounted for and excused when we consider the unpropitious nature of his subject." His style is florid and copious, the language upon the whole very good, though (as is noticed by Heinsius, *ad Nonni Dionys.*, p. 197) it is now and then deformed by Latinisms.—The last and (as far as it goes) the best edition of Oppian's two poems is Schneider's second one, which unhappily is unfinished, *Lips.*, 8vo, 1813. The most complete edition is that published by Schneider in 1776, *Argent.*, 8vo, containing also the paraphrase of the "*Ixeutica*," by Eutecnius, to which we have already referred. Schneider published some addenda to this

edition in his *Analecta Critica*, *Francof.*, 1777, 8vo, *Fascic.*, 1, p. 31, *seqq.*—(*Encycl. Us. Knowl.*, vol. 16, p. 459, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 4, p. 67.)

Ops, called also *Tellus*, the goddess of the Earth, and the same with the *Rhea* of the Greeks. (*Vid.* Rhea.) Another form of her name was *Opis*. The appellation *Ops* or *Opis* is plainly connected with *opes*, "wealth," of which the earth is the bestower; and her festival, the Opalia, was on the same day with the original Saturnalia. (*Macrob.*, *Sat.*, 1, 10.—*Varro*, *L. L.*, 5, p. 57.—*Keightley's Mythology*, p. 525.)

Opus (gen. *Opuntis*), one of the most ancient cities of Greece, the capital of the Locri Opuntii, whose territory lay to the north of Bœotia. According to Strabo, it was fifteen stadia from the sea, and the distance between it and Cynus, its emporium, was sixty stadia. (*Strabo*, 425.) Livy places Opus, however, only one mile from the sea (28, 6).—This place is celebrated by Pindar as the domain of Deucalion and Pyrrha (*Ol.*, 9, 62), and by Homer as the birthplace of Patroclus. (*Iliad*, 18, 325.) The form of government adopted by the Opuntians was peculiar, since, as we learn from Aristotle, they intrusted the sole administration to one magistrate. (*Polit.*, 3, 16.) Plutarch commends their piety and observance of religious rites. Herodotus informs us that they furnished seven ships to the Greek fleet at Artemisium (8, 1). They were subsequently conquered by Myronides, the Athenian general. In the war between Antigonus and Cassander, Opus, having favoured the latter, was besieged by Ptolemy, a general in the service of Antigonus. It was occupied several years after by Attalus, king of Pergamus, in the Macedonian war; but, on the advance of Philip, son of Demetrius, he was forced to make a precipitate retreat to his ships, and narrowly escaped being taken. (*Livy*, 28, 6.)—The position of this town has not been precisely determined by the researches of modern travellers. (*Wheler's Travels*, p. 575.—*Melet.*, *Geogr.*, 2, p. 323.—*Dodwell*, vol. 2, p. 58.—*Gell's Itinerary*, p. 229.) Its ruins are laid down, in Lapie's map, a little to the southwest of *Alachi*, and east of *Talanta*. (*Cramer's Anc. Greece*, vol. 2, p. 117, *seqq.*)

Oracŭlum, an oracle. The primary and proper signification of the term is that of a response from an oracle, and Cicero says that "*oracula*" were so called "quod inest in his *Deorum oratio*." (*Top.*, 20.) The word, however, is frequently employed to denote the place whence the answers of divinities, as regarded the events of the future, were supposed to be obtained. Oracular responses were called by the Greeks χρησμοί or μαντεῖα; the name μαντεῖον was also often given to the oracular place, or seat of the oracle.—Curiosity regarding the future, and the desire to penetrate its mysteries, are dispositions which excite a powerful control over the minds of men in every stage of society. Among nations that have made little advancement in civilization and intelligence, they operate with peculiar force; and in these dispositions, combined with the belief that the gods had both the ability and the inclination to afford the knowledge so eagerly sought after, the oracles of the pagan world had their origin. Of these oracles the most famous were those of Greece, and among them the three most noted were those of Dodona, Delphi, and Trophonius. In the number of other noted oracles of antiquity may be mentioned that of Jupiter Ammon in the deserts of Libya, of the Branchidæ in Ionia, of Pella in Macedonia, of the head of Orpheus at Lesbos, &c. There were also current in Greece numerous so-called prophecies, the production of individuals who were probably supposed to speak under a divine influence. Such were those of Bacis and Musæus, in which the battle of Salamis was predicted; and that of Lysistratus, an Athenian. (*Herod.*, 8, 96.)—Though the Romans had various modes of ascertaining the will of the deities, it does not appear that oracles, like those of Dodona or Delphi, were ever established among them; and we find that the oracles of Greece, and particularly the far-famed one of Delphi, were consulted by them on many important occasions. (*Livy*, 5, 15.—*Id.*, 22, 57, &c.)—The importance attached by the Greeks and Romans to oracular responses is a striking feature in the history of that people. Hardly any enterprise, whether public or private, of any moment, was undertaken without recourse being had to them, and their sanction being obtained. In later times, indeed, their influence was greatly diminished, and thus gradually fell into disrepute. Cicero affirms, that, long before his age, even the Delphic oracle was regarded by many with contempt; and there is little doubt that oracles were considered by philosophers as nothing different from what they really were, and by politicians as instruments which could be used for their purposes.—The modes in which oracular responses were delivered were various. At Dodona they issued from the sacred oaks, or were obtained from the sounds produced by the lashing of a brazen caldron. At Delphi they were delivered by the Pythia after she had inhaled the vapour that proceeded from the sacred fissure. At Memphis, a favourable or unfavourable answer was supposed to be returned, according as Apis received or rejected what was offered him. (*Vid.* Apis.) Sometimes the reply was given by letter: and sometimes the required information could be obtained only by casting lots, the lots being dice with certain characters engraven on them, the meaning of which was ascertained by referring to an explanatory table. Dreams, visions, and preternatural voices also announced the will of the divinities.—Bishop Sherlock, in his discourses concerning the use and intent of prophecy, expresses his opinion that it is impious to disbelieve the heathen oracles, and to deny them to have been given out by the Evil Spirit. Dr. Middleton, however, in his *Examination*, &c., confesses that he, for his own part, is guilty of this very impiety, and that he thinks himself warranted to pronounce, from the authority of the best and wisest heathens, and the evidence of those oracles, as well as from the nature of the thing itself, that they were all a mere imposture, wholly invented and supported by human craft, without any supernatural aid or interposition whatever. He adds that Eusebius declares that there were 600 authors among the heathens themselves who had publicly written against the reality of them. Although the primitive fathers constantly affirmed them to be the real effects of a supernatural power, and given out by the devil, yet M. de Fontenelle maintains, that while they preferred this way of combating the authority of the oracles, as most commodious to themselves and the state of the controversy between them and the heathens, yet they believed them at the same time to be nothing else but the effects of human fraud and contrivance, which he has illustrated by the examples of Clemens of Alexandrea, Origen, and Eusebius.—Another circumstance respecting the ancient oracles, which has given birth to much controversy, is the time when they ceased altogether to give responses. Eusebius was the first who propounded the opinion that they became silent ever after the birth of Christ; and many writers, willing thus to do honour to the author of Christianity, have given it their support. Milton makes allusion to this theory also in the most magnificent of all his minor poems, "*The Hymn of the Nativity*." But the circumstance that may be made available for the purpose of poetical ornament happens unfortunately to be contrary to the fact. It appears from the edicts of the emperors Theodosius, Gratian, and Valentinian, that oracles existed, and were occasionally, at least, consulted as late as A.D. 358. About that period they entirely ceased, though for several centuries previous they had sunk very low in public esteem. So few resorted to them,

that it was no longer a matter of interest to maintain them. Towards this consummation Christianity powerfully contributed, by the superior enlightenment which it carried along with it wherever it was introduced, and by the display which it made of the falsehood and folly of the superstitions which it was destined to overthrow. (*Encycl. Us. Knowl.*, vol. 16, p. 464, *seq.*)—The Grecian oracles, or, at least, the most celebrated of them, were of foreign origin, and were established either by Egyptian or Phœnician strangers. (*Heeren, Ideen*, vol. 6, p. 94.—Compare *Knight's Inquiry*, § 43, 71, 223.) But it was impossible for these sacerdotal settlements to assume in Greece the aspect which they took in Africa. The character of the country and the spirit of the people were alike opposed to it. For though the popular religion in Greece was not wholly unconnected with politics, the state, having never, as in Egypt, been founded entirely upon religion, never made a temple its central point, these settlements, however, continued as oracles, of which the Greek stood in need both in public and private life. (*Heeren, Ideen, l. c.*—*Politics of Ancient Greece*, p. 78.) Somewhat analogous to this view of the subject is the position assumed by the advocates for the existence of early sacerdotal castes or colleges in Greece; and they consider the oracles as a remnant surviving the overthrow of sacerdotal power. Hence they undertake to explain why the oracles play so subordinate a part, and exercise so little influence in the earlier periods of Grecian history; for the struggle between the sacerdotal caste and the warlike portion of the population had been too recent for this, and the hatred of the latter was still ardent against those who had endeavoured to reduce them under their sway. (*Constant, de la Religion*, vol. 3, p. 369.) Homer speaks of no oracle except Dodona, and of that indirectly; no mention is made of Delphi in either of his poems. What had, however, been wrested by force from the sacerdotal caste, was in a great measure regained by the influence of these very oracles on the weak and superstitious. Everything that could tend to keep up a feeling of awe in the visiter was carefully exhibited. The seats of the oracles were established in the bosoms of forests, by the lonely sources of rivers, on wild and craggy mountains, in gloomy caves, but, above all, near the mansions of the dead; and, notwithstanding the efforts of philosophy, and the raillery and sarcasm of the comic muse, they succeeded in acquiring a power which often placed in the hands of their expounders the common fortunes of Greece.—The ambiguity of the oracular responses has always been a subject of remark: in this, indeed, all the artifice and adroitness of the priests directly centred. Every prediction was susceptible of a double meaning, and the veracity of the gods in this way remained safe from impeachment. It must be remarked, however, that this fatal ambiguity on the part of the oracles does not confine itself merely to the ages of tradition and fable. On the contrary, it becomes more frequent the more men part with the improper and degrading notions of the deity which they had originally entertained. As long as men are still sufficiently rude and ignorant to believe the gods capable of voluntary falsehood, the predictions of oracles need be marked by no ambiguity; a deviation from truth on the part of the deity is in such a condition of society regarded merely as a mark of divine anger. But when the character of the gods is better understood, and when their attributes are made to assume a more perfect and becoming form, their honour is consulted, and the hypothesis of intentional falsehood on their part is no longer admitted. The predictions of Jupiter in the Iliad are false, but not obscure, whereas the oracles mentioned in Herodotus are obscure in order not to be false. Thus it is not merely Laïus who, by exposing his newly-born child, prepares the accomplishment of the very prediction which he believed he was eluding: it is not Crœsus alone who rushes to his own destruction by marching against the King of Persia, because the gods had announced to him that, by crossing a certain river, he would overthrow a great empire; at a much later period than all this we find the Pythoness inducing the Lacedæmonians by a response of similar ambiguity to engage in a war with the Tegeans, who put them to the rout (*Herod.*, 1, 66); and again we see the oracle of Dodona; in counselling the Athenians to establish themselves in Sicily, excite them to engage in a war with Syracuse, which proved the primary cause of their downfall and ruin, while all the time the Sicily indicated by the oracle was merely a small hill in the neighbourhood of Athens. (*Pausan.*, 8, 2.) In fine, it was at a period characterized by the general diffusion of mental culture that Epaminondas, who had always avoided maritime expeditions, because the gods had warned him to beware of *pelagos*, that is, as he thought, the sea, died in a wood which bore this name in the vicinity of Mantinea. These anecdotes, whether we regard the occurrences connected with them as authentic facts or otherwise, serve nevertheless to show the prolongation of popular belief on this all-engrossing topic.—When a religion has fallen and been succeeded by another, the more zealous advocates of the new belief sometimes find themselves in a curious state of embarrassment. So it is with regard to the heathen system and the Christian code. Among the numerous oracles given to the world in former days, some have chanced to find a remarkable accomplishment; and the pious but ill-judging Christian, unable to ascribe them to deities in whom man no longer believes, is driven to create for them a different origin. "God," says Rollin, "in order to punish the blindness of the heathen, sometimes permits evil spirits to give responses conformable to the truth." (*Hist. Anc.*, 1, 387.) The only evil spirit which had an agency in the oracular responses of antiquity was that spirit of crafty imposture which finds so congenial a home among an artful and cunning priesthood. (*Constant, de la Religion*, vol. 3, p. 369, *seqq.*)

Orbilĭus Pupillus, a grammarian of Beneventum, who was the first instructor of the poet Horace. He came to Rome in his 50th year, in the consulship of Cicero. From the account which Suetonius gives of him, as well as from the epithet "*plagosus*" applied to him by Horace, he appears to have been what we would call at the present day a rigid disciplinarian. Orbilius, in early life, had served as a soldier. On settling at Rome he acquired more fame than profit, and is said to have alluded to his poverty in one of his writings. He published also a work entitled "*Perialogos*," containing complaints against parents on account of the treatment which instructors of youth were accustomed to receive at their hands. Orbilius reached nearly his 100th year, and for a long time before his death had completely lost his memory. A statue was erected to him at Beneventum. He left a son, named also Orbilius, who, like himself, was an instructor. (*Sueton.*, *de Illustr. Gramm.*, 9.—*Horat.*, *Epist.*, 2, 1, 71.)

Orcădes, islands to the north of Britain, answering to the modern *Orkney* and *Shetland* isles. They are supposed to have been first discovered by the fleet of Germanicus when driven in this direction by a storm. Agricola afterward made the Romans better acquainted with their existence as islands, separate from the mainland of Britain, when he circumnavigated the northern coast of that country. Mela (3, 6), following the oldest accounts, makes the number of these islands to be thirty, and this statement is received by subsequent writers, with the exception of Pliny (4, 16), who gives forty as the amount, provided the reading be correct. Orosius, in a later age, would seem to have had more recent information on this point, since

he states the number at thirty-three, of which twenty, according to him, were inhabited, and the remaining thirteen deserted.—The *Orkneys* at the present day are still called Orcades by the French. They are separated from the northern extremity of Scotland by the Pentland Straits or Frith, in which the sea is so boisterous that the serf upon the rocks spreads a fine rain to a league's distance within the land: no wind, however strong, will enable the mariner to stem the current in this place. The group consists of 67 islands and islets, 27 of which are inhabited. Red sandstone is the prevailing rock. The soil of some of the islands is of inferior quality, but that of others is excellent. The *Shetland* or *Zetland* islands are eighty-six in number, of which forty are inhabited. They contain granite and rocks of igneous origin, with red sandstone: their vegetation is poorer than that of the Orkneys, and their soil for the most part is marshy. (*Malte-Brun*, vol. 8, p. 684.)

Orchomĕnus, I. a celebrated city of Bœotia, near the Cephissus, and to the northwest of the Lake Copaïs. It was the second city of the land, and at one time even rivalled Thebes itself in wealth, power, and importance. Its first inhabitants are said to have been the Phlegyæ, a lawless race, who regarded neither gods nor men, but laid the whole country under contribution by their frequent and daring robberies. (*Hom.*, *Hymn. Apoll.*, 278. — *Schol. in Apollon. Rhod.*, 1, 735.—*Hom.*, *Il.*, 13, 302.—*Pausan.*, 9, 36.) Pausanias, however, reports that a city named Andreïs existed before the time of Phlegyas, who is said to have been a son of Mars. The Phlegyæ having been destroyed by the gods for their impiety, with the exception of a small remnant who fled into Phocis, were succeeded by the Minyæ (*vid.* Minyæ), who are commonly looked upon as the real founders of Orchomenus, which thence obtained the surname of "the Minyean." (*Od.*, 11, 283.—*Pind.*, *Ol.*, 14, 1.—*Apoll. Rhod.*, 3, 1094.—*Thucyd.*, 4, 36.) At this period Orchomenus became so renowned for its wealth and power that Homer represents it as vying with the most opulent cities in the world. (*Il.*, 9, 381.) These riches are said to have been deposited in a building erected for that purpose by Minyas, and which Pausanias describes as an astonishing work, and equally worthy of admiration with the walls of Tiryns or the pyramids of Egypt (9, 36). Thebes was at that time inferior in power to the Minyean city, and in a war with Erginus, king of the latter, was compelled to become its tributary. (*Strabo*, 414.—*Pausan.*, *l. c.*) As another proof of the wealth and civilization to which Orchomenus had attained, it is mentioned that Eteocles, one of its early kings, was the first to erect and consecrate a temple to the Graces (*Strab.*, *l. c.*—*Pausan.*, 9, 35), whence Orchomenus is designated by Pindar (*Pyth.*, 12, 45) as the city of the Graces. In a war waged against Hercules, its power, however, was greatly impaired, though at the period of the Trojan war it still retained its independence, since we find it mentioned by Homer as a separate principality, distinct from Bœotia. (*Il.*, 2, 511.) It appears to have joined the Bœotian confederacy about sixty years after the siege of Troy (*Strabo*, 410), and Thucydides informs us in his time it was no longer termed the Minyean, but the Bœotian Orchomenus (4, 76.—Compare *Herod.*, 8, 34). It was occupied by the Lacedæmonians at the time they held the Cadmean citadel, but joined the Thebans after the battle of Leuctra. (*Diod. Sic.*, 15, 57.) The latter, however, being now in the height of their ascendancy, not long after made an expedition against Orchomenus, and, having seized upon the town, put to death the male inhabitants, and enslaved the women and children. (*Diod. Sic.*, 15, 79.—*Pausan.*, 9, 15.) The pretext for this was an attempt on the part of some Orchomenian horsemen, 300 in number, to get possession of Thebes, in conjunction with certain exiles from the latter city. During the sacred war Orchomenus was twice in the possession of Onomarchus and the Phocians (*Diod. Sic.*, 16, 33), but on peace being concluded it was given up by Philip to the Thebans. (*Demosth.*, *de Pac.*, p. 62.—*Phil.*, 2, p. 69.) Orchomenus was not restored to liberty and independence till the time of Cassander, when that prince rebuilt Thebes. (*Pausan.*, 9, 3.) It is mentioned by Dicæarchus as existing at this period. (*Stat.*, *Græc.*, 96.—Compare *Plut.*, *Vit. Syll.*—*Arrian*, *Exp. Al.*, 1, 9.)—According to the accounts of modern travellers, the ruins of Orchomenus are to be seen near the village of *Scripou*. Dodwell says, "This celebrated city still exhibits traces of its former strength, and some remains of its early magnificence. The Acropolis stands on a steep rock, rising close to the west of the lower town; the Cephissus winds at its southern base. The walls, which extend from the plain to the summit of the hill, enclose an irregular triangle, the acuter angle of which terminates at the summit of the rock, which is crowned with a strong tower, the walls of which are regularly constructed. In the interior a large cistern is formed in the solid rock; ninety-one steps are cut in the rock, and lead up to the tower, the position of which is remarkably strong. It commands an extensive view over Phocis and Bœotia, while the distant horizon is terminated by the mountains of Eubœa" (vol. 1, p. 229). At the eastern foot of the Acropolis the same antiquary observed some remains of the treasury of Minyas. "The entrance is entire, though the earth, being raised above its ancient level, conceals a considerable part of it, as only six large blocks, which are of regular masonry, remain above ground. The whole building is of white marble, which must have been brought from a great distance, as the nearest quarries are those of Pentelicus." Mr. Dodwell found by approximation the diameter of the building to have been upward of sixty-five feet, which shows it to have been far superior to the treasury at Mycenæ. "The architecture of that portion which remains is composed of a single block, fifteen feet four inches in length, the breadth six feet three inches, the thickness three feet three inches, and it weighs at least twenty-four tons" (vol. 1, p. 227). Sir W. Gell says, "It has been a dome, formed by approaching blocks, laid in horizontal courses, which do not diverge from a centre like the principle of an arch. The interior of the building was in the form of a cone, or, rather, beehive. There seem to be two other treasuries very near, but buried. Hence there is a steep ascent to the citadel, passing some huge blocks in the way." In the monastery of *Scripou* are several inscriptions, with the name of the city written Erchomenos. This appears also in the coins of the city, where the epigraph is ΕΡΧ. instead of ΟΡΧ. In others of more recent date it is ΟΡΧΟΜΕΝΙΩΝ. (*Cramer's Anc. Greece*, vol. 2, p. 244, *seqq.*) With regard to the form Erchomenos, the remarks of Bast may be consulted. (*Lettre Critique à Boissonade sur Anton. Lib.*, p. 123.—Compare *Müller*, *Orchomenos und die Minyer*, p. 129.)—II. A city of Arcadia, some distance to the northwest of Mantinea. It was first situated on the summit of a hill, but was afterward, as we learn from Pausanias, removed to the plain below. Tradition assigned its foundation to Orchomenus, the son of Lycaon (*Pausan.*, 8, 3), and its antiquity is farther evinced by Homer's mention of it in the catalogue of ships. (*Il.*, 2, 605.) Orchomenus sent 120 soldiers to Thermopylæ (*Herod.*, 7, 102) and 600 to Platæa (9, 28). In the Peloponnesian war, this town, being in alliance with Sparta, was besieged and taken by the Argives and Athenians. (*Thucyd.*, 5, 61.) Several years after that event it fell into the power of Cassander (*Diod. Sic.*, 19, 63), but, having at length regained its independence, joined

the Achæan league. Surprised again by Cleomenes, it was retaken by Antigonus Doson, who placed there a Macedonian garrison. After his death, however, it appears to have reverted to the Achæans. (*Polyb.*, 2, 46.—*Id.*, 2, 54.—*Id.*, 4, 6.—*Strabo*, 338.) The plain of Orchomenus was in a great measure occupied by a small lake, formed by the rain-water which descended from the surrounding hills: one of these, situated over against the town, was named Trachys. The modern village of *Kalpaki* is built on the ruins of Orchomenus. (*Cramer's Anc. Greece*, vol. 3, p. 306, *seqq.*)—III. A city of Thessaly, on the confines of Macedonia. (*Schol. in Apoll. Rhod.*, 2, 1186.—*Van Staveren, ad Hygin.*, *fab.*, 1.—*Müller, Orchomenos und die Minyer*, p. 249.)—IV. A city of Pontus, according to the scholiast on Apollonius Rhodius (2, 1186). Consult the remarks of Müller (*Orchomenos*, &c., p. 288).

Orcus, the god of the lower world, in the old Latin religion, corresponding to the Hades or Pluto of the Greeks. Verrius says that the ancients pronounced *Orcus* as if written *Uragus*, or, rather, *Urgus*, whence it would signify the *Driver* (from *urgeo*), answering to the Hades-Agesilaus of the Greeks. This etymology, however, is very doubtful. (*Festus*, *s. v.*—*Keightley's Mythology*, p. 527.)

Ordovices, a people of Britain, occupying what would correspond at the present day to the northern portion of *Wales*, together with the isle of *Anglesey*. (*Tacit.*, *Hist.*, 12, 33.—*Mannert*, *Geogr.*, vol. 2, pt. 2, p. 187.) It was probably owing to the nature of their country, and to the vicinity of Deva, now *Chester*, where a whole Roman legion was quartered, that the Romans had so few towns and stations among the Ordovices. Mediomanium was their capital, and was probably situated at *Maywood* or *Meifad*, in *Montgomeryshire*. (*Mela*, 3, 6.—*Plin.*, 4, 16.—*Mannert*, *l. c.*)

Oreădes, nymphs of the mountains, so called from the Greek ὄρος, "*a mountain*." Another form of the name is Orestiades (Ὀρεστιάδες). They generally attended upon Diana, and accompanied her in hunting. (*Virg.*, *Æn.*, 1, 504.—*Ovid*, *Met.*, 8, 787.—*Hom.*, *Il.*, 6, 420.)

Orestæ, a people of Epirus, situate apparently to the southeast of the Lyncestæ, and, like them, originally independent of the Macedonian kings, though afterward annexed to their dominions. At a later period, having revolted under the protection of a Roman force, they were declared free on the conclusion of peace between Philip and the Romans. (*Liv.*, 33, 34.—*Id.*, 42, 38.) Their country was apparently of small extent, and contained but few towns. Among these Orestia is named by Stephanus Byzantinus, who states it to have been the birthplace of Ptolemy, the son of Lagus. Its foundation was ascribed by tradition to Orestes. This is probably the same city called by Strabo (326) Argos Oresticum, built, as he affirms, by Orestes. Hierocles also (p. 641) recognises an Argos in Macedonia. (*Cramer's Ancient Greece*, vol. 1, p. 197.)

Orestes, son of Agamemnon and Clytemnestra. On the assassination of Agamemnon, Orestes, then quite young, was saved from his father's fate by his sister Electra, who had him removed to the court of their uncle Strophius, king of Phocis. There he formed an intimate friendship with Pylades, the son of Strophius, and with him concerted the means, which he successfully adopted, of avenging his father's death, by slaying his mother and Ægisthus. (*Vid.* Clytæmnestra, and Ægisthus.) After the murder of Clytemnestra, the Furies drove Orestes into insanity; and when the oracle at Delphi was consulted respecting the duration of his malady, an answer was given that Orestes would not be restored to a sane mind until he went to the Tauric Chersonese, and brought away from that quarter the statue of Diana to Argos. It was the custom in Taurica to sacrifice all strangers to this goddess, and Orestes and Pylades, having made the journey together, and having both been taken captive, were brought as victims to the altar of Diana. Iphigenia, the sister of Orestes, who had been carried off by Diana from Aulis when on the point of being immolated (*Vid.* Aulis, and Iphigenia), was the priestess of the goddess among the Tauri. Perceiving the strangers to be Greeks, she offered to spare the life of one of them, provided he would carry a letter from her to Greece. This occasioned a memorable contest of friendship between them, which should sacrifice himself for the other, and it ended in Pylades' yielding to Orestes, and agreeing to be the bearer of the letter. The letter was for Orestes, and a discovery was the consequence. Iphigenia, thereupon, on learning the object of their visit, contrived to aid them in carrying off the statue of Diana, and all three arrived safe in Greece. Orestes reigned many years in Mycenæ, and became the husband of Hermione, after having slain Neoptolemus. (*Vid.* Hermione, and Pyrrhus I.)—Such is the ordinary form of the legend of Orestes. The tragic writers, of course, introduced many variations. Thus, it is said, that when the Furies of his mother persecuted him, he fled to Delphi, whose god had urged him to commit the deed, and thence went to Athens, where he was acquitted by the court of Areopagus. (*Æschyl.*, *Eumen.*—Compare *Müller*, *Eumen.*)—Orestes had by Hermione two sons, Tisamenus and Penthilus, who were driven from their country by the Heraclidæ. (*Apollod.*, 2, 8, 5.—*Eurip.*, *Orest.*—*Soph.*, *Electr.*—*Æschyl.*, *Agam.*, &c.)

Oresteum or Orestheum, called by Pausanias (8, 3) Oresthasium, a town of Arcadia, southeast of Megalopolis, in the district of Oresthis. Its ruins, according to Pausanias, were to be seen to the right of the road leading from Megalopolis to Tegæa (8, 44). Allusion is made to it by Euripides. (*Orest.*, 1643.—*Electr.*, 1273.) It would seem from Thucydides and Herodotus to have been on the road from Sparta to Tegæa. (*Thucyd.*, 5, 64.—*Herod*, 9, 11.) Orestes died here. (*Cramer's Anc. Greece*, vol. 3, p. 347.)

Orestĭa. *Vid.* Orestæ.

Orestĭas, the primitive name of Adrianopolis, in Thrace, and which the Byzantine authors frequently employ in speaking of that city. The name is derived from the circumstance of Orestes having purified himself on this spot after the murder of his mother. Three rivers had here their confluence, the Hebrus, receiving the Ardiscus or *Arda* on one side, and the Tonsus or *Tonza* on the other. (*Vid.* Adrianopolis.)

Oretāni, a people of Hispania Tarraconensis, whose territory is supposed to have corresponded to the eastern part of *Estremadura*, the middle section of *La Mancha*, the eastern extremity of *Jaen*, and the northern extremity of *Grenada*. (*Liv.*, 21, 11.—*Id.*, 35, 7.—*Plin.*, 3, 3.—*Polyb.*, 10, 38.—*Id.*, 11, 20.)

Orēus (Ὠρεός), an ancient city of Eubœa, in the northeastern part of the island, founded, as was said, by an Athenian colony. It was situate in the district of Ellopia. (*Strabo*, 445.) Scymnus of Chios, however, ascribes a Thessalian origin to the place. Its primitive name was Histiæa, and it retained this appellation until, having endeavoured to shake off the galling yoke of Athens, after the close of the Persian war, it met with a cruel punishment at the hands of that power. The inhabitants were expelled, and Athenian colonists were sent to occupy the lands which they had evacuated. (*Thucyd.*, 1, 115.) Strabo, on the authority of Theopompus, informs us, that the Histiæans withdrew on this occasion to Macedonia (*l. c.*). From henceforth we find the name of the place changed to Oreus, which at first was that of a small place dependant on Histiæa, at the foot of Mount Telethrius, and near the spot called Drymos, on the banks of the riv-

or Callas. Thucydides first notices Oreus at the close of his history, as the last place retained by the Athenians in Eubœa (8, 95). From Xenophon we learn, that, having been subsequently occupied by the Lacedæmonians, who had expelled Neogenes the tyrant, it revolted from them previous to the battle of Leuctra. (*Hist. Gr.*, 5, 4, 57.) After that period we find Histiæa, or Oreus, governed by another tyrant named Philistides, who, as Demosthenes asserts, was secretly supported and befriended by Philip of Macedon (*Phil.*, 3, p. 125): he was afterward defeated and slain by the Athenians and Chalcidians. (*Steph. Byz.*, *s. v.*) Æschines, on the other hand, cites a decree of Oreus, to prove that Demosthenes had been bribed by the citizens of that town. (*Æsch. in Ctes.*, p. 68.)—In the second Punic war, Oreus, when besieged by Attalus and Sulpicius, a Roman general, was betrayed into their hands by Plator, who had been intrusted by Philip with the command of the place. (*Liv.*, 28, 6.) It must have been restored, however, to that monarch on peace being concluded; for, in the Macedonian war, we find it sustaining another obstinate siege against the same enemies, when it was taken by assault. (*Liv.*, 31, 46.—*Polyb.*, 11, 6.—*Id.*, 18, 28.) This city no longer existed in Pliny's time (4, 12). Its ruins are still to be seen near the coast, opposite to Cape *Volo* of Thessaly. (*Cramer's Anc. Greece*, vol. 2, p. 126.)

Orgetŏrix, a nobleman of the Helvetii, the most conspicuous for rank and riches of any of his countrymen. He attempted to possess himself of the chief power in his native state, and was, in consequence, summoned to trial. His retainers, however, assembled in great numbers, and prevented the case from being heard. He died not long after, having fallen, as was supposed, by his own hands. (*Cæs.*, *B. G.*, 1, 2, *seqq.*)

Oribasīus, an eminent physician, and the intimate friend of the Emperor Julian, was born at Sardis, in Lydia, according to Suidas and Philostorgius (*Hist. Eccles.*, 7, 15), or, rather, according to Eunapius (*De Vitis Philosoph. et Sophist.*), who was his contemporary, at Pergamus, a celebrated city of Mysia, and the birthplace of Galen. After enjoying the advantages of a good education, he became a pupil of Zeno, an able physician of Cyprus, to whom the Emperor Julian addressed a letter, still extant. (*Epist.*, 47.) Oribasius soon became so famous in the practice of his profession, as to induce Julian, upon being raised to the rank of Cæsar, to take him with him into Gaul as his physician, A.D. 355. Julian always held him in high esteem; and, indeed, he owed him a debt of gratitude, if, as Eunapius asserts, Oribasius aided in procuring for him the empire. How this was effected by Oribasius, the writer just mentioned does not state, and history is silent on the subject. It is this circumstance which has led Boissonade, the last editor of Eunapius, to doubt the accuracy of the meaning commonly attached to the words of this writer. He asks whether the passage in question, 'Ο δὲ τοσοῦτον ἐπλεονέκτει ταῖς ἄλλαις ἀρεταῖς, ὥστε καὶ βασιλέα τὸν 'Ιουλιανὸν ἀπέδειξε, may not in fact mean that Oribasius had instilled into the bosom of Julian, both by precept and example, such virtues as made him *truly a king?* But, however this may be, it is certain that they were upon the most intimate terms, as is proved by one of Julian's letters, addressed to Oribasius, which still remains (*Epist.*, 17), and is, at the same time, a monument of their superstition and pagan idolatry. When Julian succeeded to the empire, A.D. 361, he raised Oribasius to the rank of quæstor of Constantinople, and afterward sent him to consult the oracle at Delphi, whence he brought back the celebrated answer, that the oracles had ceased to utter predictions. (*Cedrenus, Chronic.*, p. 304, *ed. Paris*, 1647.) Oribasius accompanied the emperor in his expedition against Persia, and was present at his death. He afterward fell into disgrace through the envy of his enemies, had all his estate confiscated, and was banished by Valentinian and Valens. He supported his misfortunes with fortitude, and by his medical talents gained so much love and reverence, that the *barbarians* (as they were called) to whom he had come began almost to adore him as a god. At last the emperors, feeling the loss of his professional skill, recalled him from banishment, restored his confiscated fortune, and loaded him with honours. He was still alive when Eunapius, who was his intimate friend, wrote his account of his life, which is placed by Lardner about the year 400; and as this was more than 50 years after his attending Julian in Gaul, he must have lived to a good old age. There are in the Greek Anthology two epigrams written in honour of him.—Oribasius composed, by order of the Emperor Julian, an abridgment of the works of Galen, under the title of Πραγματεία ἰατρική ("*Treatise on Medicine*"), in four books, a compilation entirely lost. He afterward, at the instance of the same monarch, made a collection of extracts from the writings of previous physicians; these he arranged in methodical order, and distributed into seventy books, as the title of the compilation indicates, Ἑβδομηκοντάβιβλος. (*Photius, cod.*, 217.) Suidas, however, says that it consisted of seventy-two. Of this large work we possess rather more than one third part, namely, books, 1–15, 24, 25, 43, 44, 45, 46, 47, 48, 49, 50. Dietz states, in the preface to his unedited "*Scholia in Hippocratem et Galenum*" (*Regim. Pruss.*, 1834, 2 vols. 8vo), that he discovered two more books that had been overlooked by Mai, but does not specify which they are. These he intended to insert in their proper places in the new edition of Oribasius which he was preparing for the press at the time of his death. Among these are books 43d to 47th inclusive, which treat of various matters connected with surgery, and are taken from the works of Galen, Heliodorus, Archigenes, Asclepiades, and other ancient writers on medicine. Oribasius subsequently made an abridgment of this great work, which he entitled Σύνοψις, in nine books. Although these two works are merely compilations, they are, notwithstanding, important for the history of the healing art: besides, the paraphrases of Oribasius serve frequently to explain passages in the originals which would be otherwise difficult to understand. Oribasius finally composed a treatise on *Simples* (Εὐπόριστα), in four books. A commentary on the Aphorisms of Hippocrates, which exists merely in a Latin translation, has been erroneously ascribed to him; it is the work of a Christian writer, who, in order to make the production pass for an ancient one, feigned that it had been composed by order of Ptolemy Euergetes. (*Encycl. Us. Knowl.*, vol. 17, p. 10.—*Schöll, Hist. Lit. Gr.*, vol. 7, p. 248, *seqq.*)—"Oribasius," observes Mr. Adams, "is the first medical writer of celebrity after Galen, from whom he borrows so freely that he has been called the *Ape of Galen*. But, although this appellation might indicate that he is a servile copyist from his prototype, his work contains many curious things, which are either original or derived from some other source of information, which is now lost. He describes minutely the mode of letting blood by scarification, which, as described by him, is an operation that does not appear to have been practised by his predecessors. He is also particularly full upon the use of baths, and gives from Herodotus an account of the manner of practising with most advantage the bath of oil. This appears to have been a very powerful remedy, which has now been laid aside for no other reason than the expense attending it. No ancient writer on the *Materia Medica* has given so circumstantial an account of the mode of administering hellebore as he has done in the 8th book. In the 24th and 25th books of the *Collectanea*, he gives a complete treatise on anatomy, which, although mostly

copied from Galen, is highly valuable from its accuracy and precision. As Dr. Freind remarks, he has given a correct account of the salivary glands, which appear to have been overlooked by Galen; at least no description of them is to be found in such anatomical works of his as have come down to us. His method of treating epilepsy is also deserving of attention, as it appears to be a rational one, and yet is not clearly recommended by any other ancient authority. It consists in first abstracting blood several times, then administering drastic purgatives, such as colocynth, scammony, and black or white hellebore, applying cupping instruments to the occiput, and afterward sinapisms and other stimulants. In confirmation of the beneficial effects of hellebore in epilepsy, I would refer the reader to a case related by Aulus Gellius (17, 15). As a professed copyist from Galen, Oribasius may be safely consulted for a correct exposition of his doctrines."—We have no complete edition of Oribasius. The 40th chapter of the first book of the *Hebdomekontabibles*, treating of waters, and the first six chapters of the fifth book, were edited by Riccius, *Romæ*, 1548, 4to. The first two books were edited by Gruner, *Jenæ*, 1784, 4to. The 24th and 25th books, treating of anatomy, &c., were edited by Dundas, *Lugd. Bat.*, 1735, 4to. The 46th and 47th books, treating of fractures, &c., as well as the fragments of the books respecting bandages and dressings, are contained in the collection of Cocchi. There remain unedited from the 3d to the 15th books, and from the 43d to the 45th inclusive; and there remain to be discovered from the 16th to the 23d, and from the 26th to the 42d, inclusive. Latin translations, however, have been printed of some of the books that are yet unpublished in the Greek text.—The text of the *Abridgment* has never been printed. A Latin translation by Rasarius appeared at *Venice*, 1553, 8vo, and at *Paris*, 1554, 12mo.—The treatise on *Simples*, translated into Latin, appeared at the end of Sichard's edition of Cœlius Aurelianus, *Bâsle*, 1559, fol. Another translation by Rasarius is contained in the Bâsle edition of the works of Oribasius.—The *Commentary on the Aphorisms of Hippocrates* was published at Paris by Winter (Quinterius), 1533, 8vo, and reprinted at Bâsle in 1535, at Rome in 1553, and at Padua in 1558, in 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 250, *seqq.*)

ORĬCUM or ORĬCUS, a port of Illyricum, at the head of a bay, the outer side of which is formed by the Acroceraunian promontory. Scylax (p. 10) and other early writers place it in Illyria, while Ptolemy enumerates it among the cities of Epirus. Herodotus (9, 94) speaks of it as a port not far from Apollonia and the mouth of the Aoüs. It was known also to Hecatæus and Apollodorus (*ap. Steph. Byz.*, *s. v.* Ὡρικός). Scymnus of Chios appears to be the only writer who gives any account of its foundation; he ascribes it to the Eubœans after their return from Troy. These are the same people with the Abantes (v. 440). Apollonius speaks of the arrival of a party of Colchians in this port (4, 1216), whence Pliny calls it a colony of that people (3, 23). Oricum, however, is much more known in history as a haven frequented by the Romans in their communication with Greece, being very conveniently situated for that purpose from its proximity to Hydruntum and Brundisium. During the second Punic war, this town was taken by Philip, king of Macedonia, but was afterward recovered by the prætor Valerius Lævinus, who surprised the enemy in his camp before Apollonia during the night, and put him to the rout. Philip having retired into Macedon, the Roman general established winter-quarters at Oricum. (*Livy*, 24, 40.) It was from this place that Paulus Æmilius sailed back to Italy, after having so happily terminated the Macedonian war. We find it subsequently occupied by Cæsar, soon after his landing on this coast. (*Bell. Civ.*, 3, 11.) Horace, Propertius, and Lucan also speak of Oricum as a well-known port in their time. (*Horat.*, *Od.*, 3, 7.—*Propert.*, 1, 8.—*Lucan.*, 3, 187.) Philostratus says the town of Oricus was restored by Herodes Atticus, together with many other Greek cities. It would seem from Virgil that it was famous for its turpentine. (*Æn.*, 10, 136.) Nicander alludes to its boxwood. (*Ther.*, v. 516.) No traveller appears to have investigated the remains of Oricum; but it would seem, from modern maps, that the name of *Ericho* is still attached to the spot on which the town must have stood. (*Mannert, Geogr.*, vol. 7, p. 407.—*Cramer's Anc. Greece*, vol. 1, p. 62, *seqq.*)

ORIGĔNES (Ὠριγένης), commonly called, by English writers, Origen, a celebrated father of the church, who flourished in the latter part of the second, and during the first half of the third, century. He was a native of Alexandrea, where he chiefly resided. Origen was distinguished not more for his learning than for his piety and eloquence; and his indefatigable application to study procured for him the surname of *Adamantius* (Ἀδαμάντιος), i. e., "Man of adamant." Porphyry supposes him to be of heathen parentage, and educated in the heathen faith; but Eusebius, who wrote his life, has shown conclusively that his parents were Christians, and took the greatest possible care of his early religious instruction. His father Leonidas having been put to death during the persecution in the reign of Severus, Origen, who was then not quite seventeen years of age, was with difficulty restrained by the care of his mother from offering himself also for martyrdom. He sent a letter to his father in prison, containing this sentence: "Take heed, father, that you do not change your mind for our sake." After his father's death, Origen was supported for a short time by a rich lady of Alexandrea, but he soon became able to support himself and the rest of the family (he was the eldest of seven children), by teaching grammar. At the age of eighteen, Demetrius, bishop of Alexandrea, put him at the head of the catechetical school in that city, to the duties of which he devoted himself entirely and with great success. Renouncing his grammatical pursuits, he sold all his books connected with profane learning to an individual, who agreed, in return, to supply him with four oboli a day, and he made this scanty pittance suffice for all his wants. We are not told how long this payment was continued. His manner of life was now marked by the very extremity of self-denial; he drank no wine, ate little food, went barefoot even in winter, contented himself with a single garment, and took on the ground the little repose which he could not refuse to nature. So great was the interest excited by his discourses, that the philosophers, the learned, the very pagans themselves, flocked to hear him. During all this time Origen signalized his zeal for the true faith by visiting the confessors in prison, accompanying them into the judgment-hall, going with them to the place of execution, and giving them, when about to die, the kiss of peace. Conduct such as this, together with the fact of his having made many conversions, naturally exposed him to danger, and he was at last compelled constantly to change his place of abode in order to escape the persecution of the pagans. His retreats were frequently discovered, and he was more than once dragged through the streets of the capital, and put to the torture. His firmness, however, never forsook him.—Being a young man, and obliged, in the exercise of his office as catechist, to be frequently in the company of those whose presence might excite other thoughts than such as ought ever to be connected with his sacred functions, Origen, in order to avoid all temptation, took the words of Holy Writ (*Matt.*, 19, 12) in their most literal acceptation, and resorted to physical means as a preventive. Though he strove to keep this rash act a profound secret, yet Demetrius

eventually became acquainted with it. Surprised at the hardihood of the deed, and yet forced to respect such ardent and devoted piety in so young a man, he encouraged him to persevere. Origen himself was subsequently convinced of his error, and confuted in his writings the literal interpretation of a text which had led him to this extreme.—After a visit to Rome, where Zephirinus was then bishop, Origen turned his attention to the acquiring of the Hebrew tongue, a thing very unusual at that time (*Hieron.*, *de Vir. Illustr.*, c. 56); but his knowledge of the language was never very great. About the year 212, his preaching reclaimed from the Valentinian heresy a wealthy person of the name of Ambrose, who afterward assisted him materially in the publication of his Commentaries on the Scriptures. His reputation kept continually increasing, and he became eminent not merely as an instructer in religion, but also in philosophy and human sciences. The governor of Arabia, having heard wonderful accounts of his abilities, requested Demetrius and the patriarch of Egypt to send Origen to him, that they might converse together on literature and the sciences. The voyage was made, and, when the curiosity of the ruler was gratified, Origen returned to his native capital. This city, however, he soon after quitted, and fled to Cæsarea to avoid the cruelties exercised upon the Alexandreans by the odious Caracalla. At Cæsarea he gave public lectures, and, though not yet a priest, was invited by the bishops in this quarter to expound the scriptures in the assemblies of the faithful. Demetrius took offence at this, and Origen, at his earnest request, returned to the capital of Egypt and resumed his former functions. About this time the Emperor Alexander Severus had stopped for a while at Antioch, to expedite the preparations for war against the Persians; and the Empress Mammea, who accompanied her son, sent letters and an escort to Origen, inviting him to Antioch. The opportunity was eagerly embraced, and Origen unfolded to his illustrious hearer the hopes and the promises of the gospel. At a later period also he had a correspondence with the Emperor Philip and his wife Severa. On his return once more to Alexandrea, he directed his attention to the writing of commentaries on the Old and New Testaments, at the instance principally of Ambrose, whom he had both instructed in the sciences, and, as we have already observed, reclaimed from his heretical opinions. This disciple, well known in Alexandrea by the fame of his riches, liberally supplied his former master with all the means requisite for pursuing his studies. Origen had around him several secretaries, to whom he dictated notes, and seven others to arrange these notes in order: the former were called *notarii*, the latter *librarii*. Other copyists were employed in transcribing works. Origen commented first on the Gospel of St. John, then on Genesis, the first twenty-five Psalms, and the Lamentations of Jeremiah. Obliged at this period to undertake a journey to Athens, for the purpose of succouring the churches of Achaia, he again visited Cæsarea on his way, where the bishop of this church and the bishop of Jerusalem ordained him priest. He was at this time forty-five years of age. Demetrius vehemently disapproved of this ordination, and made known the act committed by Origen on his own person, and which he had thus far kept secret. According to him, Origen could not be admitted to sacred orders, and he insisted that this point of ancient discipline could not be abandoned by the church. An assembly was convened, and Origen received orders to leave Alexandrea, whither he had returned. In a second assembly or council, Demetrius pronounced sentence of deposition against him, and excommunicated him for the errors which he had propagated in his writings. These errors were principally contained in his Treatise on First Principles, and one of the most prominent is said to have been the opinion maintained by him in favour of the finite punishment of the wicked, the doctrine of the modern Universalists. It must be observed, however, in behalf of Origen, that we are not fully competent, at the present day, to pronounce an opinion on this subject, or to determine whether he actually inclined towards this particular heresy. We no longer possess the Greek text of this work of his, and only know it through the medium of a very free, and, to all appearances, very unfaithful translation, executed by Rufinus. For some curious remarks on this head, the reader is referred to Bayle (*Dict.*, vol. 8, p. 44, *seqq.*, *ed. Lond.*, 1739). Origen retired, after this ecclesiastical sentence, to the city of Cæsarea, where, at the instance of the bishops in this quarter, he once more undertook to expound in public the Sacred Writings. Hearers came from far and near, and among them Firmilianus, one of the most illustrious bishops of Cappadocia. The most eminent of the disciples of Origen was undoubtedly St. Gregory Thaumaturgus, and in the discourse pronounced by this grateful follower in honour of his master, we see what was the method pursued by Origen, and by what degrees he conducted his pupils to the science of sciences. The persecution under Maximin compelled Origen to flee from Palestine, and he took refuge with Firmilianus, who concealed him for the space of two years in the house of a pious widow. In this abode he discovered a large number of volumes, which Symmachus, the translator of Scripture, had left as an heritage to the female with whom Origen was residing, and he was thus enabled to devote himself to profitable study, and compare together the different versions of the sacred volume. Ambrose, the disciple and generous friend of Origen, having been arrested, the latter addressed to him, from his place of retreat, an *Exhortation to martyrdom*. This production not only urges the motives which ought to animate to unshaken constancy the confessors of the faith, but also unfolds the rules of conduct and the principles of Christian philosophy to which they ought to adhere. The persecution having ceased on the death of Maximin, Origen returned to Alexandrea, and ceased not to occupy himself with what had so long been the subject of his labours, the famous *Hexapla*. This great work was completed at Tyre, but in what year is not precisely known. At the age of sixty Origen consented that his Homilies or familiar sermons should be published: these had been taken down during delivery by *notarii*, and, though many had been lost, it is said that by this means more than a thousand of his discourses were preserved. As he was consulted from all quarters, his correspondence became very voluminous: more than a hundred of these letters were preserved by Eusebius, and, among the number, two in particular, one addressed to the Emperor Philip, and the other to his consort Severa. Origen wrote also to Fabian and other bishops, to repel imputations that had been cast upon his faith. After a long and honourable life, towards the close of which he wrote his famous work against Celsus, he suffered martyrdom, according to some accounts, in the Decian persecution; but, according to the more correct and general opinion, he died a natural death at Tyre, A.D. 254. His sufferings, however, during the last-mentioned persecution were dreadfully severe (*Euseb.*, *Hist. Eccles.*, 6, 39. —*Niceph.*, 5, 32), and this, perhaps, has led to the error of supposing that they terminated his existence. Origen, says Epiphanius (*De Pond. et Mens.*), "suffered very much, yet he did not arrive at the end to which a martyrdom leads."—Origen is undoubtedly one of the most remarkable men among the Christian writers. His talents, eloquence, and learning have been celebrated, not only by Christian writers, but by heathen philosophers, including Porphyry himself. Jerome calls him "a man of immortal genius, who understood

logic, geometry, arithmetic, music, grammar, rhetoric, and all the sects of the philosophers; so that he was resorted to by many students of secular literature, whom he received chiefly that he might embrace the opportunity of instructing them in the faith of Christ" (*de Vir. Illustr.*, c. 54). Elsewhere he calls him the greatest teacher since the Apostles. We find this same Jerome, however, at a later period of his life, violently attacking Origen, and approving of the persecution of his followers. Sulpicius Severus says, that in reading Origen's works he saw many things that pleased him, but many also in which he (Origen) was undoubtedly mistaken. He wonders how one and the same man could be so different from himself; and adds, "where he is right, he has not an equal since the Apostles; where he is in the wrong, no man has erred more shamefully." (*Dialog.*, 1, 3.) All agree that he was a man of an active and powerful mind, and of fervent piety; fond of investigating truth, and free from all mean prejudices, of the most profound learning, and the most untiring industry. His whole life was occupied in writing, teaching, and especially in explaining the Scriptures. No man, certainly none in ancient times, did more to settle the true text of the sacred writings, and to spread them among the people; and yet few, perhaps, have introduced more dangerous principles into their interpretation. For, whether from a defect in judgment or from a fault in his education, he applied to the Scriptures the allegorical method which the Platonists used in interpreting the heathen mythology. He says himself, "that the source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so shall not attain the kingdom of God. Let us therefore seek after the spirit and the substantial fruit of the word, which are hidden and mysterious." And, again, "the Scriptures are of little use to those who understand them as they are written."—In the fourth century, the writings of Origen led to violent controversies in the Church. Epiphanius, in a letter preserved by Jerome, enumerates eight erroneous opinions as contained in his works. He is charged with holding heretical notions concerning the Son and the Holy Spirit; with maintaining that the human soul is not created with the body, but has a previous existence; that in the resurrection the body will not have the same members as before; and that future punishments will not be eternal, but that both fallen angels and wicked men will be restored, at some distant period, to the favour of God. (*Hieron. adv. Ruf.*, lib. 2, vol. 4, p. 403.) These opinions were not generally held by his followers, who maintained that the passages from which they had been drawn had been interpolated in his writings by heretics. In 401, Theophilus, bishop of Alexandrea, held a synod, in which Origen and his followers were condemned, and the reading of his works was prohibited; and the monks, most of whom were Origenists, were driven out of Alexandrea. His opinions were again condemned by the second general council of Constantinople, in A.D. 553.—We will now proceed to give a more particular account of the several works of this father, as far as they have come down to us, or are known from the statements of other writers. 1. Περὶ Ἀρχῶν ("*On First Principles*"). This work was divided into four books; but we possess only a short notice of it in the Myriobiblon of Photius (*cod.*, 8), an extract in Eusebius (*contra Marcell. Ancyran.*, lib. 1), and some fragments in the *Philocalia*. Rufinus made a Latin translation of the work in the fourth century, which has reached us; but he has, by his own confession, added so much to Origen's work, that it cannot be taken as a fair exhibition of his opinions. In the first book, Origen treats of God: he explains in it also his views with regard to the Trinity, which are in accordance with the principles of the Platonic school; and it is in this particularly that he deviates from the path pointed out by the church, though it must be confessed that she had not yet expressed herself as clearly in relation to this fundamental doctrine, as she subsequently did at the Council of Nice. In this same book Origen starts the strange idea, that the stars are animated bodies. In the second book he discusses the origin of the world, which, like the Platonists, he regards as having been created from all eternity; the incarnation of the Son of God; the nature of the soul, which he assigns also to the brute creation; the resurrection of the dead, and eternal life. The third book treats of Free Agency; Demons or Evil Spirits, and the various ways in which men are tempted by them. The fourth book is devoted to the Interpretation of the Bible.—2. Φιλοσοφούμενα ("*Doctrines of the Philosophers*"). This is properly the first book of a work entitled Κατὰ πασῶν αἱρέσεων ἔλεγχος ("*Refutation of all sects*"), and consisting of two books. In it Origen briefly explains the doctrines of the different Greek schools of philosophy, and the second book was devoted to their refutation. There is some doubt, however, whether Origen was actually the author of it.—3. *Commentaries* on the Old and New Testaments, the greater part of which, however, is now lost. In these Commentaries Origen gave full scope to his learning and imagination, in what appeared to him to be the historical, literal, mystical, and moral sense of the Bible. His grand fault, as we have already remarked, is that of allegorizing the Scriptures too much; and this method of interpretation he adopted from the Alexandrine philosophers, in the hope of establishing a union between heathen philosophy and Christian doctrine. His fundamental canon of criticism was, that, wherever the literal sense of Scripture was not obvious or not clearly consistent with *his* peculiar tenets, the words were to be understood in a spiritual and mystical sense; a rule by which he could easily incorporate any fancies, whether original or borrowed, with the Christian creed.—4. *Scholia*, or short notes explanatory of difficult passages of Scripture. Of these some extracts only are preserved in the collection made by Gregory Nazianzen and Basil the Great, entitled *Philocalia*.—5. *Homilies*, or familiar sermons, in which he addressed himself to the capacities of the people.—6. *Hexapla* (Ἑξαπλᾶ). The great use which had been made by the Jews of the Septuagint, previously to their rejection of it, and the constant use of it by the Christians, naturally caused a multiplication of copies; in which, besides the alterations designedly made by the Jews, numerous errors became introduced, in the course of time, from the negligence or inaccuracy of transcribers, and from glosses or marginal notes, which had been added for the explanation of difficult words, being suffered to creep into the text. In order to remedy this growing evil, Origen, in the early part of the third century, undertook the laborious task of collating the Greek text then in use with the original Hebrew, and with the other translations then in existence, and from the whole to produce a new recension or revisal. Twenty-eight years were devoted to the preparation of this arduous task, in the course of which he collected manuscripts from every possible quarter, aided by the pecuniary liberality of Ambrose. Origen commenced, as has already been stated, his labour at Cæsarea, and, it appears, finished his Polyglott at Tyre, but in what year is not precisely known. This noble critical work is designated by various names among ancient writers; as *Tetrapla*, *Hexapla*, *Octapla*, and *Enneapla*. The Tetrapla contained the *four* Greek versions of Aquila, Symmachus, the Septuagint, and Theodotion, disposed in four columns; to these Origen added two columns more, containing the Hebrew text in its original characters, and also in Greek letters; these *six* columns, according to Epiphanius, formed the Hexapla. Having subse-

quently discovered two other Greek versions of some parts of the Scriptures, usually called the fifth and sixth, he added them to the preceding, inserting them in their respective places, and thus composed the Octapla, containing *eight* columns. A separate translation of the Psalms, usually called the seventh version, being afterward added, the entire work has by some been termed the Enneapla. This last appellation, however, was never generally adopted. But, as the two editions made by Origen generally bore the name of the Tetrapla and Hexapla, Grabe thinks that they were thus called, not from the number of the columns, but of the versions, which were six, the seventh containing the Psalms only. Bauer, after Montfaucon, is of opinion that Origen edited only the Tetrapla and Hexapla; and this appears to be the real fact.—The original Hebrew being regarded as the basis of the whole work, the proximity of each translation to the text, in point of closeness and fidelity, determined its rank in the order of the columns; thus, Aquila's version, being the most faithful, is placed next to the sacred text; that of Symmachus occupies the fourth column; the Septuagint the fifth; and Theodotion's the sixth. The other three anonymous translations, not containing the entire books of the Old Testament, were placed in the last three columns of the Enneapla, according to the order of time in which they were discovered by Origen. In the Pentateuch, Origen compared the Samaritan text with the Hebrew as received by the Jews, and noted their differences. To each of the translations inserted in his Hexapla was prefixed an account of the author; each had its separate prolegomena; and the ample margins were filled with notes. A few fragments of these prolegomena and marginal annotations have been preserved, but nothing remains of his history of the Greek versions. Montfaucon supposes that the Hexapla must have made fifty large folio volumes. During nearly half a century this great work remained buried, as it were, in a corner of the city of Tyre, probably because the expense of procuring a copy exceeded the means of any single individual. It would, no doubt, have perished there, had not Eusebius and Pamphilus restored it to the light, and placed it in the library of the latter at Cæsarea. It may be doubted whether a copy of the original work was ever made. St. Jerome saw it still at Cæsarea, but as no writer makes mention of it after his time, it is probable that it perished in 653 A.D., when Cæsarea was taken by the Arabians.—To repair as much as possible the loss of the Hexapla of Origen, various scholars have occupied themselves, in modern times, with the care of restoring it. The first that undertook this task was Flaminio Nobili, in the notes to his edition of the Septuagint (*Romæ*, 1587); and after him Drusius, in his *Fragmenta veterum interpretum* (*Arnh.*, 1622). With these materials, and with the aid of manuscripts, Montfaucon arranged his *Hexapla Origenis*, which were printed in 2 vols. folio, at Paris, in 1713, and were reprinted by Bahrdt (*Lips.*, 2 vols. 8vo, 1769). It is thought, however, that the learned Benedictine was not sufficiently well acquainted with Hebrew, and that he was deficient in critical acumen.—7. The last work of Origen's deserving of mention is his *Reply to Celsus*. This philosopher, a member of the Epicurean sect, had composed, under the Emperor Hadrian, a work against Christianity, replete with calumny and falsehood. (*Vid.* Celsus II.) At the instance of his friend Ambrose, Origen undertook to reply to it, and triumphantly succeeded.—The best edition of Origen's works is that of De la Rue, *Paris*, 1733–59, 4 vols. fol., reprinted by Oberthur, at *Wurceburg*, in 15 vols. 8vo, 1780 and following years. The best edition of the commentaries separately is that of Huet, *Rotom.*, 1668, 2 vols. fol. The Scholia were published by themselves in 1618, *Paris*, 4to. (*Horne's Introduction*, vol. 2, p. 172, *seqq.*—*Id. ibid.*, vol. 2, p. 742. —*Schöll, Hist. Lit. Gr.*, vol. 3, p. 451, *seqq.*—*Id. ibid.*, vol. 5, p. 223, *seqq.*—*Biogr. Univ.*, vol. 32, p. 71, *seqq.*—*Montefalc.*, *Prælim. in Hex. Orig.*)

Orion (Ὠρίων), a celebrated giant, was said by one legend to have been the son of Neptune and Euryale. His father, according to this same account, gave him the power of wading through the depths of the sea, or, as others say, of walking on its surface. (*Hesiod, ap. Schol. ad Nicandr.*, *Ther.*, 15.) He married Side, whom Juno cast into Erebus for contending with her in beauty. (*Apollod.*, 1, 4, 3.) Another and more common account makes Hyria, a town of Bœotia, to have been the birthplace of Orion, and the story of his origin is told as follows: As Jupiter, Neptune, and Mercury were one time taking a ramble upon earth, they came, late in the evening, to the house of a farmer named Hyrieus. Seeing the wayfarers, Hyrieus, who was standing at his door, invited them to enter, and pass the night in his humble abode. The gods accepted the kind invitation, and were hospitably entertained. Pleased with their host, they inquired if he had any wish which he desired to have gratified. Hyrieus replied, that he once had a wife whom he tenderly loved, and that he had sworn never to marry another. She was dead: he was childless: his vow was binding: and yet he was desirous of being a father. The gods took the hide of his only ox, which he, on discovering their true nature, had sacrificed in their honour: they buried it in the earth; and ten months afterward a boy came to light, whom Hyrieus named Urion or Orion (ἀπὸ τοῦ οὐρεῖν.—*Euphorion, ap. Schol. ad Il.*, 18, 1, 86.—*Ovid, Fast.*, 5, 495, *seqq.*—*Hygin.*, *fab.*, 195.—*Id.*, *Poët. Astron.*, 2, 34.) This unseemly legend owes its origin to the name Orion, and was the invention of the Athenians. (*Müller, Orchom.*, p. 99.) In Hyginus, Hyrieus is Byrseus (from the *hide*, βύρσα).—When Orion grew up, he went, according to this same account, to the island of Chios, where he became enamoured of Merope, the daughter of Œnopion, son of Bacchus and Ariadne. He sought her in marriage; but, while wooing, seized a favourable opportunity, and offered her violence. Her father, incensed at this conduct, and having made Orion drunk, blinded him, and cast him on the seashore. The blinded hero contrived to reach Lemnos, and came to the forge of Vulcan, who, taking pity on him, gave him Kedalion (*Guardian*), one of his men, to be his guide to the abode of the Sun. Placing Kedalion on his shoulder, Orion proceeded to the East; and there meeting the Sun-god, was restored to vision by his beams. Anxious for revenge on Œnopion, he returned to Chios: but the Chians, aware of his intention, concealed the object of his search under the ground, and Orion, unable to find him, returned to Crete. (*Hesiod, l. c.*—*Apollod.*, *l. c.*—*Hygin.*, *l. c.*)—The death of Orion is variously related. As all the legends relating to him are evidently later than the time of Homer, none ventures to assign any other cause to it than the goddess Diana, whose wrath (though Homer rather says the contrary) he drew on himself. Some said that he attempted to offer violence to the goddess herself; others to Opis, one of her Hyperborean maidens, and that Diana slew him with her arrows; others, again, that it was for presuming to challenge the goddess at the discus. It was also said that, when he came to Crete, he boasted to Latona and Diana that he was able to kill anything that would come from the earth. Indignant at his boast, they sent a scorpion, which stung him, and he died. It was said finally that Diana loved Orion, and was even about to marry him. Her brother was highly displeased, and often chid her, but to no purpose. At length, observing one day Orion wading through the sea with his head just above the waters, he pointed it out to his sister, and maintained that she could not hit that black thing on

the sea. The archer-goddess discharged a shaft: the waves rolled the dead body of Orion to the land; and, bewailing her fatal error with many tears, Diana placed him among the stars.—The hero Orion is not mentioned in the Iliad; but in the Odyssey (5, 121) we are told by Calypso, that rosy-fingered Aurora took him, and that Diana slew him with her gentle darts in Ortygia. In another place his size and beauty are praised. (*Od.*, 11, 309.—*Keightley's Mythology*, p. 461, *seqq.*) —The constellation of Orion, which represents a man of gigantic stature wielding a sword, is mentioned as early as the time of Homer and Hesiod (*Il.*, 17, 486. —*Op. et D.*, 589, 615, 619.) Both poets, in alluding to it, use the expression σθένος Ὠρίωνος, "*the strength of Orion*" (i. e., the strong or powerful Orion), analogous to the βίη Ἡρακλείη. We must connect, therefore, with the idea of Orion, as represented on the celestial planisphere, that of a powerful warrior, armed with his "golden sword," or, as Aratus expresses it, ξίφεος . . . ἶφι πεποιθώς (v. 588). So, too, the Arabic name for this constellation, namely, *El-dschebbâr*, means the "*Giant*," the "*Herò*." According to Buttmann, the form *Oarion* (Ὠαρίων, *Pind.*, *Isth.*, 3, 67) is earlier than *Orion*, and the letter *o* itself has arisen from a peculiar mode of pronouncing the digamma, which is known to have had a sound resembling our *wh* or *w*. The name Ϝαρίων, therefore, will be derived from Ϝάρης or Ἄρης, and signify "*a warrior*." Indeed, the English term *Warrior* is almost identical in form with the Greek Ὀαρίων, and the word *War* connects itself as plainly with the root of Ϝαρ-ης or Mars. It is worthy of remark, too, that the constellation Orion was called by the Bœotians Κανδάων, a derivative in all likelihood of Κανδάος, a name given to the god Mars. (*Lycophr.*, 328.—*Tzetz.*, *ad loc.*—*Lycophr.*, 938.)—That part of the legend, also, which relates to the ox's hide, is explained by the same eminent scholar, on the supposition of some resemblance having been discovered, between the position of the stars in this constellation and the hide of an ox. Thus the four stars, α, β, γ, κ, will indicate the four extremities or corners, and the feebler stars, which now form the head, will represent the neck. In the same way, the three brilliant stars in the middle may have suggested the idea of the three deities, Jupiter, Neptune, and Mercury. (*Buttmann*, *Anmerk.*—*Ideler*, *Sternnamen*, p. 331.)—The cosmical setting of Orion, which took place towards the end of autumn, was always accompanied with rain and wind. Hence the south wind is called by Horace "the rapid companion of the setting Orion" (*Od.*, 1, 28, 21), and Orion himself as "fraught with harm to mariners." (*Epod.*, 15, 7.—Compare *Od.*, 3, 27, 18.—*Virg.*, *Æn.*, 1, 535.—*Id. ib.*, 4, 52.)—From the view which has here been taken of the origin of the name *Orion*, it will be seen at once how erroneous is the etymology assigned by Isidorus, when he says, "Orion *dictus ab* urina, *id est ab inundatione aquarum. Tempore enim hiemis obortus, mare et terras aquis et tempestatibus turbat.*" (*Orig.*, 3, 70.) There is also another error here. It was not the rising, but the cosmical setting, of the constellation which brought stormy weather. (*Ideler*, *Sternnamen*, p. 219.)

Orithyia (four syllables), a daughter of Erechtheus, king of Athens, by Praxithea. She was carried off by Boreas, the god of the northern wind. (*Vid.* Boreas.)

Ormenium, a city of Thessaly, in the district of Magnesia, near the shores of the Sinus Pelasgicus, and southeast of Demetrias. It is noticed by Homer, in the catalogue of the ships, as belonging to Eurypylus. (*Il.*, 2, 734.) According to Demetrius of Scepsis, it was the birthplace of Phœnix, the preceptor of Achilles. (*Strabo*, 438.—*Eustath.*, *ad Il.*, p. 762.) Strabo affirms, that in his time it was called Orminium; and that it contributed, with many of the neighbouring towns, to the rise and prosperity of the city of Demetrias, from which it was distant only twenty-seven stadia. In Diodorus Siculus it is said that Cassandra had wished to remove the inhabitants of Orchomenus and Dium to Thebes of Phthia, but was prevented by the arrival of Demetrius Poliorcetes. As there was no Thessalian city named Orchomenus, it is very likely that we ought to read Ormenium in the passage here referred to (*Diod. Sic.*, 4, 37.—Consult *Wesseling*, *ad loc.*). The modern *Goritza* appears to occupy the site of the ancient city. (*Cramer's Anc. Greece*, vol. 1, p. 427.)

Orneæ, a city of Argolis, northwest of Nemea, and near the confines of the country. It was situate on or near a river of the same name. Pausanias reports, that this place was founded by Orneus, son of Erechtheus (2, 25). The Orneatæ were originally independent of Argos; but, in process of time, having been conquered by their more powerful neighbours, from Ionians they became Dorians, as Herodotus informs us (8, 73). But we may observe that, according to Homer (*Iliad*, 2, 569, *seqq.*), this place was held in subjection by the sovereigns of Mycenæ as early as the time of the Trojan war. Thucydides writes, that Orneæ was destroyed by the Argives in the sixteenth year of the Peloponnesian war, after it had been abandoned by its inhabitants (6, 7). Strabo seems to acknowledge two towns of this name, assigning one to Argolis, and the other to Corinthia or Sicyonia; but in regard to this fact he was probably mistaken. In his time Orneæ was deserted. No modern traveller appears to have discovered the ruins of this ancient city; Fourmont, however, whose authority is very dubious, affirmed that the site was in his time still known by the name of *Ornica*. (*Voyage manuscript*, cited by *Pouqueville*, vol. 5, p. 297. —*Cramer's Anc. Greece*, vol. 3, p. 283, *seqq.*)

Orōdes, king of Parthia. He was on the throne when Crassus undertook his ill-starred expedition against that country. (*Vid.* Parthia.)

Orœtes, a Persian governor of Sardis, notorious for his cruel murder of Polycrates. He was put to death, B.C. 521, by order of Darius Hystaspis, on account of various offences committed by him, more particularly for having destroyed Mitrobates, governor of Daschylium, and his son Cranapes, and for having put to death a royal messenger. Historians are not quite agreed about the name of this man. He is called by some Orontes. (*Herod.*, 3, 120, *seqq.*)

Orontes, a river of Syria, rising on the eastern side of the range of Libanus, and, after pursuing a northerly course, falling into the Mediterranean about six leagues below Antiochia. It was called Orontes, according to Strabo, from the person who first built a bridge over it, its previous name having been Typhon. (*Strab.*, 758, *seqq.*) This name it received from a dragon, which, having been struck with a thunderbolt, sought in its flight a place of concealment by breaking through the surface of the earth, from which aperture the river broke forth, so that, according to this statement, it pursued a part of its course at first under ground. This, however, is a mere fable. Typhon was probably a fanciful appellation given to it by the Greeks, since it is altogether different from the Syriac term which the natives now apply to it, namely, *El Aasi*, or, "the Obstinate," in reference to its only irrigating the neighbouring fields through compulsion, as it were, and by the agency of machines (*Abulfeda*, *Tab. Syr.*, *ed. Köhler*, p. 150). This name, no doubt, was also given to it by the Syrians of former days, since from it the Greeks appeared to have formed their other name for this river, viz., the Axius. Scylax calls the stream Thapsacus. The Orontes is a large river in winter, on account of the accession to its waters from the rain and melted snows, but it is a very small stream in summer. (*Mannert*, *Geogr.*, vol. 6, pt. 1, p. 446, *seqq.*)

OROPUS, I. a city on the confines of Bœotia and Attica, on the lower bank of the Asopus, and not far from its mouth. The possession of this place was long the object of eager contest between the Bœotians and the Athenians. There is little doubt but that the former could prove priority of possession; but, as the Athenians were anxious to enlarge their territory at the expense of their Bœotian neighbours, and to make (as all nations have been anxious to do) a *river* (the Asopus) their boundary, and also to secure their communication with Eubœa, they used their rising power to appropriate this place to themselves. (*Bloomf. ad Thucyd.*, 2, 23.) In the Peloponnesian war we find it occupied by the Athenians; but, towards the close of that contest, we hear of the city being surprised by the Bœotians, who retained possession of it for many years. (*Thucyd.*, 8, 60.) In consequence of a sedition which occurred there, the Thebans changed the site of the place, and removed it about seven stadia from the sea. (*Diod. Sic.*, 14, 17.) After the overthrow of Thebes, Oropus was ceded to the Athenians by Alexander. Hence Livy, Pausanias, and Pliny place the town in Attica. Dicæarchus and Stephanus, on the other hand, ascribe it to Bœotia. Dicæarchus (*Stat. Gr.*, p. 11) styles Oropus "the dwelling-house of Thebes, the traffic of retail venders, the unsurpassable avarice of excisemen versed in excess of wickedness for ages, ever imposing duties on imported goods. The generality are rough in their manners, but courteous to those who are shrewd; they are repulsive to the Bœotians, but the Athenians are Bœotians." The meaning of the last passage is perhaps this, that the Athenians on this border were so much mixed with the Bœotians as to have lost their usual characteristics of acuteness and intelligence. "Oropus," says Dodwell, "is now called *Ropo*, and contains only few and imperfect ruins" (vol. 2, p. 156. —*Cramer's Anc. Greece*, vol. 2, p. 272).—II. A city of Macedonia, mentioned by Stephanus (p. 770), but otherwise unknown.—III. A city in the island of Eubœa. (*Amm. Marcell.*, 30, 4.—*Steph. Byz.*, p. 770.)

OROSĬUS, Paulus, a presbyter of the Spanish Church, and a native of Hispania Tarraconensis, who flourished about the beginning of the fifth century, under Arcadius and Honorius. The invasion of his country by the barbarians, and the troubles excited by the Priscillianistæ, a sect of the Gnostics or Manichæans, caused him, about A.D. 414, to betake himself to St. Augustin in Africa, who afterward sent him to St. Jerome. The latter prelate was then in Palestine. Orosius acted in this country the part of a turbulent man, and embroiled St. Jerome with Pelagius and John of Jerusalem. He wrote also a treatise against Pelagius, who was at that time spreading his opinions concerning original sin and grace. The title of this production is "*Liber Apologeticus contra Pelagium, de Arbitrii libertate.*" The treatise is annexed to the "History" of Orosius. From Palestine he returned to Hippo Regius in Africa, to his friend St. Augustin, and thence to Spain. The calamities which had befallen the Roman empire, and, above all, the capture and pillage of Rome by Alaric (A.D. 410), afforded to the heathens, and to Symmachus among the rest, a pretence for accusing the Christian religion of being the cause of all these disasters, and of saying that, since the abandonment of the old religion of the state, victory had utterly forsaken the Roman arms. To refute this charge, Orosius, at the advice of St. Augustin, composed a history, in which he undertook to show that ever since the creation, which he dated back 5618 years, the habitable world had been the theatre of the greatest calamities. The work consists of seven books, divided into chapters. It begins with a geographical description of the world, then treats of the origin of the human race according to the book of Genesis, and afterward relates the various accounts of the mythologists and poets concerning the heroic ages. Then follows the history of the early monarchies, the Assyrian, Babylonian, and Persian, the conquests of Alexander, and the wars of his successors, as well as the early history of Rome, the contents being chiefly taken from Trogus Pompeius, and his abridger Justin. The fourth book contains the history of Rome, from the wars of Pyrrhus to the fall of Carthage. The fifth book comprises the period from the taking of Corinth to the war of Spartacus. Orosius quotes among his authorities several works which are now lost. The narrative in the sixth book begins with the war of Sylla against Mithradates, and ends with the birth of our Saviour. The seventh book contains the history of the empire till A.D. 416, including a narrative of the capture and sack of Rome by Alaric, which was the great event of the age. Orosius intermingles with his narrative moral reflections, and sometimes whole chapters of advice and consolation, addressed to his Christian brethren, and intended to confirm their faith amid the calamities of the times, which, however heavy, were not, as he asserts, unprecedented. The Romans, he says, in their conquests, had inflicted equal, if not greater, wrongs on other countries. His tone is that of a Christian moralist, impressed with the notions of justice, retribution, and humanity, in which the heathen historians show themselves so deficient. As an historical writer, Orosius shows considerable critical judgment in general, though in particular passages he appears quite credulous, as in chapter 10th of the first book, where he relates from report, that the marks of the chariot-wheels of Pharaoh's host are still visible at the bottom of the Red Sea.—As an instance of the incidental value of the passages taken by Orosius from older writers, consult Savigny (*Das Recht des Besitzes*, p. 176). King Alfred made a free translation of the History of Orosius into the Anglo-Saxon language, which was published by Daines Barrington, with an English version, *London*, 1773, 8vo.—The work of Orosius, in some MSS., is entitled "*Adversus Paganos Historiarum* libri vii." In others it is called "*De totius Mundi Calamitatibus*;" in others, again, "*De Cladibus et Miseriis Antiquorum*" The most singular title, however, given by some MSS., is "*Hormesta*" or "*Ormesta.*" The general opinion is, that this has arisen from a mistake made by some old copyist. The true title, in all probability, was *Pauli Orosii moesta mundi*, from which, by abbreviation, was first made *Pauli Or. moesta mundi*, and finally *Pauli Ormesta*, or simply *Ormesta*. (*Withof.*, *Relat.*, *Duisburg*, 1762, *N.* 47, 52.)—One of the best editions of Orosius is that of Havercamp, *Lugd. Bat.*, 1738, 4to. (*Encycl. Us. Knowl.*, vol. 17, p. 36.—*Schöll*, *Hist. Lit. Rom.*, vol. 3, p. 170.—*Bähr*, *Gesch. Röm. Lit.*, vol. 1, p. 477.)

OROSPEDA. *Vid.* Ortospeda.

ORPHEUS (two syllables), a poet, musician, and philosopher, whose name is very prominent in the early legends of Greece. The traditions respecting him are remarkably obscure. According to Cicero (*N. D.*, 1, 38), Aristotle believed that no such person as Orpheus the poet had ever existed; but perhaps he only means that the poems ascribed to him were spurious. Orpheus is mentioned as a real person by several of the ancient Greek writers, namely, by the lyric poets Ibycus and Pindar, the historians Hellanicus and Pherecydes, and the Athenian tragedians: he is not mentioned by Homer or Hesiod. Some ancient writers reckon several persons of this name, and Herodotus speaks of two. In later times a number of marvellous stories were connected with his name.—The following is the legendary history of Orpheus. His native country was Thrace. It is a remarkable fact, that most of the traditions respecting Greek civilization are connected with the Thracians, who in later times spoke a language unintelligible to the Greeks, and were looked

upon by them as barbarians. Müller explains this by pionting out that the Thracians of these legends were not the same people as those of the historical period, but a Greek race who lived in the district called Pieria, to the east of the Olympus-range, to the north of Thessaly, and to the south of Emathia or Macedonia. (*Müller, Hist. Gr. Lit.*, p. 26.) The time at which Orpheus lived is placed by all writers not long before the Trojan war, and by most at the period of the Argonautic expedition, about twelve or thirteen centuries before our era. He was said to have been the son of Apollo and the muse Calliope, or, according to another account, of Oeagrus and a muse. The poets represent him as a King of Thrace, but the historians are generally silent about his station. According to Clemens of Alexandrea he was the disciple of Musæus, but the more common accounts make him his teacher. He was one of the Argonauts, to whom he rendered the greatest services by his skill in music; the enchanting tones of his lyre made the Argo move into the water, delivered the heroes from many difficulties and dangers while on the voyage, and mainly contributed to their success in obtaining the golden fleece. After the voyage, Orpheus returned to the cavern in Thrace in which he commonly dwelt. He is said by some authors to have made a voyage to Egypt before the Argonautic expedition.—The skill with which Orpheus struck the lyre was fabled to have been such as to move the very trees and rocks, and the beasts of the forest assembled round him as he touched its chords. He had for his wife a nymph named Eurydice, who died from the bite of a serpent, as she was flying from Aristæus. Orpheus, disconsolate at her loss, determined to descend to the lower world, to endeavour to mollify its rulers, and obtain permission for his beloved Eurydice to return to the regions of light. Armed only with his lyre, he entered the realms of Hades, and gained an easy admittance to the palace of Pluto. At the music of his "golden shell," to borrow the beautiful language of ancient poetry, the wheel of Ixion stopped, Tantalus forgot the thirst that tormented him, the vulture ceased to prey on the vitals of Tityos, and Pluto and Proserpina lent a favouring ear to his prayer. Eurydice was allowed to return with him to the upper world, but only on condition that Orpheus did not look back upon her before they had reached the confines of the kingdom of darkness. He broke the condition, and she vanished from his sight. His death is differently related. The most common account is, that he was torn in pieces by the Thracian women, at a Bacchic festival, in revenge for the contempt which he had shown towards them through his sorrow for the loss of Eurydice. (*Apollod.*, 1, 3.—*Virg.*, *Georg.*, 4, 454.) His limbs were scattered over the plain, but his head was thrown upon the river Hebrus, which bore it down to the sea, and the waves then carried it to Lesbos, where it was buried. (*Vid.* Lesbos.) The Muses collected the fragments of his body and interred them at Libethra, and Jupiter, at their prayer, placed his lyre in the skies. (*Apollod.*, *l. c.*—*Apoll. Rhod.*, 1, 23.—*Hermes*, *ap. Athen.*, 13, p. 597.)—The poets and fabulists have attributed to Orpheus many great improvements in the condition of the human race. Indeed, his having moved even animals, and trees, and the flinty rocks by the sweetness of his strains, would seem to indicate nothing more than his successful exertions in civilizing the early race of men. (*Horat.*, *Ep. ad Pis.*, 391.) Nearly all the ancient writers state, that Orpheus introduced into Greece the doctrines of religion and the worship of the gods. The foundation of mysteries is also ascribed to him. (*Aristoph.*, *Ran.*, 1030.—*Eurip.*, *Rhes.*, 945.—*Plato*, *Protag.*, p. 216.) Herodotus (2, 91) speaks of Orphic and Bacchic mysteries. These mysteries seem to have been different from those of Eleusis. The establishment of social institutions, and the commencement of civilization, are, as we have just remarked, attributed to Orpheus. Aristophanes says, that he taught men to abstain from murder. (*Ran.*, 1030.) He is said to have been the author of many fables. A passage in an epigram, to which, however, no authority can be attached, ascribes to him the invention of letters. (*Fabric.*, *Bib. Græc.*, vol. 1, p. 173.) The discovery of many things in medicine is also assigned to him (*Plin.*, 25, 2), and the recall of Eurydice from the lower world is sometimes explained as referring to his skill in the healing art. He was said to have been a soothsayer and an enchanter, and he had a famous oracle in Lesbos. A share in the invention of the lyre is also ascribed to him: he received it from Apollo with seven strings, and added to it two more. According to Plutarch, he was the first that accompanied the lyre with singing. The fable that, after his death, his head floated to Lesbos, is a poetical mode of representing the skill of the natives of that island in lyric poetry. Orpheus is said to have imbodied his religious and philosophical opinions in poems, but the works ascribed to him are evidently spurious. An account of these will be found under the article Orphica. (*Encyl. Us. Knowl.*, vol. 17, p. 37.)—It is stated of Orpheus by some ancient authorities, that he abstained from the eating of flesh, and had an abhorrence of eggs, considered as food, from a persuasion that the egg was the principle of all beings. Many other accounts are given of him, which would seem to assimilate his character to that of the earlier priests of India. The ancients, however, unable to discover any mode by which he could have obtained his knowledge from any other source, pretended that he had visited Egypt, and had there been initiated into the mysteries of Isis and Osiris. This, however, appears to be a supposition purely gratuitous, since a careful examination of the subject leads directly to the belief that Orpheus was of Hindu origin, and that he was a member of one of those sacerdotal colonies which professed the religion of Budda, and who, being driven from their homes in the northern parts of India and in the plains of Tartary by the superior power of the rival sect of Brahma, moved gradually onward to the west, dispensing in their progress the benefits of civilization, and the mysteries and tenets of their peculiar faith. There seems to be a curious analogy between the name of the poet and the old Greek term ὀρφός, *dark* or *tawny-coloured* (compare ὄρφανος, ἔρεβος, *orbus*, *furvus*), so that the appellation *Orpheus* may have been derived by the early Greeks from his dusky Hindu complexion. The death of Eurydice, and the descent of Orpheus to the shades for the purpose of effecting her restoration, appear to be nothing more than an allegorical allusion to certain events connected with the religious and moral instructions of the bard. It will not, we hope, be viewed as too bold an assertion, that such a female as Eurydice never existed. The name Eurydice (Εὐρυδίκη) appears to be compounded of the adverbial form εὐρύ, or perhaps the adjective εὐρύς, considered as being of two terminations (*Matthiæ*, *Gr. Gr.*, vol. 1, § 120.—*Kühner*, *Gr. Gr.*, vol. 1, p. 353, § 309), and the noun δίκη, and it would seem to be nothing more than an appellation for that system of *just dealing* and moral rectitude which Orpheus had introduced among the earlier progenitors of the Grecian race, and the foundations of which had been laid *broadly* and deeply by him in the minds of his hearers. According to the statements of the ancient mythologists, Aristæus, the son of Apollo and the nymph Cyrene, became enamoured of Eurydice, the wife of Orpheus, and pursued her into a wood, where she ended her days from the sting of a serpent.—It has already been stated, in another part of this volume (*vid.* Aristæus), that Aristæus would seem to be in reality an early deity of the Greeks, presiding over flocks and herds, over the propagation of bees and the rearing of the olive. At the same time, we find among the ancient writers the

name of Aristæus connected, in a greater or less degree, with the rites and mysteries of Bacchus. Thus, Diodorus Siculus (3, 89) cites a legend, in which Aristæus is mentioned as the instructer or governor of the young Bacchus. From the same source (3, 71) we are informed, that Aristæus was the first who sacrificed to Bacchus as to a god. Nonnus represents him as one of the principal leaders in the expedition of Bacchus against India; and in Greece his history is connected with that of the time of Cadmus, the founder of Thebes, the birthplace of Bacchus in Grecian mythology. (*Nonni Dionys.*, 5, p. 153, ed. 1605, 8vo.) From a view of these and other authorities, it would seem that there had been some union effected between the religious worship of Aristæus and Bacchus. Regarding this latter deity as emblematic of the great productive principle, which imparts its animating and fertilizing influence to everything around, it is not difficult to conceive how a union should have taken place between this system and that of Aristæus, the god of agriculture and of the flocks. Now the religious system introduced by Orpheus, though itself connected with the worship of Bacchus, was very different from the popular rites of this same deity. The Orphic worshippers of Bacchus did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners. The consequence, therefore, would seem to have been, that these two systems, the Orphic and the popular one, came at last into direct collision, and the former was made to succumb. In the figurative language of poetry, Aristæus (the type of the popular system) pursues Eurydice (Εὐρυ-δίκη, the darling institutions of Orpheus), and the venom of the serpent (the gross license connected with the popular orgies) occasions her death. Orpheus, say the poets, lamenting the loss of his beloved Eurydice, descended in quest of her to the shades. The meaning of the legend evidently is, that, afflicted at the overthrow of the favourite system which he had so ardently promulgated, and the corruption which had succeeded to his purer precepts of moral duty, he endeavoured to reclaim men from the sensual indulgences to which they had become attached, by holding up to their view the terrors of future punishment in another world. Indeed, that he was the first who introduced among the Greeks the idea of a future state of rewards and punishments, is expressly asserted by ancient authorities. (*Diod. Sic.*, 1, 96.—*Wesseling, ad Diod.*, *l. c.*—*Banier's Mythology*, vol. 4, p. 159.) The awful threatenings that were thus unfolded to their view, and the blissful enjoyments of an Elysium which were at the same time promised to the faithful, succeeded for a time in bringing back men to the purer path of moral rectitude, and to a fairer and brighter state of things; but either the impatience of their instructer to see his efforts realized, or some act of heedlessness and inattention on his part, frustrated all his hopes, and mankind relapsed once more into moral darkness. In the fanciful phraseology of the poet, the doctrine of a future state of punishment, as taught by Orpheus, was converted into his descent to the shades. His endeavour to re-establish by these means the moral system which he had originally promulgated, became, to the eye of the earlier bard, an impassioned search, even amid the darkness of the lower world, for the lost object of conjugal affection; and by the tones of the lyre, which bent even Pluto and Proserpina to his will, appear to be indicated those sweet and moving accents of moral harmony, in which were described the joys of Elysium, and whose power would be acknowledged even by those whom the terrors of punishment could not intimidate.

Orphica, certain works falsely ascribed to Orpheus, which imbodied the opinions of a class of persons termed Ὀρφικοί. These were the followers of Orpheus, that is to say, associations of persons who, under the guidance of the ancient mystical poet Orpheus, dedicated themselves to the worship of Bacchus, in which they hoped to find the gratification of an ardent longing after the soothing and elevating influences of religion. The Bacchus, to whose worship these Orphic rites (τὰ Ὀρφικὰ καλεόμενα καὶ Βακχικά, *Herod.*, 2, 81) were annexed, was the Chthonian deity, Bacchus or Dionysus Zagreus, closely connected with Ceres and Proserpina, and who was the personified expression, not only of the most rapturous pleasure, but also of a deep sorrow for the miseries of human life. The Orphic legends and poems related in great part to this same Bacchus, who was combined, as an infernal deity, with Pluto or Hades (a doctrine given by the philosopher Heraclitus as the opinion of a particular sect), and upon whom the Orphic theologers founded their hopes of the purification and ultimate immortality of the soul. But their mode of celebrating this worship was very different from the popular rites of Bacchus. The Orphic worshippers of Bacchus did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners. The followers of Orpheus, when they had tasted the mystic sacrificial feast of raw flesh torn from the ox of Bacchus (ὠμοφαγία), partook of no other animal food. They wore also white linen garments, like Oriental and Egyptian priests. (*Müller, Hist. Lit. Gr.*, p. 231, *seqq.*)—Of the Orphic writers, the most celebrated are, Onomacritus, who lived under Pisistratus and his sons, and Cercops, a Pythagorean, who lived about B.C. 504. Works ascribed to Orpheus were extant at a very early period. Plato mentions several kinds of Orphic poems; but he intimates that they are not genuine. Aristotle speaks of them as the *so-called* (τὰ καλούμενα) Orphic poems. In later times, all manner of works on mysteries and religion were ascribed to him. There are also Orphic poems later than the Christian era, which are difficult to be distinguished from those of earlier times.—The writings ascribed to Orpheus, and which have reached our times, are as follows: 1. *Hymns* (Ὕμνοι), eighty-eight in number. They are in hexameter verse, and were most of them, as is thought, composed by Onomacritus.—2. An historical or epic poem on the *Expedition of the Argonauts* (Ἀργοναυτικά), in 1384 verses, probably by Onomacritus; at least, by some one not earlier than Homer.—3. A work on the *Magical Virtues of Stones* (περὶ Λίθων, or Λιθικά), in 768 hexameters, showing how they may be used as preservatives against poisons, and as a means of conciliating the favour of the gods.—4. Fragments of various other works; among which is placed a poem of 66 verses, entitled περὶ Σεισμῶν, *concerning Earthquakes*, that is, of the prognostics to be derived from this species of phenomena; a production sometimes ascribed to the fabulous Hermes Trismegistus. Many other fragments of the Orphic poems, some in a metrical form, others converted into prose, and scattered throughout the commentary of Proclus on the Cratylus of Plato, were collected from the Munich MSS. by Werfer, and inserted in the Philological Transactions of Munich. (*Acta Philologorum Monacensium*, vol. 2, p. 113, *seqq.*)—Other writings, also ascribed to Orpheus, but which have not come down to us, except it be a few scattered fragments of some of them, are the following: 1. *Sacred Legends* (Ἱεροὶ λόγοι), a complete system of Orphic theology, in twenty-four books. It was ascribed by some to Cercops and Diognetus, but was probably the production of several authors.—2. *Prophecies* (Χρησμοί).—3. Βακχικά, probably stories relative to Bacchus and his mysteries. They were attributed by some to Arignotes, a pupil or daughter of Pythagoras.—4. *The descent to Hades* (Ἡ ἐς Ἅιδου Κατάβασις), a poem of great antiquity, ascribed, among others, to Cercops.—5. *Religious Rites* or *Mysteries* (Τελεταί), directions for worshipping and appeasing

the gods; probably by Onomacritus.—As late as the 17th century, no one doubted but that the different works which bear the name of Orpheus, or, at least, the greater part of them, were either the productions of Orpheus himself, or of Onomacritus, who was regarded as the restorer of these ancient poems. The learned Huet was the first who, believing that he had discovered in them traces of Christianity, expressed the suspicion that they might be the work of some pious impostor. In 1751, when Ruhnken published his second critical letter, he attacked the opinion of Huet, and placed the composition of the works in question in the tenth century before the Christian era. Gesner went still farther, and in his *Prolegomena Orphica*, which were read in 1759 at the University of Göttingen, and subsequently placed in Hamberger's edition of Orpheus, published after Gesner's death, he declared that he had found nothing in these poems which prevented the belief that they were composed before the period of the Trojan war. He allowed, however, at the same time, that they might have been retouched by Onomacritus. Gesner found an opponent in the celebrated Valckenaer, who believed the author of the poems in question to have belonged to the Alexandrean school. (*Valck.*, *ad Herod.*, *ed Wesseling.*) In 1777, Schneider revived and developed the theory of Huet. (*Schneider*, *de dubia Carm. Orphic. auctoritate et vetustate.*—*Analect. Crit.*, *fasc.* 1.) The same poems, in which Ruhnken had found a diction almost Homeric, and Gesner the simple style of remote antiquity, appeared, to the German professor, the work of a later Platonist, initiated into the tenets of Judaism and the mysteries of Christianity. His arguments, deduced entirely from the style of these productions, were strengthened by Thunmann (*Neue philolog. Bibliothek*, vol. 4, p. 298), who discovered in these poems historical and geographical errors such as could only have been committed by a writer subsequent to the age of Ptolemy Euergetes. And yet it is singular enough, that Mannert, arguing from the acquaintance with geographical terms displayed by the author of these poems, places him between Herodotus and Pytheas. (*Geogr.*, vol. 4, p. 67.) In 1782 Ruhnken published a new edition of his critical letter, in which he endeavoured to refute the opinion of Schneider, allowing, at the same time, that the position assumed by Valckenaer was not an improbable one. The discussion rested here for twenty years, when Schneider, in his edition of the Argonautics published in 1803, defended the theory which he had supported in his younger days, adding, at the same time, however, some modifications; for he allowed that the author of the Argonautics, although comparatively modern, had appropriated to himself the style and manner of the Alexandrean school. Two years after, Hermann, in a memoir annexed to his edition of the Orphica, and subsequently in a separate dissertation, supported with rare erudition the opinion of Huet, and that which Schneider had advanced in 1777. After giving a brief account of the state of the controversy, Hermann proceeds to examine the structure of the Orphic verse. He first indicates the progressive modification of the hexameter verse, through the series of the epic and didactic hexameter writers, pointing out the gradual changes which it underwent from the time of Homer till it was wholly remodelled by Nonnus. He detects, in the hexameters of the Orphic poems, those peculiarities which show, as he thinks, that their author must have lived in the fourth century of the Christian era, just before the hexameter verse received its last considerable modification under the hands of Nonnus. (*Vid.* Nonnus.) Five German critics, Heyne, Voss, Wolf, Huschke, and Königsmann, opposed the hypothesis of Schneider and Hermann, and declared in favour of Valckenaer's theory. (*Voss*, *Dedic. der übersetz. des Hesiodus.*—*Id.*, *Recens. Jen. L. Z.*, 1805, n. 138.—*Huschke*, *de Orphei Argonaut.*, *Rost.*, 1806, 4to.—*Königsmann*, *P[illegible]. Crit.*, 1810, 4to.)—The authority of the gramm[illegible]n Draco, who cites the Argonautics of Orpheus, having been strongly urged by Königsmann against Hermann, the latter obtained the work of Draco, which until then had remained unedited, from the celebrated Bast, and published it at Leipsic in 1812. Draco does, in fact, cite the Argonautics, and his authority is the more entitled to attention, since Hermann himself has shown that he lived before the time of Apollonius Dyscolus, and, consequently, at the beginning of the second century; whereas, before this, he had been generally assigned to the sixth century. (Compare *Tiedemann*, *Griechenlands erste Philosophen*, *Leipz.*, 1780, 8vo.—*Gerlach*, *de Hymnis Orphicis Commentatio*, *Gött.*, 1797, 8vo.). Hermann, however, has greatly shaken the authority of Draco, and leads us to entertain the opinion that we possess only an extract of the work, augmented by interpolations and marginal glosses that have crept into the text. (*Schöll*, *Hist. Lit. Gr.*, vol. 1, p. 38, *seqq.*) It is even probable that the very part relating to Orpheus was added by Constantine Lascaris.—In 1824, a prize dissertation appeared by another German scholar, Bode. (*Orpheus Poetarum Græcorum Antiquissimus*, *Gött.*, 4to.) Assuming the spuriousness of the Orphic poems, the author aims only to establish the country, age, and character of the poet; and of him, not as one historical personage, but only as the representative of a primeval school of bards. By a learned and ingenious train of argument, he fixes the period of the commencement of the Orphic school about the 13th century before the commencement of the Christian era, making it earlier than the time of the Homeric poems, which he assigns to the 10th century.—The best edition of the Orphica is that of Hermann, *Lips.*, 1805, 8vo. The edition of Gesner is also a valuable one, *Lips.*, 1764, 8vo. Schäffer published likewise a new edition of the Greek text in 1818, 12maj., for the use of prælections and schools. (*Hoffmann*, *Lex. Bibliog.*, vol. 3, p. 186.) The Orphic fragments are given by Lobeck in his Aglaophamus, *Regiom.*, 1829, 8vo.).

Orthĭa, a surname of Diana at Sparta. At her altar boys were scourged during the festival called *Diamastigosis* (Διαμαστίγωσις). The young sufferers were called Bomonicæ. (*Vid.* Bomonicæ, and Diana.)

Orthos, the dog that guarded the oxen of Geryon. He had two heads, and was sprung from the union of Echidna and Typhon. (*Apollod.*, 2, 5.)

Ortospĕda or Orospĕda Mons (Ptolemy giving it the former name, and Strabo the latter), a chain of mountains in Spain; properly speaking, a continuation of the range of Idubeda. One part terminates, in the form of a segment of a circle, on the coast of *Murcia* and *Grenada*, while two arms are sent off in the direction of Bætica, one of which pursues nearly a western direction, and is called Mons Marianus, now *Sierra Morena*; the other runs more to the southwest, nearer the coast, and is called Mons Ilipula, now *Sierra Nevada*, ending on the coast at Calpe or *Gibraltar*. (*Mannert*, *Geogr.*, vol. 1, p. 406.)

Ortygĭa, I. a spot near the port of Ephesus, thickly planted with cypresses and other trees, and watered by the little river Cenchrius. Latona was said by some to have been delivered here of her twins. The grove was filled with shrines, and adorned with statues by the hand of Scopas and other eminent sculptors. (*Strab.*, 639.) According to Chandler (*Travels in Asia Minor*, p. 176), this part of the coast has undergone considerable alterations. Ortygia has disappeared, the land having encroached on the sea. (*Cramer's Asia Minor*, vol. 1, p. 376.)—II. An island in the bay of Syracuse, forming one of the five quarters of that city. The colonists under Archias first settled here, and afterward extended to Acradina on the

mainland of Sicily. Ortygia was famed for containing the celebrated fount of Arethusa. The earliest mention of this island is found in Hesiod (*Theog.*, 1013). On it is now situate the greater part of modern Syracuse. (*Göller, de Situ et Orig. Syracus.*, p. 39, *seq.*)—III. One of the early names of the island of Delos. (*Vid.* Delos.)

Orus, an Egyptian deity, son of Osiris and Isis. (*Vid. Horus.*)

Osca, a town of Hispania Bætica, in the territory of the Turdetani. According to Mannert, it corresponds to the modern *Huesca*, in Aragon. (*Geogr.*, vol. 1, p. 410.) Ukert, however, places its site to the west of the city. It was in Osca that Sertorius collected together, from the various nations of Spain, the children of the nobility, and placed masters over them to instruct them in Greek and Roman literature. Plutarch states, that this had the appearance only of an education, to prepare them for being admitted citizens of Rome; but that the children were, in fact, so many hostages. (*Vit. Sertor.*)

Osci or Opici, a people of ancient Italy, who seem to have been identical with the Ausones or Aurunci, and who inhabited the southern part of the peninsula. Some ancient writers consider the Ausones to be a branch of the Osci; others, as Polybius, have spoken of them as distinct tribes, but this appears to be an error. The names *Opicus* and *Oscus* are undoubtedly the same. Aristotle (*Polit.*, 7, 10) calls the country from the Tiber to the Silarus, Ausonia and Opicia; and other ancient writers extended the name much farther, to the Straits of Sicily; but the southern extremity of the peninsula appears to have been occupied previously by the Œnotrians, a Pelasgic race, who were conquered by the Lucanians and Bruttii. Cumæ, one of the earliest Greek colonies on the coast of Italy, was in the country of the Opici. The early immigrations of the Illyrians or Liburnians along the eastern coast of Italy, drove the aboriginal inhabitants from the lowlands into the fastnesses of the central Apennines, whence they issued under the various names of Sabini, Casci, or Latini veteres. There was an ancient tradition in Italy, in the time of the historian Dionysius, of a sudden irruption of strangers from the opposite coast of the Adriatic, which caused a general commotion and dispersion among the aboriginal tribes. Afterward came the Hellenic colonies, which occupied the whole seacoast from Mount Garganus to the extremity of the peninsula, in the first and second centuries of Rome; in consequence of which, the population of the southern part of the Italian peninsula became divided into two races, the tribes of Aboriginal or Oscan descent, such as the Sabini, Samnites, Lucani, and Bruttii, who remained in possession of the highlands, and the Greek colonists and their descendants, who occupied the maritime districts, but never gained possession of the upper or Apennine regions. Such is the view taken by Micali and other Italian writers. But Niebuhr describes the Sabini, and their colonies the Samnites, Lucani, and other tribes, which the Roman writers called by the general name of Sabellians, as a people distinct from the Osci or Opici. He says, after Cato and other ancient historians, that the Sabini issued out of the highlands of the central Apennines, near Amiternum, long before the epoch of the Trojan war, and, driving before them the Cascans or Prisci Latini, who were an Oscan tribe, settled themselves in the country which has to this day retained the name of Sabina. Thence they sent out numerous colonies, one of which penetrated into the land of the Opicans, and became the Samnite people; and afterward the Samnites occupied Campania, and, mixing themselves with the earlier Oscan population, settled there and adopted their language. But, farther on, in speaking of the Sabini and Sabellians, Niebuhr admits the probability of their being originally a branch of the same stock as the Opici or Osci. Micali considers the Sabini, Apuli, Messapii, Campani, Aurunci, and Volsci, as all branches of the great Oscan family.—The Greeks, being superior to the native tribes in refinement and mental cultivation, affected to despise them, and they applied to the native Italian tribes, including the Romans, the epithet "Opican," as a word of contempt, to denote barbarism both in language and manners (*Cato, ap. Plin.*, 29, 1); and the later Roman writers themselves adopted the expression in the same sense: "*Oscè loqui*" was tantamount to a barbarous way of speaking. Juvenal says (3, 207), "*Et divina Opici rodebant carmina mures*," where *Opici* is equivalent to "*barbari*;" and Ausonius (*Prof.*, 22, 3) uses "*Opicas chartas*" in the sense of rude, unpolished compositions. The Oscan language was the parent of the dialects of the native tribes from the Tiber to the extremity of the peninsula, Sabini, Hernici, Marsi, Samnites, Sidicini, Lucani, and Bruttii, while in the regions north of the Tiber the Etrurian predominated. Livy (10, 20) mentions the Oscan as being the language of the Samnites. The older Latin writers, and especially Ennius, have many Oscan words and Oscan terminations. The Oscan language continued to be understood at Rome down to a later period of the empire, and the *Fabulæ Atellanæ*, which were in the Oscan tongue, were highly relished by the great body of the people. In the Social war, the Confederates, who were chiefly communities of Oscan descent, stamped Oscan legends on their coins. In Campania and Samnium, the Oscan continued to be the vulgar tongue long after the Roman conquest, as appears from several monuments, and especially from the Oscan inscriptions found at Pompeii. (*Micali, Storia degli Antichi Popoli Italiani*, ch. 29.—*Id.*, *Atlas*, pl. 120.—*De Iorio, Plan of Pompeii*, pl. 4.)—The Oscan race, like the Etruscan, appears to have been, from the remotest times, strongly under the influence of religious rites and laws (*Festus, s. v. Oscum*); and the primitive manners and simple morals of the Oscan and Sabine tribes, as well as their bravery in arms, have been extolled by the Roman writers, among others by Virgil (*Æn.*, 7, 728, *seqq.*) and Silius Italicus (8. 526, *seqq.*).—Concerning the scanty remains of the Oscan language which have come down to us, the following may be consulted: "*Linguæ Oscæ Specimen Singulare, quod superest Nolæ, in marmore Musæi Seminarii*," which is given by Passeri in his "*Picturæ Etruscorum in Vasculis*," &c., *Rome*, 3 vols. fol., 1767–75; and also Guarini, in his "*In Osca Epigrammata nonnulla Commentarius*," *Naples*, 1830, 8vo, where several Oscan inscriptions are found collected; but particularly the learned work of Grotefend, "*Rudimenta Linguæ Oscæ*," *Hannov.*, 1840. Another work of the last-mentioned writer, entitled "*Rudimenta Linguæ Umbricæ*," *Hannov.*, 1835, &c., is also worthy of being consulted. Grotefend makes both the Oscan and the Latin come from the Umbrian language. (*Encycl. Us. Knowl.*, vol. 17, p. 47.—*Niebuhr, Rom. Hist.*, vol. 1, p. 55, *Cambr. transl.*)

Osiris, one of the principal Egyptian deities, was brother of Isis, and the father of Horus. His history is given in the first book of Diodorus, and in Plutarch's treatise "*On Isis and Osiris*;" but it is not improbable that the genuine Egyptian traditions respecting the deity had been considerably corrupted at the time of these writers. According to their accounts, however, Osiris was the first who reclaimed the Egyptians from a state of barbarism, and taught them agriculture and the various arts and sciences. After he had introduced civilization among his own subjects, he resolved to visit the other nations of the world and confer on them the same blessing. He accordingly committed the administration of his kingdom to Isis, his sister and queen, and gave her Hermes to assist her

in council, and Hercules to command her troops. Having collected a large army himself, he visited in succession Ethiopia, Arabia, and India, and thence marched through Central Asia into Europe, instructing the nations in agriculture, and in the arts and sciences. He left his son Macedon in Thrace and Macedonia, and committed the cultivation of the land of Attica to Triptolemus. After visiting all parts of the inhabited world, he returned to Egypt, where he was murdered soon after his arrival by his brother Typhon, who cut up his body into twenty-six parts, and divided it among the conspirators who had aided him in the murder of his brother. These parts were afterward, with one exception, discovered by Isis, who enclosed each of them in a statue of wax, made to resemble Osiris, and distributed them through different parts of Egypt.—Other forms of the legend may be found in Creuzer's elaborate work (*Symbolik*, vol. 1, p. 259, *seqq.*—*Symbolik, par Guigniaut*, vol. 1, pt. 1, p. 389, *seqq.*) For some remarks explanatory of it, consult the article Isis.—Herodotus informs us (2, 48), that the festival of Osiris was celebrated in almost the same manner as that of Bacchus. It appears, however, not improbable, that the worship of Osiris was introduced into Egypt, in common with the arts and sciences, from the Ethiopian Meroë. We learn from Herodotus (2, 29), that Ammon and Osiris were the national deities of Meroë, and we are told by Diodorus (3, 3) that Osiris led a colony from Ethiopia into Egypt.—Osiris was venerated under the form of the sacred bulls Apis and Mnevis (*Diod. Sic.*, 1, 21); and as it is usual in the Egyptian symbolical language to represent their deities with human forms, and with the heads of the animals which were their representatives, we find statues of Osiris with the horns of a bull. (*Egyptian Antiquities*, vol. 2, p. 295.) Osiris, in common with Isis, presided over the world below; and it is not uncommon to find him represented on rolls of papyrus, as sitting in judgment on departed spirits. His usual attributes are the high cap, the flail or whip, and the crosier. (*Encycl. Us. Knowl.*, vol. 17, p. 49.—*Cory, Horapollo Niloüs*, p. 164, pl. 2.)

Osismii, a people of Gallia Lugdunensis Tertia, on the coast of the Mare Britannicum, and at the southwestern extremity of the Tractus Armoricus. Their country, according to some, answers to the modern *Léon* and *Tréguier*; but, according to D'Anville, their chief city was Vorgannum, now *Karhez*, in *Basse Bretagne*. (*Cæs.*, *B. G.*, 2, 34.—*Id. ib.*, 3, 9, &c.—*Lemaire, Ind. Geogr.*, *ad. Cæs.*, *s. v.*)

Osrhoëne, a district of Mesopotamia, in the northwestern section of the country. (*Vid.* Mesopotamia.)

Ossa, I. a celebrated mountain, or, more correctly, mountain-range of Thessaly, extending from the right bank of the Peneus along the Magnesian coast to the chain of Pelion. It was supposed that Ossa and Olympus were once united, but that an earthquake had rent them asunder (*Herod.*, 7, 132.—*Ælian, V. H.*, 3, 1), forming the vale of Tempe. (*Vid.* Tempe.) Ossa was one of the mountains which the giants, in their war with the gods, piled upon Olympus in order to ascend to the heavens. (*Hom.*, *Od.*, 11, 312, *seqq.*—*Virg.*, *Georg.*, 1, 282.) The modern name is *Kissovo*, or, according to Dodwell, *Kissabos* (Kissavos). "Mount Ossa," observes Dodwell, "which does not appear so high as Pelion, is much lower than Olympus. It rises gradually to a point, which appears about 5000 feet above the level of the plain; but I speak only from conjecture." (*Tour*, vol. 2, p. 106.—*Cramer's Anc. Greece*, vol. 1, p. 422.)—II. A small town of Macedonia, in the territory of Bisaltia, and situate on a river (probably the Basaltes) falling into the Strymon.

Ostia, a celebrated town and harbour, at the mouth of the river Tiber, in Italy. It was the port of Rome, and its name even now continues unchanged, though few vestiges remain of its ancient greatness. All historians agree in ascribing the foundation of Ostia to Ancus Marcius. (*Liv.*, 1, 33.—*Dion. Hal.*, 3, 44.—*Flor.*, 1, 4.) That it was a Roman colony we learn from Florus (*l. c.*—Compare *Senec.*, 1, 15.—*Tacit.*, *Hist.*, 1, 80). When the Romans began to have ships of war, Ostia became a place of greater importance, and a fleet was constantly stationed there to guard the mouth of the Tiber. (*Liv.*, 22, 11 *et* 27.—*Id.*, 23, 38.—*Id.*, 27, 22.) It was here that the statue of Cybele was received with due solemnity by Scipio Nasica, when the public voice had selected him for that duty, as the best citizen of Rome. (*Livy*, 29, 14.—*Herodian*, 1, 11, 10.) In the civil wars, Ostia fell into the hands of Marius, and was treated with savage cruelty. (*Liv.*, *Epit.*, 79.) Cicero, in one of his orations, alludes with indignation to the capture of the fleet stationed at Ostia by some pirates. (*Pro. L. Manil.*) The town and colony of Ostia were distant only thirteen miles from Rome, but the port itself, according to the Itineraries, was at the mouth of the Tiber; unless it be thought with Vulpius, that the town and harbour, with all their dependencies, might occupy an extent of three miles along the river. (*Vet. Lat.*, 2, 1, p. 136.) There is some difficulty, however, in ascertaining the exact situation of the harbour, from the change which appears to have taken place in the mouth of the river during the lapse of so many ages. Even the number of its channels is a disputed point. Ovid seems to point out two (*Fast.*, 4, 291.—*Ibid.*, 4, 329), but Dionysius Periegetes positively states that there was but one. The difference, however, may be reconciled by supposing that, in the geographer's time, the right branch of the river might alone be used for the purposes of navigation, and that the other stream was too insignificant and shallow for the reception of ships of any size. The two streams still exist; the left is called *Fiumaro*, the right, on which the Portus Augusti was situate, is known by the name of *Fiumecino*.—According to Plutarch, Julius Cæsar was the first who turned his attention to the construction of a port at Ostia, by raising there a mole and other works; but it was to the Emperor Claudius that this harbour seems indebted for all the magnificence ascribed to it by antiquity. Suetonius, in his life of that prince, has given us a detailed account of the formation of this harbour with its pharos (c. 20.—Compare *Dio Cass.*, 60, 11.—*Plin.*, 36, 9.—*Id.*, 36, 15 *et* 40). It is generally supposed that Trajan subsequently improved and beautified the port of Ostia; but the only authority for such a supposition is derived from the scholiast on Juvenal, in his commentary on the passage where that poet describes the entrance of Catullus into this haven (12, 75). It is not improbable, however, that the scholiast might confound the harbour of Ostia with that of Centum Cellæ.—In process of time, a considerable town was formed around the harbour of Ostia, which was itself called Portus Augusti, or simply Portus; and a road was constructed thence to the capital, which took the name of Via Portuensis. Ostia, as has been remarked, attained the summit of its prosperity and importance under Claudius, who always testified a peculiar regard for this colony. It seems to have flourished likewise under Vespasian, and even as late as the reign of Trajan; for Pliny the younger informs us, when describing his Laurentine villa, that he derived most of his household supplies from Ostia. In the time of Procopius, however, this city was nearly deserted, all its commerce and population having been transported to the neighbouring Portus Augusti. The same writer gives a full account of the trade and navigation of the Tiber at this period; from him we learn, that the island which was formed by the separation of the two branches of that river was called Sacra. (*Rer. Got.*, 1.—Compare *Rutil.*, *Itin.*, 1, 169.) The salt marshes form-

ed by Ancus Marcius, at the first foundation of Ostia (*Liv.*, 1, 33), still subsist near the site now called *Casone del Sale*. (*Cramer's Anc. Italy*, vol. 2, p. 11, *seqq.*)—"Nothing," observes a modern traveller, "can be more dreary than the ride from Rome to this once magnificent seaport. You issue out of the Porta San Paola, and proceed through a continued scene of dismal and heart-sinking desolation; no fields, no dwellings, no trees, no landmarks, no marks of cultivation, except a few scanty patches of corn, thinly scattered over the waste; and huts, like wigwams, to shelter the wretched and half-starved people that are doomed to live on this field of death. The Tiber, rolling turbidly along in its solitary course, seems sullenly to behold the altered scenes that have withered around him. A few miles from Ostia we entered upon a wilderness indeed. A dreary swamp extended all around, intermingled with thickets, through which roamed wild buffaloes, the only inhabitants of the waste. A considerable part of the way was upon the ancient pavement of the Via Ostiensis, in some places in good preservation, in others broken up and destroyed. When this failed us, the road was execrable. The modern fortifications of Ostia appeared before us long before we reached them. At length we entered its gate, guarded by no sentinel; on its bastions appeared no soldier; no children ran from its houses to gaze at the rare splendour of a carriage; no passenger was seen in the grass-grown street. It presented the strange spectacle of a town without inhabitants. After some beating and hallooing, on the part of the coachman and lackey, at the shut-up door of one of the houses, a woman, unclosing the shutter of an upper window, presented her ghastly face; and, having first carefully reconnoitred us, slowly and reluctantly admitted us into her wretched hovel. 'Where are all the people of the town?' we inquired. 'Dead,' was the brief reply. The fever of the malaria annually carries off almost all whom necessity confines to this pestilential region. But this was the month of April, the season of comparative health, and we learned, on more strict inquiry, that the population of Ostia, at present, nominally consisted of twelve men, four women, no children, and two priests.—The ruins of old Ostia are farther in the wilderness. The sea is now two miles, or nearly, from the ancient port. The cause of this, in a great measure, seems to be, that the extreme flatness of the land does not allow the Tiber to carry off the immense quantity of earth and mud its turbid waters bring down; and the more that is deposited, the more sluggishly it flows, and thus the shore rises, the sea recedes, and the marshes extend. The marshy *insula sacra*, in the middle of the river, is now inhabited by wild buffaloes. We had intended to cross to the sacred island, and from thence to the village of *Fiumecino*, on the other side, where there are said to be still some noble remains of ancient Porto, particularly of the mole, but a sudden storm prevented us." (*Rome in the Nineteenth Century*, vol. 2, p. 449.)

Ostorĭus Scapŭla, a governor of Britain in the reign of Claudius, who defeated and took prisoner the famous Caractacus. He died A.D. 55. (*Tacit.*, *Ann.*, 12, 36.)

Ostrogŏthæ, or Eastern Goths, a division of the great Gothic nation, who settled in Pannonia in the fifth century of our era, whence they extended their dominion over Noricum, Rhætia, and Illyricum. About 482 or 483 A.D., their king Theodoric was serving as an auxiliary under the Emperor Zeno, and distinguished himself in Syria. On his return to Constantinople, Theodoric, according to the statement of the historian Evagrius, fearing Zeno's jealousy of his success, retired into Pannonia in 487, where he collected an army, and in the following year marched into Italy, with all his tribe, men, women, and children, and, as appears, with the consent of Zeno himself, who wished to remove the Ostrogoths from his territories. Theodoric defeated Odoacer in various battles, took him prisoner, and some time after put him to death. Upon this event, Theodoric sent an ambassador to Anastasius, the emperor of Constantinople, who transmitted to him, in return, the purple vest, and acknowledged him as King of Italy. It appears that both Theodoric and his predecessor Odoacer acknowledged, nominally at least, the supremacy of the Eastern emperor. The rest of the history of the Ostrogoths is connected with that of Theodoric, who established his dynasty over Italy, which is generally styled the reign of the Goths in that country. (*Encycl. Us. Knowl.*, vol. 17, p. 55.)

Osymandўas, a king of Egypt, the same with Amenoph or Phamenoph. (*Vid.* Memnon, and Memnonium.) Jablonski makes Osymanydas equivalent in meaning to "*dans vocem*," voice-emitting. (*Voc. Ægypt.*, p. 29, p. 97.—Compare *Creuzer*, *Symbolik, par Guigniaut*, vol. 1, p. 482.)

Otho, I. Marcus Salvĭus, was born A.D. 31 or 32. He was descended of an honourable family, which originally came from Ferentinum, and which traced its origin to the Lucumones of Etruria. His grandfather, who belonged to the equestrian order, was made a senator through the influence of Livia Augusta, but did not rise higher in office than the prætorship. His father, Lucius Otho, was advanced to offices of great honour and trust by the Emperor Tiberius, whom he is said to have resembled so closely in person as to have been frequently taken for a near relation. Marcus Otho was an intimate friend of Nero during the early years of his reign, and his associate in his excesses and debaucheries; but Nero's love for Poppæa, whom Otho had seduced from her husband, and to whom he was greatly attached, produced a coolness between them, and this rivalry for the affections of an unprincipled woman would soon have terminated in the ruin of Otho, had not Seneca procured for the latter the government of Lusitania, to which he was sent as into a kind of honourable exile. In this province, which he governed, according to Suetonius (*Vit. Othonis*, 3), with great justice, he remained for ten years; and afterward took an active part in opposition to Nero, and in placing Galba on the throne, A.D. 68. Otho appears to have expected, as the reward of his services, that he would be declared his successor; but when Galba proceeded to adopt Piso Licinianus, Otho formed a conspiracy among the guards, who proclaimed him emperor, and put Galba to death after a reign of only seven months. Otho commenced his reign by ingratiating himself with the soldiery, whom Galba had unwisely neglected to conciliate. He yielded to the wishes of the people in putting to death Tigellius, who had been the chief minister of Nero's pleasures, and he acquired considerable popularity by his wise and judicious administration. He was, however, scarcely seated upon the throne, before he was called upon to oppose Vitellius, who had been proclaimed emperor by the legions in Germany a few days before the death of Galba. Vitellius, who was of an indolent disposition, sent forward Cæcina, one of his generals, to secure the passes of the Alps, while he himself remained in his camp upon the Rhine. Otho quickly collected a large army and marched against Cæcina, while he sent his fleet to reduce to obedience Liguria and Gallia Narbonensis. (Compare *Tacitus*, *Agric.*, c. 7.) At first Otho was completely successful. Liguria and Gallia Narbonensis submitted to his authority, while Cæcina was repulsed with considerable loss in an attack upon Placentia. Cæcina encountered subsequently a second check. But, shortly after, Otho's army was completely defeated by the troops of Vitellius, in a hard-fought battle near Bebriacum, a village on the Po, southwest of Mantua. Otho, who

does not appear, however, to have been deficient in bravery, had been persuaded, for the security of his person, to retire before the battle to Brixellum; a step which tended, as Tacitus has observed, to occasion his defeat. When he was informed of the result of the conflict, he refused to make any farther effort for the empire, but put an end to his own life by falling upon his sword, at the age of 37 according to Tacitus (*Hist.*, 2, 50), or of 38 according to Suetonius (*Vit. Oth.*, c. 11), after reigning 95 days. Plutarch, in his life of Otho, relates that the soldiers immediately buried his body, that it might not be exposed to indignity by falling into the hands of his enemies, and erected a plain monument over his grave, with the simple inscription, "To the memory of Marcus Otho." The early debaucheries of Otho threw a stain upon his reputation, which his good conduct in Lusitania and his mildness as emperor did not altogether remove. The treatment which he received from Nero might in some degree justify his rebellion against that prince; but no palliation can be found for the treason and cruelty with which he was chargeable towards Galba. In all things his actions were marked by a culpable extreme; and perhaps both the good and the evil which appeared in his life were the result of circumstances rather than of virtuous principles or of fixed and incurable depravity. (*Tacit.*, *Hist.*, lib. 1 *et* 2.—*Sueton.*, *Vit. Othon.*—*Plut.*, *Vit. Othon.*—*Dio Cass.*, lib. 64.—*Encycl. Us. Knowl.*, vol. 17, p. 59.—*Encycl. Metropol.*, div. 3, vol. 2, p. 497, *seqq.*)—II. L. Roscius, a tribune of the commons, who, in the year that Cicero was consul, proposed and caused to be passed the well-known law which allowed the equestrian order particular seats in the theatre. The equites, previous to this, sat promiscuously with the commons. By this new regulation of Otho's, the commons considered themselves dishonoured, and hissed and insulted Otho when he appeared in the theatre: the equites, on the other hand, received him with loud plaudits. The commons repeated their hissings and the knights their applause, until at last they came to mutual reproaches, and the whole theatre presented a scene of the greatest disorder. Cicero, being informed of the disturbance, came and summoned the people to the temple of Bellona, where, partly by his reproofs and partly by his persuasive eloquence, he so wrought upon them that they returned to the theatre, loudly testified their approbation of Otho, and strove with the equites which should show him the most honour. The speech delivered on this occasion was afterward reduced to writing. It is now lost, but, having been delivered extempore, it affords a strong example of the persuasive nature of his eloquence. One topic which he touched on in this oration, and the only one of which we have any hint from antiquity, was his reproaching the rioters for their want of taste, in creating a tumult while Roscius was performing on the stage. (*Livy*, *Epit.*, 99.—*Horat.*, *Epist.*, 1, 1, 62.—*Juv.*, *Sat.*, 3, 159.—*Vell. Paterc.*, 2, 32.—*Fuss*, *Rom. Antiq.*, p. 147.)

Othrys, a mountain-range of Thessaly, which, branching out of Tymphrestus, one of the highest points in the chain of Pindus, closed the great basin of Thessaly to the south, and served at the same time to divide the waters which flowed northward into the Peneus from those received by the Sperchius. This mountain is often celebrated by the poets of antiquity. (*Eurip.*, *Alcest.*, 583.—*Theocr.*, *Idyll.*, 3, 43.—*Virg.*, *Æn.*, 7, 674.—*Lucan*, 6, 337.) At present it is known by the different names of *Hellovo*, *Varibovo*, and *Goura*. (*Pouqueville*, vol. 3, p. 394.—*Cramer's Anc. Greece*, vol. 1, p. 412.)

Otus and Ephialtes, sons of Neptune. (*Vid.* Aloïdæ.)

Ovidius Naso, P., a celebrated poet, born at Sulmo (now *Sulmona*), a town lying on the river Pescara, in the territory of the Peligni, at the distance of ninety miles from Rome. Ovid came into the world A.U.C. 711, the memorable year in which Cicero was murdered, and on the very day when the two consuls, Hirtius and Pansa, fell at the battle of Mutina. The events of his life are chiefly known from his own writings, and more particularly from the tenth elegy of the fourth book of the Tristia. Ovid was of an equestrian family, and was brought to Rome at an early period of life, along with an elder brother, to be fully instructed in the arts and learning of the capital. (*Trist.*, 4, 10.) He soon disclosed an inclination towards poetry; but he was for some time dissuaded from a prosecution of the art by his father, whose chief object was to make him an accomplished orator and patron, and thereby open up to him the path to civic honours. The time was indeed past when political harangues from the rostra paved the way to the consulship or to the government of wealthy provinces; but distinction and emolument might yet be attained by eminence in judicial proceedings, and by such eloquence as the servile deliberations of the senate still permitted. Ovid, accordingly, seems to have paid considerable attention to those studies which might qualify him to shine as a patron in the Forum, or procure for him a voice in a submissive senate. He practised the art of oratory, and not without success, in the schools of the rhetoricians Arellius Fuscus and Porcius Latro, the two most eminent teachers of their time. Seneca, the rhetorician, who himself had heard him practising declamation before Fuscus, informs us, that he surpassed all his fellow-students in ingenuity: but he harangued in a sort of poetical prose; he was deficient in methodical arrangement, and he indulged too freely in digressions, as also in the introduction of the commonplaces of disputation. He rarely declaimed, moreover, except on ethical subjects; and preferred delivering those sort of persuasive harangues which have been termed *Suasoriæ*. (*Senec.*, *Controv.*, 2, 10.) After having assumed the *Toga Virilis*, and completed the usual course of rhetorical tuition at Rome, he proceeded to finish his education at Athens. It is not known whether he made much progress in philosophy during his stay in that city; but, from the tenour of many of his works, it appears probable that he had at least studied physics, and that in morals he had embraced the tenets of the Epicurean school. In company with Æmilius Macer, he visited the most illustrious cities of Asia (*Ep. e Ponto*, 2, 10); and on his way back to Rome he passed with him into Sicily. He remained nearly a year at Syracuse, and thence made several agreeable excursions through different parts of the island. After his return to Rome, and on attaining the suitable age, Ovid held successively several of the lower judicial offices of the state, and also frequently acted as arbiter, highly to the satisfaction of litigants whose causes he decided. (*Trist.*, 2, 93.) These avocations, however, were speedily relinquished. The father of Ovid had for some time restrained his son's inclination towards poetry; but the arguments he deduced against its cultivation, from the stale example of the poverty of Homer (*Trist.*, 4, 10), were now receiving an almost practical refutation in the court favour and affluence of Virgil and Horace. The death, too, of his elder brother, by leaving Ovid sole heir to a fortune ample enough to satisfy his wants, finally induced him to abandon the profession to which he had been destined, and bid adieu at once to public affairs and the clamours of the Forum. Henceforth, accordingly, Ovid devoted himself to the service of the Muses; though he joined with their purer worship the enjoyment of all those pleasures o life which a capital, the centre of every folly ano amusement, could afford. He possessed an agreeable villa and extensive farm in the neighbourhood of Sulmo, the place of his birth; but he resided chiefly at his house on the Capitoline Hill (*Trist.*, 1, 3), or his

gardens, which lay a little beyond the city, at the junction of the Clodian and Flaminian Ways, near the Pons Milvius, where he composed many of his verses. He was fond, indeed, of the rural pleasures of flowers and trees, but he chiefly delighted to sow and plant them in these suburban gardens. (*Ep. e Ponto*, 1, 8.) Far from hiding himself amid his groves, like the melancholy Tibullus, he courted society, and never was happier than amid the bustle of the capital. One day, when Augustus, in his capacity of censor, according to ancient custom, made the whole body of Roman knights pass before him in review, he presented our poet with a beautiful steed. (*Tristia*, 2, 89.) The gift was accounted a peculiar mark of favour, and shows that, at the time when it was bestowed, he had incurred no moral stain which merited the disapprobation of his prince. While frequenting the court of Augustus, Ovid was well received by the politest of the courtiers. The titles of many of the epistles written during his banishment, show that they were addressed to persons well known to us, even at this distance of time, as distinguished statesmen and imperial favourites. Messala, to whose house he much resorted, had early encouraged the rising genius, and directed the studies of Ovid; and the friendship which the father had extended to our poet was continued to him by the sons. But his chief patron was Q. Fabius Maximus, long the friend of Augustus, and, in the closing scenes of that prince's life, the chief confidant of his weaknesses and domestic sorrows. (*Tacit.*, *Ann.*, 1, 5.) Nor was Ovid's acquaintance less with the celebrated poets of his age than with its courtiers and senators. Virgil, indeed, he had merely seen, and premature death cut off the society of Tibullus; but Horace, Macer, and Propertius were long his familiar friends, and often communicated to him their writings previous to publication. While blessed with so many friends, he seems to have been undisturbed, at least during this period of his life, by the malice of a single foe: neither the court favour he enjoyed nor his poetical renown procured him enemies; and he was never assailed by that spirit of envy and detraction by which Horace had been persecuted. His poetry was universally popular (*Tristia*, 1, 1, 64): like the stanzas of Tasso, it was often sung in the streets or at entertainments; and his verses were frequently recited in the theatre amid the applause of the multitude. Among his other distinctions, Ovid was a favourite of the fair, with whom his engagements were numerous and his intercourse unrestrained. (*Am.*, 2, 4.—*Tristia*, 4, 10, 65.) He was extremely susceptible of love, and his love was ever changing. His first wife, whom he married when almost a boy, was unworthy of his affections, and possessed them but a short while. The second, who came from the country of the ancient Falisci, led a blameless life, but was soon repudiated. After parting with her, Ovid was united to a third, who was of the Fabian family. In her youth she had been the companion of Marcia, the wife of Fabius Maximus, and a favourite of Marcia's mother, who was the maternal aunt of Augustus. She was a widow at the time of her marriage with Ovid, and had a daughter by her former husband, who was married to Suillius, the friend of Germanicus. (*Ep. e Ponto*, 4, 8.) But these successive legitimate connexions did not prevent him from forming others of a different description. Corinna, a wanton, enticing beauty, whose real name and family the commentators and biographers of our poet have ineffectually laboured to discover, allured him in his early youth from the paths of rectitude. It is quite improbable that Corinna denoted Julia, the daughter of Augustus, and impossible that she represented Julia, his granddaughter, who was but an infant when Ovid recorded his amours with Corinna. Ovid passed nearly thirty years in the voluptuous enjoyment of the pleasures of the capital, blessed with the smiles of fortune, honoured with the favour of his prince, and fondly anticipating a tranquil old age. (*Tristia*, 4, 8, 29.) He now remained at Rome the last of the constellation of poets which had brightened the earlier age of Augustus. That prince had by this time lost his favourite ministers, Mæcenas and Agrippa: he was less prosperous than during former years in the external affairs of the empire, and less prudently advised in his domestic concerns: he was insidiously alienated from his own family, and was sinking in his old age under the sway of the imperious Livia and the dark-souled Tiberius. Ovid's friendships lay chiefly among those who supported the lineal descendants of Augustus, the unfortunate offspring of Julia and Agrippa. He thus became an object of suspicion to the party in power, and had lost many of those benefactors who might have shielded him from the storm which now unexpectedly burst on his head, and swept from him every hope and comfort for the remainder of his existence. It was in the year 762, and when Ovid had reached the age of 51, that Augustus suddenly banished him from Rome to a wild and distant corner of the empire. Ovid has derived nearly as much celebrity from his misfortunes as his writings; and, having been solely occasioned by the vengeance of Augustus, they have reflected some dishonour on a name which would otherwise have descended to posterity as that of a generous and almost universal protector of learning and poetry. The real cause of his exile is the great problem in the literary history of Rome, and has occasioned as much doubt and controversy as the imprisonment of Tasso by Alphonso has created in modern Italy. The secret unquestionably was known to many persons in Rome at the time (*Tristia*, 4, 10.—Compare *Ep. e Ponto*, 2, 6); but, as its discovery had deeply wounded the feelings of Augustus (*Tristia*, 2, 209), no contemporary author ventured to disclose it. Ovid himself has only dared remotely to allude to it, and when he does mention it, his hints and suggestions are scarcely reconcilable with each other, sometimes speaking of his offence as a mistake or chance, in which he was more unfortunate than blameable, and at other times as if his life might have been forfeited without injustice. (*Tristia*, 5, 11.) No subsequent writer thought of revealing or investigating the mystery till it was too late, and it seems to be now closed for ever within the tomb of the Cæsars. The most ancient opinion (to which Sidonius Apollinaris refers) is, that Ovid was banished for having presumed to love Julia, the daughter of Augustus, and for having celebrated her under the name of Corinna (*Sidon. Apoll.*, *Carm.*, 23, v. 158); and it was considered as a confirmation of this opinion, that exile was the punishment inflicted on Sempronius, the most known and best beloved of all her paramours. This notion was adopted by Crinitus and Lylius Gyraldus; but it was refuted as early as the time of Aldus Manutius, who has shown from the writings of Ovid that he was engaged in the amour with his pretended Corinna in his earliest youth; and it certainly is not probable that such an intrigue should have continued for about thirty years, and till Ovid had reached the age of fifty-one, or that Augustus should have been so slow in discovering the intercourse which subsisted. Julia, too, was banished to Pandataria in the year 752, which was nine years before the exile of Ovid; and why should his punishment have been delayed so long after the discovery of his transgression? Besides, had he been guilty of such an offence, would he have dared in his *Tristia*, when soliciting his recall from banishment, to justify his morals to the emperor, and to declare that he had committed an involuntary error? Or would he have been befriended and supported in exile by the greatest men of Rome, some of whom were the favourites and counsellors of Augustus?—Subsequently

o the time of Manutius, various other theories have been devised to account for the exile of Ovid. Dryden, in the Preface to his translation of Ovid's Epistles, thinks it probable that "he had stumbled by some inadvertency on the privacies of Livia, and had seen her in a bath; for the words '*sine veste Dianam*,' he remarks, agree better with Livia, who had the fame of chastity, than with either of the Julias." It would no doubt appear that our poet had a practice of breaking in unseasonably on such occasions (*A. A.*, 3, 245). But it is not probable that Augustus would have punished such an offence so severely, or that it would have affected him so deeply. Livia, at the time of Ovid's banishment, had reached the age of sixty-four, and was doubtless the only person in the empire who would consider such an intrusion as intentional.—Tiraboschi has maintained, at great length, that he had been the involuntary and accidental witness of some moral turpitude committed by one of the imperial family, most probably Julia, the granddaughter of Augustus, who had inherited the licentious disposition of her mother, and was banished from Rome on account of her misconduct, nearly at the same time that the sentence of exile was pronounced on Ovid. This theory, on the whole, seems the most plausible, and most consistent with the hints dropped by the poet himself. He repeatedly says, that the offence for which he had been banished was a folly, an error, an imprudence rather than a crime: using the words *stultitia* and *error* in opposition to *crimen* and *facinus*. (*Tristia*, 1, 2, 100, *et passim*.) He invariably talks of what he had seen as the cause of his misfortunes (*Tristia*, 2, 103, *seqq.*), and he admits that what he had seen was a fault. But he farther signifies, that the fault he had witnessed was of a description which offended modesty, and which, therefore, ought to be covered with the veil of night. (*Tristia*, 3, 6.) It is by no means improbable that he should have detected the granddaughter of the emperor in some disgraceful intrigue. Neither of the Julias confined their amours to the recesses of their palaces, so that the most dissolute frequenter of the lowest scenes of debauchery may have became the witness of her turpitude. Farther, it is evident that it was something of a private nature, and which wounded the most tender feelings of Augustus, who, we know from history, was peculiarly sensitive with regard to the honour of his family. Lastly, it appears, that, after being a witness of the shameful transgression of Julia, Ovid had fallen into some indiscretion through timidity (*Ep. e Ponto*, 2, 2), which might have been avoided, had he enjoyed the benefit of good advice (*Tristia*, 3, 6, 13); and it seems extremely probable, that the imprudence he committed was in revealing to others the discovery he had made, and concealing it from Augustus.—It is not likely that any better guess will now be formed on the subject. Another, however, has been recently attempted by M. Villenave, in a life of Ovid prefixed to a French translation of the *Metamorphoses*. His opinion, which has also been adopted by Schöll (*Hist. Lit. Rom.*, vol. 1, p. 240), is, that Ovid, from accident or indiscretion, had become possessed of some state secret concerning Agrippa Posthumus, the son of Agrippa and Julia, and grandson of Augustus. The existence of the family of Julia long formed the great obstacle to the ambition of Livia and her son Tiberius. Agrippa Posthumus, the last surviver of the race, was banished from Rome to the island of Planasia, near Corsica, in 758; but considerable apprehensions seem to have been entertained by Livia that he might one day be recalled. Ovid, in a poetical epistle from Pontus, written in the fifth year of his exile, accuses himself as the cause of the death of his friend Fabius Maximus; and this Fabius Maximus, it appears, was the chief confidant of the emperor in all that related to the affairs of Agrippa, which he wished concealed from Livia. A few months before his own death, Augustus, attended by Fabius Maximus alone, privately visited Agrippa in his retirement of Planasia; and the object of his journey from Rome having been discovered by Livia, the death of this counsellor followed shortly after. It will be remarked, however, that this voyage was undertaken in 666, four years subsequently to the exile of Ovid, and was disclosed through the indiscretion of the wife of Fabius. (*Tacit.*, *Ann.*, 1, 5.) But the French author conjectures, that the scene to which Ovid alludes in his writings as having witnessed, had some close connexion with the ensuing visit to Planasia, and gave a commencement to those suspicions which terminated in the death of his friend. His chief objection to the theory of Tiraboschi is, that Augustus would not have banished Ovid for discovering or revealing the disgrace of Julia, when, by her exile, he had already proclaimed her licentiousness to the whole Roman people. But, in fact, Ovid was not banished for the sake of concealment. The discovery which proved so fatal to himself was no secret at Rome; and, had secrecy been the emperor's object, banishment was the very worst expedient to which he could have resorted. Ovid might better have been bribed to silence; or, if sentence of death could have served the purpose more effectually, the old triumvir would not have scrupled to pronounce it. The secret, however, was already divulged, and was in the mouths of the citizens. Ovid was therefore exiled as a punishment for his temerity, as a precaution against farther discoveries, and to remove from the imperial eye the sight of one whose presence must have reminded Augustus of his disgrace both as a sovereign and parent.—Whatever may have been the real cause of the exile of Ovid, the pretext for it was the licentious verses he had written. (*Ep. e Ponto*, 2, 9.) Augustus affected a regard for public morals; and concealing, on this occasion, the true motive by which he was actuated, he claimed a merit with the senate, and all who were zealous for a reformation of manners, in thus driving from the capital a poet who had reduced licentiousness to a system, by furnishing precepts, deduced from his own practice, which might aid the inexperienced in the successful prosecution of lawless love. He carefully excluded from the public libraries not merely the "*Art of Love*," but all the other writings of Ovid. (*Tristia*, 3, 1, 65.) It is evident, however, that this was all colour and pretext. Ovid himself ventures gently to hint, that Augustus was not so strict a moralist that he would seriously have thought of punishing the composition of a few licentious verses with interminable exile. (*Tristia*, 2, 524.) In point of expression, too, the lines of Ovid are delicate compared with those of Horace, whom the emperor had always publicly favoured and supported. Nor was his sentence of banishment passed until many years after their composition; yet, though so long an interval had elapsed, it was suddenly pronounced, as on the discovery of some recent crime, and was most rapidly carried into execution. The mandate for his exile arrived unexpectedly in the evening. The night preceding his departure from Rome was one of the utmost grief to his family, and of consternation and dismay to himself. In a fit of despair, he burned the copy of the *Metamorphoses* which he was then employed in correcting, and some others of his poems. He made no farther preparations for his journey, but passed the time in loud complaints, and in adjuration to the gods of the Capitol. His chief patron, Fabius Maximus, was absent at the time, and his only daughter was with her husband in Africa; but several of his friends came to his house, where they remained part of the night, and endeavoured, though in vain, to console him. After much irresolution, he at length departed on the approach of dawn, his dress neglected and his hair dishevelled.

His wife, who had wished to accompany him, but was not permitted, fainted the moment he left the house. —After his departure from Rome, Ovid proceeded to *Brundisium*, where he had an interview with Fabius Maximus. He recommended his wife to the care of his friend, and received repeated assurances of his support.—The destined spot of his perpetual exile was Tomi, the modern *Temiswar*, on the shore of the Euxine, a few miles to the south of the spot where the most southern branch of the Danube unites with that sea. (*Vid.* Tomi.) The place had been originally an Athenian colony, and was still inhabited by a few remains of the Greeks, but it was chiefly filled with rude and savage barbarians, of whose manners and habits the poet draws a most vivid description. The town was defended by but feeble ramparts from the incursions of the neighbouring Getæ, or still more formidable tribes to the north of the Danube. Alarms from the foe were constant, and the poet himself had sometimes to grasp a sword and buckler, and place a helmet on his gray head, on a signal given by the sentinel (*Tristia*, 4, 1, 73), when squadrons of barbarians covered the desert which Tomi overlooked, or surrounded the town in order to surprise and pillage it.—Without books or society, Ovid often wished for a field (*Ep. e Ponto*, 1, 8) to remind him of the garden near the Flaminian Way, in which, in his happier days, he had breathed his love-sighs and composed his amorous verses. Some of the barbarian inhabitants were along with our poet in the small and inconvenient house which he inhabited (*Tristia*, 2, 200), and kept him in a state of constant alarm by their ferocious appearance. They neither cut their beards nor hair, which, hanging dishevelled over the face, gave a peculiar horror to their aspect. The whole race were clothed in the shaggy skins of various animals (*Tristia*, 3, 10), and each barbarian carried with him constantly a bow, and a quiver containing poisoned arrows. (*Tristia*, 5, 7.) They daily filled the streets with tumult and uproar, and even the litigants sometimes decided their cause before the tribunals by the sword. (*Tristia*, 5, 10.) But if there was danger within the walls of Tomi, destruction lay beyond them. Tribes, who foraged from a distance, carried off the flocks and burned the cottages. From the insecurity of property and severity of climate, the fields were without grain, the hills without vines, the mountains without oaks, and the banks without willows. (*Tristia*, 3, 10, 71.) Absinthium, or wormwood, alone grew up and covered the plains. (*Ep. e Ponto*, 4, 8.) Spring brought with it neither birds nor flowers. In summer the sun rarely broke through the cloudy and foggy atmosphere. The autumn shed no fruits; but, through every season of the year, wintry winds blew with prodigious violence (*Tristia*, 3, 10, 17), and lashed the waves of the boisterous Euxine on its desert shore. (*Tristia*, 4, 4, 57.) The only animated object was the wild Sarmatian driving his car, yoked with oxen, across the snows, or the frozen depths of the Euxine (*Tristia*, 3, 10, 32), clad in his fur cloak, his countenance alone uncovered, his beard glistening and sparkling with the hoar-frost and flakes of snow. (*Tristia*, 3, 10, 21.) —Such was the spot for which Ovid was compelled to exchange the theatres, the baths, the porticoes, and gardens of Rome, the court of Augustus, the banks of the Tiber, and the sun and soil of Italy.—While thus driving him to the most remote and savage extremity of his empire, Augustus softened the sentence he had pronounced on Ovid with some alleviating qualifications. He did not procure his condemnation by a decree of the senate, but issued his own mandate, in which he employed the word "relegation" (*relegatio*), and not "banishment" (*exsilium*), leaving him, by this choice of terms, the enjoyment of his paternal fortune and some other privileges of a Roman citizen. (*Tristia*, 5, 11, 21.—*Ibid.*, 4, 9.) Nor were other circumstances wanting in his fate which might have contributed to impart consolation. His third wife, to whom he was tenderly attached, though not permitted to accompany him on the voyage to Scythia, continued faithful to her husband during his long exile, and protected his property from the rapacity of his enemies. (*Tristia*, 1, 5.) Many of his friends remained unshaken by his misfortunes, and from time to time he received letters from them, giving him hopes of recall. The Getæ, though they at length became displeased with his incessant complaints of their country (*Ep. e Ponto*, 4, 14), received him at first with kindness and sympathy, and long paid him such distinguished honours, that he almost appears to have realized the fables of Orpheus and Amphion, in softening their native ferocity by the magic of the Roman lyre. (*Ep. e Ponto*, 4, 9.—*Ibid.*, 4, 14.)—Nothing, however, could compensate for the deprivations he suffered; nor was anything omitted on Ovid's part which he thought might prevail on the emperor to recall him to Rome, or assign him, at least, a place of milder exile; and Sicily was particularly pointed at as a suitable spot for such a mitigation of punishment. (*Tristia*, 5, 2.) This is the object of all his epistles from Pontus, the name of the district of Mœsia in which Tomi was situate, and not to be confounded with the Pontus of Asia Minor. He flattered Augustus during his life with an extravagance which bordered on idolatry (*Ep. e Ponto*, 4, 6.—*Tristia*, 2); and the letters addressed to his friends inculcate skilful lessons of choosing the most favourable opportunities for propitiating the despot. It does not appear, however, that any one of his numerous and powerful acquaintances ventured to solicit his recall, or to entreat Augustus in his behalf. Yet the poet seems to suppose that Augustus, previous to his decease, was beginning to feel more favourably towards him. (*Ep. e Ponto*, 4, 6.) After the death of the emperor, with a view, doubtless, of propitiating his successor, Ovid wrote a poem on his Apotheosis, and consecrated to him, as a new deity, a temple, where he daily repaired to offer incense and worship. (*Ep. e Ponto*, 4, 9.) Nor was he sparing in his panegyrics on the new emperor (*Ep. e Ponto*, 4, 13); but he found Tiberius equally inexorable with Augustus.—The health of Ovid had been early and severely affected by his exile and confinement at Tomi. He was naturally of a feeble constitution, and, in the place of his banishment, every circumstance was combined which could wear out the mind and the body. The rigour of the climate bore hard on one who had passed a delicate youth of pleasure and repose under an Italian sky. In consequence, soon after his arrival at Tomi, he totally lost his strength and appetite (*Ep. e Ponto*, 1, 10), and became thin, pale, and exhausted. From time to time he recovered and relapsed, till at length, at the age of 60, he sunk under the hardships to which he had been so long subjected. His death happened in the year 771, in the ninth year of his exile, and the fourth of the reign of Tiberius. Before his decease, he expressed a wish that his ashes might be carried to Rome; even this desire, however, was not complied with. His bones were buried in the Scythian soil, and the Getæ erected to him a monument near the spot of his earthly sojourn.—It would seem that Ovid had commenced his poetical career with some attempt at heroic subjects, particularly the *Gigantomachia*. But he soon directed his attention from such topics to others which were more consonant to his disposition. Accordingly, the earliest writings of Ovid now extant are amatory elegies in the style of Tibullus and Propertius. These elegies are styled *Amores*, amounting in all to forty-nine, and were originally divided by the poet into five books. There are now only three books in the printed editions of Ovid; but it has been doubted whether all the elegies he wrote be still included in this division, or if two

books have been suppressed. These elegies, with a very few exceptions, are of an amatory description.—As an elegiac writer, Ovid has more resemblance to Propertius than to Tibullus. His images and ideas are for the most part drawn from the real world. He dwells not amid the visionary scenes of Tibullus, he indulges not in his melancholy dreams, nor pours forth such tenderness of feeling as the lover of Delia. The *Amores* of Ovid have all the brilliancy and freshness of the period of life in which they were written. They are full of ingenious conceptions, graceful images, and agreeable details. These are the chief excellences of the elegies of Ovid. Their faults consist in an abuse of the facility of invention, a repetition of the same ideas, an occasional affectation and antithesis in the language of love, and (as in the elegies of Propertius) the too frequent, and sometimes not very happy or appropriate, allusion to mythological fables.—Before finishing the elegies styled *Amores*, Ovid had already commenced the composition of the *Heroïdes* (*Am.*, 2, 18), which are likewise written in the elegiac measure. They are epistles supposed to be addressed chiefly from queens and princesses who figured in the heroic ages, to the objects of their vehement affections, and are in number not fewer than twenty-one: but there is some doubt with regard to the authenticity of six of them, namely, Paris to Helen, Helen to Paris; Leander to Hero, Hero to Leander; Acontius to Cydippe, Cydippe to Acontius. These six, though they appear in the most ancient MSS. under the name of Ovid, along with the others, are of doubtful authenticity, and have been generally ascribed by commentators to Aulus Sabinus, a friend of Ovid's, who was also the author of several answers to the epistles of our poet, as Ulysses to Penelope, and Æneas to Dido.—The *Heroïdes* present us with some of the finest and most popular fictions of an amorous antiquity, resounding with the names of Helen, Ariadne, and Phædra. Julius Scaliger pronounces them to be the most polished of all the productions of Ovid. (*Poet.*, 6, 7.) But there is a tiresome uniformity in the situations and characters of the heroines. The injudicious length to which each epistle is extended has occasioned a repetition in it of the same ideas; while the ceaseless tone of complaints uttered by these forsaken damsels has produced a monotony, which renders a perusal, at least of the whole series of epistles, insupportably fatiguing. There is also a neglect of a due observance of the manners and customs of the heroic ages: and in none of the works of Ovid is his indulgence in exuberance of fancy so remarkable to the reader, because many of the epistles, as those of Penelope, Briseïs, Medea, Ariadne, and Dido, lead us to a comparison of the Latin author with Homer, the Greek tragedians, Catullus, and Virgil, those poets of true simplicity and unaffected tenderness. The work of Ovid entitled *De Arte Amandi*, or, more properly, *Artis Amatoriæ Liber*, is written, like the *Amores* and *Heroïdes*, in the elegiac measure. There is nothing, however, elegiac in its subject, as it merely communicates, in a light and often sportive manner, those lessons in the Art of Love which were the fruits of the author's experience, and had been acquired in the course of the multifarious intrigues recorded in the *Amores*. This poem was not written earlier than the year 752; for the author mentions in the first book the representation of a sea-fight between the Greek and Persian fleets, which was exhibited at that period in the *Naumachia*, under the direction of Augustus. The whole work is divided into three books.—This work is curious and useful, from the information it affords concerning Roman manners and antiquities in their lighter departments; and, though not written in the tone or form of satire, it gives us nearly the same insight as professed satirical productions into the minor follies of the Augustan age. Whatever object the poet may have had in view when composing this work, it may be safely concluded that the poem itself did not in any degree tend to the corruption of the morals of his fellow-citizens, since the indulgence of every vice was then so licensed at Rome that they could hardly receive any additional stain; on the contrary, this very depravation of manners gave birth to the work of Ovid, suggested its pernicious counsels, and obtained for it the popularity with which it was crowned.—The book *De Remedio Amoris* is connected with that *De Arte Amandi*, and was written a short while after it. This poem discloses the means by which those who have been unsuccessful in love, or are enslaved by it to the prejudice of their health and fortune, may be cured of their passion. Occupation, travelling, society, and a change of the affections, if possible, to some other object, are the remedies on which the author chiefly relies. This work, on the whole, is not so pleasant and entertaining as the *De Arte Amandi*. It is almost entirely destitute of those agreeable episodes by which the latter poem is so much beautified and enlivened. It has fewer sportive touches and fewer fascinating descriptions.—The *Metamorphoses* of Ovid had been composed by him previous to his exile. But he received the mandate for his relegation while yet employed in the task of correction, and when he had completed this labour only on the first three books. Finding himself thus condemned to banishment from Rome, he threw the work into the flames, partly from vexation and disgust at his verses in general, which had been made the pretext for his punishment, and partly because he considered it an unfinished poem, which he could no longer have any opportunity or motive for perfecting. (*Tristia*, 1, 6.) Fortunately, however, some transcripts had been previously made by his friends of this beautiful production, which was thus preserved to the world. After Ovid's departure from Rome, these quickly passed into extensive circulation; they were generally read and admired, and a copy was placed in his library, which was still preserved and kept up by his family. (*Tristia*, 1, 1, 118.) In the depths of his dreary exile, Ovid learned, perhaps not without satisfaction, that his work had been saved; and he even expressed a wish that some of his favourite passages might meet the eye of Augustus. (*Tristia*, 2, 557.) But he was annoyed by the recollection that the poem would be read in the defective state in which he had left it. (*Tristia*, 3, 14, 23.) He had no copy with him at Tomi, on which he could complete the corrections which he had commenced at Rome. He therefore thought it necessary to apprize his friends in Italy, that the work had not received his last emendations; and, as an apology for its imperfections, he proposes that the six following lines should be prefixed as a motto to the copies of his *Metamorphoses* which were then circulating in the capital. (*Tristia*, 1, 6.)

> "*Orba parente suo quicumque volumina tangis;*
> *His saltem vestra detur in urbe locus.*
> *Quoque magis faveas, non hæc sunt edita ab ipso,*
> *Sed quasi de domini funere rapta sui.*
> *Quicquid in his igitur vitii rude carmen habebit,*
> *Emendaturus, si licuisset, erat.*"

The *Metamorphoses*, therefore—at least the twelve concluding books—should be read with some degree of that indulgence which is given to the last six books of the Æneid; though, from what we see in the perfected works of Ovid, it can hardly be supposed that, even if he had been permitted, he would have expunged conceits and retrenched redundancies with the pure taste and scrupulous judgment of the Mantuan bard.—In the composition of his *Metamorphoses*, Ovid can lay no claim to originality of invention. Not one of the immense number of transmutations which he has recorded, from the first separation of Chaos till the

apotheosis of Julius Cæsar, is of his own contrivance. They are all fictions of the Greeks and Oriental nations, interspersed, perhaps, with a few Latin or Etruscan fables. In fact, a book of Metamorphoses which were feigned by the poet himself, would have possessed no charm, being unauthorized by public belief, or even that species of popular credulity which bestows interest and probability on the most extravagant fictions. And, indeed, Ovid had little motive for invention, since, in the relations of those who had gone before him in this subject, he could enter the most extensive field ever opened to the career of a poet.—*The Metamorphoses* of Ovid are introduced by a description of the primeval world, and the early changes it underwent. All that he writes of Chaos is merely a paraphrase of what he had found in the works of the ancient Greeks, and is more remarkable for poetic beauty than philosophic truth and consistency. The account of the creation, which is described with impressive brevity, is followed by a history of the four ages of the world, the war with the giants, Deucalion's deluge, and the self-production of various monsters in those early periods by the teeming and yet unexhausted earth. This last subject leads to the destruction of the serpent Python by Apollo, and the institution of the Pythian games in honour of his victory: at their first celebration, the conquerors were crowned with oak, the laurel being unknown till the transformation of Daphne, when it became the prize of honour and renown. Our poet thus glides into the series of his metamorphoses, which are extended to fifteen books, and amount in all to not less than two hundred and fifty. The stories of this description related by Ovid's predecessors were generally insulated, and did not hang together by any association or thread of discourse. But the Roman poet continues as he had commenced, and, like the Cyclic writers of Greece, who comprehended, in one book, a whole circle of fables, he proceeds from link to link in the golden chain of fiction, leading us, as it were, through a labyrinth of adventures, and passing imperceptibly from one tale to another, so that the whole poem forms an uninterrupted recital. In themselves, however, the events have frequently no relation to each other, and the connexion between the preceding and succeeding fable often consists in nothing more than that the transformation occurred at the same place or at the same time, or had reference, perhaps, to the same amorous deity.—In such an infinite number, the merit of the stories must be widely different; the following, however, may be mentioned as among the best: the fables of Cephalus and Procris, of Philemon and Baucis, of Hippomanes and Atalanta, the flight of Dædalus and Icarus, the loves of Pyramus and Thisbe. But of the whole, the story of Phaëthon is, perhaps, the most splendid and highly poetical.—It has been objected, however, to the *Metamorphoses*, that, however great may be the merit of each individual tale, there is too much uniformity in the work as a whole, since all the stories are of one sort, and end in some metamorphosis or other. (*Kaimes's Elements of Criticism*, vol. 1, c. 9.) But this objection, if it be one, can lie only against the choice of the subject; for if a poet announces that he is to sing of bodies changed and converted into new forms, what else than metamorphoses can be expected? Besides, in the incidents that lead to these transformations, there is infinite variety of feeling excited, and the poet intermingles the noble with the familiar, and the gay with the horrible or tender. Sometimes, too, the metamorphosis seems a mere pretext for the introduction of the story, and occupies a very inconsiderable portion of it. The blood which flowed from Ajax, when he slew himself in a transport of indignation, because the arms of Achilles were adjudged to Ulysses, produced a hyacinth, and on this feeble stem the poet has ingrafted the animated and eloquent speeches of the contending Grecian chiefs. In the tragic history of Pyramus and Thisbe, the lovers themselves are not metamorphosed, but the fruit of the mulberry-tree under which their blood was shed assumes a crimson dye. It would be endless to point out in detail the blemishes and beauties of such an extensive work as the *Metamorphoses*. The luxuriance of thought and expression which pervade all the compositions of Ovid, prevails likewise here; but his comparisons are pleasing and appropriate, and his descriptions are rich and elegant, whether he exhibits the palace of the Sun or the cottage of Philemon. The many interesting situations displayed in the *Metamorphoses* have formed a mine for the exertion of human genius in all succeeding periods, not merely in the province of narrative fable, but in the department of the drama and fine arts; and no work, with the exception of the Sacred Scriptures, has supplied so many and such happy subjects for the pencil. The Greek books from which the *Metamorphoses* were chiefly taken having been lost, the work of Ovid is now the most curious and valuable record extant of ancient mythology. It would be difficult to reduce every story, as some writers have attempted, into a moral allegory (*Garth, Pref. to Translation*); it would be impossible to find in them, with others, the whole history of the Old Testament, and types of the miracles and sufferings of our Saviour, or even the complete ancient history of Greece, systematically arranged (compare *Müller, Einleitung*, vol. 4, p. 163, &c.—*Fabric.*, *Bibl. Lat.*, vol. 1, p. 447.—*Goujet, Bib. Franc.*, vol. 6, p. 16, 52.) It cannot be denied, however, that the *Metamorphoses* are immense archives of Grecian fable, and that, beneath the mask of fiction, some traits of true history, some features of manners and the primeval world, may yet be discovered. In this point of view, the *Fasti* of Ovid, though written in elegiac and not in heroic measure, may be considered as a supplement or continuation of the *Metamorphoses*. Its composition was commenced at Rome by the author previous to his exile. The work was corrected and finished by him at Tomi (*Fasti*, 4, 81), and was thence sent to Rome, with a prefatory dedication to the great Germanicus. The plan of this production was probably suggested by the didactic poem which Callimachus had published under the title of Αἰτία, in which he feigns that, being transported to Helicon, he was there instructed by the Muses in the nature and origin of various religious usages and ancient ceremonies. It would appear that, before the time of Ovid, some vague design of writing a poem of this description had been entertained by Propertius (*Eleg.*, 4, 1). But Ovid, in his *Fasti*, executed the work which Propertius did not live, or, perhaps, found himself unable, to accomplish. In the Latin language, the word *Fasti* originally signified, in opposition to *Nefasti*, the days on which law proceedings could be legally held, or other ordinary business transacted; and thence it came, in course of time, to denote the books or tables on which the days in each month accounted as *Fasti* or *Nefasti* were exhibited. The term at length was applied to any record digested in regular chronological order, as the *Fasti Consulares*; and with Ovid it signifies the anniversaries of religious festivals, of dedications of temples, or of other memorable events, indicated in the calendar under the name of *Dies Fasti*, and which in general belonged, in the ancient meaning, to the class of *Dies Nefasti* rather than *Fasti*. C. Hemina and Claudius Quadrigarius had given histories of these festivals in prose: but their works were dry and uninteresting; and Ovid first bestowed on the subject the embellishments of poetry and imagination. The object of the *Fasti* of Ovid is to exhibit in regular order a history of the origin and observance of the different Roman festivals, as they occurred in the course of the year; and to associate the celebration of these holydays with the

sun's course in the zodiac, and with the rising or setting of the stars. A book is assigned to each month, but the work concludes with June. The six other books, which would have completed the Roman calendar, may have perished during the middle ages; but it seems more probable that they never were written. No ancient author or grammarian quotes a single phrase or word from any of the last six books of the *Fasti;* and, in some lines of the *Tristia* (2, 549, *seqq.*), the author himself informs us that the composition had been interrupted. This subject itself does not afford much scope for the display of poetic genius. Its arrangement was prescribed by the series of the festivals, while the proper names, which required to be so often introduced, and the chronological researches, were alike unfavourable to the harmony of versification. The *Fasti*, however, is a work highly esteemed by the learned on account of the antiquarian knowledge which may be derived from it. The author has poured a rich and copious erudition over the steril indications of the calendar, he has traced mythological worship to its source, and explained many of the mysteries of that theology which peopled all nature with divinities. Even Scaliger, whose opinions are generally so unfavourable to Ovid, admits the ancient and extensive erudition displayed in the *Fasti*. (*Poet.*, 6, 7.) In particular, much mythological information may be obtained from it as to the points in which the superstitions and rites of the Romans differed from those of the Greeks, and also the manner in which they were blended. "The account," says Gibbon, "of the different etymologies of the month of May, is curious and well expressed. We may distinguish in it an Oriental allegory, a Greek fable, and a Roman tradition." Some truths concerning the ancient history of Rome may be also elicited from the *Fasti*. It may appear absurd to appeal to a poet in preference or contradiction to annalists and chroniclers; but it must be recollected, that these annalists themselves originally obtained many of their facts from poetical tradition. Ovid, besides, had studied the Registers of the Pontifex Maximus, which are now lost, and which recorded, along with religious observances, many historical events. Occasional light may therefore be thrown by the *Fasti* of Ovid on some of the most ancient and dubious points of Roman story. For example, our poet completely vindicates Romulus from the charge of having slain his brother in a momentary transport of passion. Remus was legally sentenced to death, in consequence of having violated a salutary law enacted by the founder of Rome, and which, in an infant state, it was requisite to maintain inviolably.—The circumstance of the melancholy exile of Ovid gave occasion to the last of his works, the *Tristia*, and the *Epistolæ e Ponto*. The first book of the Tristia, containing ten elegies, was written by Ovid at sea, during his perilous voyage from Rome to Pontus. (*Tristia*, 1, 1, 42.—*Ibid.*, 1, 10.) It may be doubted, however, whether this, which is the generally received opinion, will hold good with respect to all the elegies of the first book. He speaks in the sixth of copies of his *Metamorphoses* being circulated at Rome, and it is not likely that he could receive this intelligence while on his way to Pontus. The first book is chiefly occupied with detailing the occurrences at his departure from the capital, the storms he encountered, and the places he saw in the course of his navigation. The remaining four books were composed during the first three years of his gloomy residence at Tomi. In the second book, addressed to Augustus, he apologizes for his former life and writings. In some of the elegies of the third, fourth, and fifth books, he complains to himself of the hard fate he had suffered in being exiled from Italy to the inhospitable shores of the Euxine: in others he exhorts his correspondents at Rome to endeavour to mitigate the anger of Augustus and obtain his recall. The names, however, of the friends and patrons whom he addressed are not mentioned (*Tristia*, 1, 4, 7), since, during this time, his relatives and acquaintances were afraid lest they should incur the displeasure of Augustus by holding any communication with the unhappy exile. At the end of three years, this apprehension, which, perhaps, had been all along imaginary, was no longer entertained; and, accordingly, the epistles which he wrote from Pontus during the remainder of his severe sojourn are inscribed with the names of his friends, among whom we find the most distinguished characters of the day. These elegiac epistles differ from the *Tristia* merely in the poet's correspondents being addressed by name, instead of receiving no appellation whatever, or being only mentioned under some private and conventional title. The subjects of the four books of epistles from Pontus are precisely the same with those in the *Tristia*, complaints of the region to which the poet had been banished, and exhortations to his friends to obtain his recall. From the first line of the *Tristia* to the last of the epistles from Pontus, the lyre of the exiled bard sounds but one continued strain of wailing and complaint. All the melancholy events of his former life are recalled to his recollection, and each dismal circumstance in his present condition is immeasurably deplored. But he speaks of his old age, mortifications, and sorrows with such touching and natural eloquence, and in a tone so truly mournful, that no one can read his plaintive lines without being deeply affected. The only elegies in which Ovid quits even for a moment this tone of complaint, are those where he celebrates the victories of Tiberius in Germany; and the commencement of a poem on the return of spring, which contains the sole lines in the Tristia that give any indication of a mind soothed by the improving season or the reviving charms of nature.—During his exile, Ovid appears to have been much indebted to the kindness and commiseration of the friends whom he had left behind him at Rome. A few, however, with whom he had been bound in ties of the closest intimacy, not only neglected him during his banishment, but attempted to despoil him of the patrimony which he still retained by the indulgence of the emperor. The conduct of one who had been his warmest friend in prosperity, and became his bitterest foe in adversity, prompted him, while at Tomi, to dip his pen in the gall of satire, from which, during a long life, he had meritoriously abstained. The friend, now changed to foe, whose altered conduct drove our poet to pen a vehement satire, is generally supposed to have been Hyginus, the celebrated mythograph, and at this time the keeper of the imperial library. Ovid, however, does not name his enemy, but execrates him in his Ibis. Callimachus, having had a quarrel with Apollonius Rhodius, satirized him under the appellation of Ibis, an unclean Egyptian bird, and hence Ovid bestowed it on Hyginus, who, though a native of Spain, had gone in early youth to Egypt, and was brought from Alexandrea to Rome. He had offended our poet by attempting to persuade his wife to accept another husband, and by soliciting the emperor to confiscate his property, with a view of having it bestowed on himself. The poem which Ovid directed against this selfish and ungrateful friend cannot, perhaps, be properly termed a satire, being a series of curses in the style of the *Diræ* of Valerius Cato. They are of such a description that, compared with them, the Anathemas of Ernulphus and the Curse of Kehama may be considered as benedictions.—Besides the works of Ovid which yet remain entire, and which have now been fully enumerated, there are fragments still extant from some poems of which he is reputed to have been the author. The *Halieuticon*, which is much mutilated, is attributed to Ovid on the authority of the elder Pliny (32, 2), who says that he has told many wonderful things concerning the nature of fishes in his *Hali*

eutican: and we find in Pliny the names of several fishes which are not mentioned by any other author, but perhaps were natives of the sea on the shore of which Ovid commenced this poem towards the close of his life. Notwithstanding this authority, Wernsdorff is of opinion that it was not written by Ovid, as it is not found in any MS. of his works; and he assigns it to Gratius Faliscus. Ovid also wrote a poem *De Medicamine faciei*, as we learn from two lines in his *Art of Love* (3, 205). It is doubted, however, if the fragment remaining under this title be the genuine work of our poet.—During his residence at Tomi, Ovid acquired a perfect knowledge of the language which was there spoken. The town had been originally founded by a Greek colony, but the Greek language had been gradually corrupted, from the influx of the Getæ, and its elements could hardly be discovered in the jargon now employed. Ovid, however, composed a poem in this barbarous dialect, which, if extant, would be a great philological curiosity. The subject he chose was the praises of the imperial family at Rome. When completed, he read it aloud in an assembly of the Getæ; and he paints with much spirit and animation the effect it produced on his audience. —After what has been already said of the different works of Ovid in succession, it is unnecessary to indulge in many general remarks on his defects or merits. Suffice it to say, that the brilliancy of his imagination, the liveliness of his wit, his wonderful art in bringing every scene or image distinctly, as it were, before the view, and the fluent, unlaboured ease of his versification, have been universally admired. But his wit was too profuse and his fancy too exuberant. The natural indolence of his temper, and his high self-esteem, did not permit him to become, like Virgil or Horace, a finished model of harmony and proportion. (*Dunlop's Roman Literature*, vol. 3, p. 349, *seqq.*)—The best editions of Ovid are, that of Burmann, *Amst.*, 1727, 4 vols. 4to, and that of Lemaire, *Paris*, 1820–24, 10 vols. 8vo. The edition of N Heinsius, *Amst.*, 1661, 3 vols. 12mo, is also a valuable one.

Oxĭæ, small pointed islands, near the Echinades, off the coast of Acarnania. Their ancient name has reference to their form ('Οξεῖαι). Strabo reports, that these are the same which Homer calls Thoæ. (*Od.*, 15, 298.—*Strabo*, 458.) Stephanus supposes the Oxeæ to be Dulichium (*s. v.* Δουλίχιον). This group is now commonly known by the name of *Curzolari*, but the most considerable among them retains the appellation of *Oxia*. (*Gell's Itin.*, p. 298.)

Oxus, a large river of Bactriana, rising in the northeastern extremity of that country, or, rather, in the southeastern part of *Great Bukharia*, and flowing for the greater part of its course in a northwest direction. It receives numerous tributaries, and falls, after a course of 1200 miles, into the *Sea of Aral*. The Oxus is now the *Amoo* or *Jihon* (the latter being the name given to it by the Arabian geographers). According to most of the ancient writers, it flowed direct into the Caspian, and this statement is said to be confirmed by the existence of its former channel; but, in all probability, they were ignorant of the existence of the Sea of Aral. Some writers think that Herodotus speaks of the Oxus under the name of Araxes (1, 201, *seqq.*; 4, 11); but it is more likely that he there refers to the *Volga*. The historian, however, certainly confounds it with the Araxes of Armenia, since he says it rises in the country of the Matieni (1, 202), and flows towards the east (4, 40). According to his account, there were many islands in it, some as large as Lesbos, and it emptied itself by forty mouths, which were all lost in marshes, with the exception of one, that flowed into the Caspian (1, 202). Strabo says, that the Oxus rose in the Indian Mountains, and flowed into the Caspian (*Strab.*, 509, 519), which is also the opinion of Mela (3, 5) and Ptolemy. Pliny (6, 18) makes it rise in a lake called Oxus; but it is not improbable that, with his usual carelessness in matters relating to geography, he confounds its source with its termination. The Oxus is a broad and rapid river, and receives many affluents, of which the most important mentioned by the ancients was the Ochus, which, according to most accounts, flowed into the Oxus near its mouth, though some make it to have entered the Caspian by a separate channel. (*Strab.*, 509, 518.)—The Oxus has exercised an important influence upon the history and civilization of Asia. It has in almost all ages formed the boundary between the great monarchies of Southwestern Asia and the wandering hordes of Scythia and Tartary. The conquests of Cyrus were terminated by its banks, and those of the Macedonians were few and unimportant beyond it. The Oxus appears also to have formed one of the earliest channels for the conveyance of the produce of India to the western countries of Asia. Strabo informs us, on the authority of Aristobulus, that goods were conveyed from India down the Oxus to the Caspian, and were thence carried by the river Cyrus into Albania and the countries bordering on the Euxine. (*Strab.*, 509.) This account is also confirmed by the statement of Varro (*ap. Plin.*, 6, 19), who informs us, that Pompey learned, in the war with Mithradates, that Indian goods were carried by the Oxus into the Caspian, and thence through the Caspian to the river Cyrus, from which river they were conveyed, by a journey of five days, to the river Phasis in Pontus. The breadth of the Oxus, immediately to the north of *Balkh*, is 800 yards, and its depth 20 feet (*Burne's Travels*, vol. 1, p. 249); but south of *Bokhara* the river is only 650 yards wide, but from 25 to 29 feet deep. (*Burne's Travels*, vol. 2, p. 5.—*Encycl. Us. Knowl.*, vol. 17, p. 108.)—According to Wahl, the term *Oschan* in Pehlvi meant "river," and he thinks that this name was softened down by the Greeks into *Oxus*, the intermediate form having been probably *Oschus* or *Ochus*. A Hindoo name for the same river is said to be *Kasseh*, which means "water," and has a strong resemblance to the German *Wasser*. The Oxus, therefore, may have been so called κατ' ἐξοχήν, as being in an emphatic sense the great river of Upper Asia. The root in *Oschan* (or *Och-i*) bears some analogy to that in the old names *Ogyges* and *Oceanus*. (*Vid.* Ogyges.—*Wahl, Mittel-und Vorder-Asien*, vol. 1, p. 753.—*Ritter, Erdkunde*, vol. 2, p. 22.—*Bähr, ad Ctes.*, p. 186.)

Oxydrăcæ, a nation of India who are supposed to have inhabited the district now called *Outsch*, near the confluence of the Acesines and Indus. (*Strabo*, 701. —*Steph. Byz.*, p. 615.—*Arrian*, 6, 13.—*Vincent's Nearchus*, p. 133.)

Oxyrynchus, a city of Egypt, in the district of Heptanomis, and capital of the Oxyrynchite Nome. It was situate on the canal of Mœris, south of Heracleopolis Magna, and received its name (a translation very probably from the Egyptian) on account of a fish called ὀξύρυγχος in Greek, a species of pike, being worshipped and having a temple here. This place became a great resort of monks and hermits when Christianity was spread over Egypt. Nothing remains of this city, in the village called *Behnese*, built on its ruins, but some fragments of stone pillars, and a single column left standing, and which appears to have formed part of a portico of the composite order. (*Ælian, Hist. An.*, 10, 46.—*Ruffinus, de vita Patrum*, c. 5.—*Mannert, Geogr.*, vol. 10, pt. 1, p. 412.)

Ozŏlæ, one of the divisions of the Locri in Greece. Besides the explanation of their name as given in a previous article (*vid.* Locri I.), the following etymologies are mentioned by Pausanias. 1. During the reign of Orestheus, son of Deucalion, a bitch brought forth a stick (ξύλον) instead of a whelp. Orestheus planted this, and a vine shot up, from the *branches* (ὄζων) of which the race derived their name. 2. An-

other explanation made the term come from the *stench* (ὄζη) of the stagnant water in the neighbouring parts. 3. A third class of etymologists derived the appellation from the stench that proceeded from the persons of the early Ozolæ, they having been accustomed to wear undressed skins of wild beasts. (*Pausan.*, 10, 38.—Consult also *Siebelis, ad loc.*)

P.

Pacatianus, Titus Julius, a general of the Roman armies, who proclaimed himself emperor in Gaul about the latter part of Philip's reign. He was soon after defeated, A.D. 249, and put to death.

Pachȳnus (Πάχυνος ἄκρα), a promontory of Sicily, forming the southeastern extremity of the island, and called also, by some of the Latin writers, Pachynum. (*Mela*, 2, 7.—*Plin.*, 3, 8.) It is one of the three promontories that give to Sicily its triangular figure, the other two being Pelorus and Lilybæum. The modern name is *Capo Passaro*. Its southernmost point is called by Ptolemy *Odyssea Acra* (Ὀδύσσεια ἄκρα), and coincides with the projection of the coast before which the islands *delle Correnti* lie. Between Pachynus and this latter cape lies a small harbour, called at the present day *Porto di Palo*, and the same with what Cicero terms *Portus Pachyni*. (*In Verr.*, 5, 34.) It served merely as a temporary refuge for mariners in stress of weather. This harbour is very probably meant by the *Itin. Marit.* when it gives the distance "*a Syracusis Pachyno*" at 400 stadia or 45 geographical miles along the coast, since the direct line from Syracuse to the promontory of Pachynus is less than this. (*Itin. Marit.*, p. 492, *ed. Wesseling.*—*Mannert, Geogr.*, vol. 9, pt. 2, p. 341.)

Pacŏrus, I. the eldest of the sons of Orodes, king of Parthia, and a prince of great merit. After the defeat of Crassus, he was sent by his father to invade Syria, having Osaces, a veteran commander, associated with him. The Parthians were driven back, however, by Caius Cassius, and Osaces was slain. After the battle of Philippi, Pacorus invaded Syria in conjunction with Labienus, and, having many exiled Romans with him, met with complete success, the whole of the country being now reduced under the Parthian sway. From Syria he passed into Judæa, and placed on the throne Antigonus, son of Hyrcanus. The Roman power having been re-established in Syria by the efforts of Ventidius, Pacorus again crossed the Euphrates, but was defeated and slain by the Roman commander. His death was deeply lamented by Orodes, who for several days refused all nourishment. (*Justin*, 42, 4.—*Vell. Paterc.*, 12, 78.—*Tacit.*, *Hist.*, 5, 9.)—II. Son of Vononēs II., king of Parthia. He received from his brother Vologeses, who succeeded Vonones, the country of Media as an independent kingdom. His dominions were ravaged by the Alani, who compelled him to take shelter for some time in the mountains. (*Tacit.*, *Ann.*, 15, 2 *et* 14.)

Pactōlus, a river of Lydia, rising in the southeastern part of Mount Tmolus, and falling into the Hermus, after having passed by Sardes, the ancient capital of Crœsus. Its sands were auriferous, the particles of gold being washed down by the mountain torrents (*Plin.*, 5, 29), and hence it was sometimes called *Chrysorrhoas*. The poets accounted for the golden sands of the river by the fable of Midas having bathed in its waters when he wished to rid himself of the transmuting powers of his touch. (*Vid.* Midas.) It was from the gold found amid the sands of the Pactolus that Crœsus is said to have acquired his great riches. At a time when this precious metal was scarce, the labour of procuring it in this way was no doubt well bestowed. At a later period, however, the stream was neglected; and Strabo, passing over the true reason, informs us that the river yielded no more (νῦν δ' ἐκλέλοιπε τὸ ψῆγμα.—*Strab.*, 627). Callimachus and Dionysius Periegetes speak of the swans of the Pactolus. (*Callim.*, *H. in Del.*, 249.—*Dionys. Perieg.*, 830.) The Turkish name of this stream is the *Bagouly*. (*Cramer's Asia Minor*, vol. 1, p. 442.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 361.)

Pacuvius, M. an early Roman dramatic poet, the nephew of Ennius by a sister of his (*Plin.*, 35, 4), was born at Brundisium, A.U.C. 534. At Rome he became intimately acquainted with Lælius, who, in Cicero's treatise *De Amicitia*, calls him his host and friend. There is an idle story, that Pacuvius had three wives, all of whom successively hanged themselves on the same tree; and that, lamenting this to Attius, who was married, he begged for a slip of it to plant in his own garden; an anecdote which has been very seriously confuted by Annibal di Leo, in his learned memoir on Pacuvius. A story somewhat similar to this is told of a Sicilian by Cicero (*de Orat.*, 2, 69). Pacuvius, besides attending to poetry, employed himself also in painting. He was one of the first Romans who attained any degree of eminence in that elegant art, and he particularly distinguished himself by the picture which he executed for the temple of Hercules in the *Forum Boiarium*. (*Plin.*, 35, 4.) He published his last piece at the age of eighty (*Cic.*, *Brut.*, c. 63); after which, being oppressed with old age, and afflicted with perpetual bodily illness, he retired to Tarentum, where he died, after having nearly completed his ninetieth year. (*Aul. Gell.*, 13, 2.—*Hieron.*, *Chron.*, p. 39.) An elegant epitaph, supposed to have been written by himself, is quoted with much commendation by Aulus Gellius, who calls it *verecundissimum et purissimum* (1, 24). It appears to have been inscribed on a tombstone, which stood by the side of a public road, according to the usual custom of the Romans.—Though a few fragments of the tragedies of Pacuvius remain, our opinion of his dramatic merits can only be formed at second hand, from the observations of those critics who wrote while his works were yet extant. Cicero, though he blames his style, and characterizes him as a poet *male locutus* (*Brut.*, c. 74), places him on the same level for tragedy as Ennius for epic poetry, or Cæcilius for comedy; and he mentions, in his treatise *De Oratore*, that his verses were by many considered as highly laboured and adorned: "*Omnes apud hunc ornati elaboratique sunt versus.*" It was in this laboured polish of versification, and skill in the dramatic conduct of the scene, that the excellence of Pacuvius chiefly consisted; for so the lines of Horace have been usually interpreted, where, speaking of the public opinion entertained concerning the dramatic writers of Rome, he says (*Ep.*, 2, 1, 56),

> "*Ambigitur quoties uter utro sit prior, aufert*
> *Pacuvius docti famam senis, Attius alti*;"

and the same meaning must be affixed to the passage in Quintilian: "*Virium tamen Attio plus tribuitur; Pacuvium videri doctiorem, qui esse docti adfectant, volunt.*" (*Inst.*, *Orat.*, 10, 1.) Most other Latin critics, though, on the whole, they seem to prefer Attius, allow Pacuvius to be the more correct writer. The names are still preserved of about 20 tragedies of Pacuvius. Of these the *Antiopa* was one of the most distinguished. It was regarded by Cicero as a great national tragedy, and an honour to the Roman name. (*De Fin.*, 1, 2.) Persius, however, ridicules a passage in this tragedy, where Antiopa talks of propping her melancholy heart with misfortunes (1, 78).—With regard to the *Dulorestes* (Orestes Servus), another of these tragedies, there has been a good deal of discussion and difficulty. Nævius, Ennius, and Attius are all said to have written tragedies which bore the title of *Dulorestes*; but a late German writer has attempted, at great length, to show that this is a misconception; and that all the fragments which have been classed with the remains

of these three dramatic poets, belong to the *Dulorestes* of Pacuvius, who was, in truth, the only Latin poet that wrote a tragedy with this appellation. What the tenour or subject of the play, however, may have been, he admits, is difficult to determine, as the different passages still extant refer to different periods of the life of Orestes; which is rather adverse, it must be observed, to his idea, that all these fragments were written by the same person, unless, indeed, Pacuvius had utterly set at defiance the observance of the celebrated unities of the ancient drama. On the whole, however, he agrees with Stanley in his remarks on the Choëphori of Æschylus, that the subject of the Choëphori, which is the vengeance taken by Orestes on the murderers of his father, is also that of the *Dulorestes* of Pacuvius. (*Eberhardt, Zustand der schönen Wissenschaften bei den Römern*, p. 35, *seqq.*)—In the *Iliona*, the scene where the shade of Polydorus, who had been assassinated by the King of Thrace, appears to his mother, was long the favourite of a Roman audience, who seemed to have indulged in the same partiality for such spectacles that we still entertain for the goblins in Hamlet and Macbeth.—All the plays of Pacuvius were either imitated or translated from the Greek, except *Paulus*. This was of his own invention, and was the first Latin tragedy formed on a Roman subject. Unfortunately, there are only five lines of it extant, and these do not enable us to ascertain which Roman of the name of Paulus gave his appellation to the tragedy. It was probably either Paulus Æmilius, who fell at Cannæ, or his son, whose story was a memorable instance of the instability of human happiness, as he lost both his children by his second marriage, one five days before and the other five days after, his Macedonian triumph.—From no one play of Pacuvius are there more than fifty lines preserved, and these generally very much detached. It does not appear that his tragedies had much success or popularity in his own age. He was obliged to have recourse for his subjects to foreign mythology and unknown history. Iphigenia and Orestes were always more or less strangers to a Roman audience, and the whole drama in which these and similar personages flourished, never attained in Rome to a healthy and perfect existence. (*Dunlop's Roman Literature*, vol. I, p. 343, *seqq.*)—The fragments of Pacuvius are given in the collections of Stephens, Maittaire, &c.

PADUS, now the *Po*, the largest river of Italy, anciently called also Eridanus, an appellation which is frequently used by the Roman poets, and almost always by Greek authors. (*Vid.* Eridanus.) This latter name, however, belongs properly to the Ostium Spineticum of the Padus. (*Plin.*, 3, 20.—*Müller, Etrusker*, vol. 1, p. 225.) The name Padus is said to have been derived from a word in the language of the Gauls, which denoted a pine-tree, in consequence of the great number of those trees growing near its source. (*Plin.*, 3, 16.) Whatever be the derivation of the term Padus, the more ancient name of the river, which was Bodincus, is certainly of Celtic origin, and is said to signify "*bottomless*." (Compare the German *bodenlos*.—*Dalecamp, ad Plin.*, 3, 16.) The Po rises in Mons Vesulus, now *Monte Viso*, near the sources of the Druentia or *Durance*, runs in an easterly direction for more than 500 miles, and discharges its waters into the Adriatic, about 30 miles south of Portus Venetus or *Venice*. It is sufficiently deep to bear boats and barges at 30 miles from its source, but the navigation is at all times difficult, and not unfrequently hazardous, on account of the rapidity of the current. Its waters are liable to sudden increase from the melting of the snows and from heavy falls of rain, the rivers that flow into it being almost all mountain-streams; and in the flat country, in the lower part of its course, great dikes are erected on both sides of the river to protect the lands from inundation. During its long course it receives a great number of tributaries, its channel being the final receptacle of almost every stream which rises on the eastern and southern declivities of the Alps, and the northern declivity of the Apennines. The mouths of the Po were anciently reckoned seven in number, the principal one, which was the southernmost, being called Padusa, and now *Po di Primaro*. It was this mouth also to which the appellations Eridanus and Spineticum Ostium were applied. It sends off a branch from itself near *Trigaboli*, the modern *Ferrara*, which was anciently styled Volana Ostium, but is now denominated *Po di Ferrara*. (*Polyb.*, 2, 16.) Pliny mentions the following other branches or mouths of the Po: the Caprasiæ Ostium, now *Bocca di bel Occhio*; Sagis, now *Fossage*; and Carbonaria, now *Po d' Ariano* (3, 16). The Fossa Philistina is the *Po grande*. (*Cramer's Anc. Italy*, vol. 1, p. 115.)—The Padus is rendered famous in the legends of mythology by the fate of Phaëthon, who fell into it when struck down from heaven by the thunderbolt of Jove. (*Vid.* Phaëthon.)

PADŪSA, the same with the Ostium Spineticum, or southernmost branch of the river Padus. (*Vid.* Padus.) A canal was cut by Augustus from the Padusa to Ravenna. (*Valg.*, *el. ap. Serv. ad Virg.*, *Æn.*, 11, 456.) Virgil speaks of the swans along its banks (*l. c.*—*Cramer's Anc. Italy*, vol. 1, p. 114).

PÆAN, an appellation given to Apollo, who under this name was either considered as a destroying (παίω, "*to smite*"), or as a protecting and healing deity, who frees the mind from care and sorrow (παύω, "*to cause to cease*"). The tragedians, accordingly, by an analogical appellation of the word, also called Death, to whom both these attributes belonged, by the title of Pæan. (*Eurip.*, *Hippol.*, 1373.—*Æsch.*, *ap. Stob.*, *Serm.*, p. 121.) And thus this double character of Apollo, by virtue of which he was equally formidable as a foe and welcome as an ally (*Æsch.*, *Agam.*, 518), was authorized by the ambiguity of the name. Homer speaks of *Paeon* (Παιήων) as a separate individual, and the physician of Olympus; but this division appears to be merely poetical, without any reference to actual worship. Hesiod also made the same distinction. (*Schol. ad Hom.*, *Od.*, 4, 231.) Still, however, Apollo must be regarded as the original deity of the healing art. From very early times, the pæan had, in the Pythian temple, been appointed to be sung in honour of Apollo. (*Hom.*, *Hymn. ad Apoll.*—*Eurip.*, *Ion*, 128, 140.—*Pind.*, *Pæan*, *ap. Fragm.*) The song, like other hymns, derived its name from that of the god to whom it was sung. The god was first called Pæan, then the hymn, and lastly the singers themselves. (*Hom.*, *Hymn. ad Apoll.*, 272, 320.) Now we know that the pæan was originally sung at the cessation of a plague and after a victory; and generally, when any evil was averted, it was performed as a purification from the pollution. (*Proclus*, *ap. Phot.*—*Soph.*, *Œd. T.*, 152.—*Schol. ad Soph.*, *Œd. T.*, 174.—*Suid.*, *s. v.* ἰηίων.) The chant was loud and joyous, as celebrating the victory of the preserving and healing deity. (*Callim.*, *Hymn. ad Apoll.*, 21.) Besides the pæans of victory, however, there were others that were sung at the beginning of a battle (*Æsch*, *Sept. c. Theb.*, 250); and there was a tradition, that the chorus of Delphian virgins had chanted "*Io Pæan*" at the contest of Apollo with the Python. (*Callim. ad Apoll.*, 113.—*Apoll. Rh.*, 2, 710.—Compare *Athenæus*, p. 15, 701, *c.*) The pæan of victory varied according to the different tribes; all Dorians, namely, Spartans, Argives, Corinthians, and Syracusans, had the same one. (*Thucyd.*, 7, 44.—Compare 4, 43.) This use of the pæan as a song of rejoicing for victory, sufficiently explains its double meaning; it bore a mournful sense in reference to the battle, and a joyous one in reference to the victory. (*Müller's Dorians*, vol. 1, p. 319, *seqq.*, *Eng. transl.*)

PÆMANI, a people of Belgic Gaul, supposed by D'Anville and Wersebe to have occupied the present district of *Famene*, in Luxemburg. (*Cæs.*, *B. G.*, 2, 4.—*D'Anville, Notice de la Gaule*, p. 188.—*Wersebe, über die Völker, des alten Teutschlands, Hanno.*, 1826.) Lemaire, however, thinks the analogy between the ancient and modern names, on which this opinion is founded, too far-fetched. (*Ind. Geogr. ad Cæs.*, *s. v.*)

PÆON (Παιών), or, according to the earlier and Homeric form of the name, PÆĒON (Παιήων), the physician of the gods. Nothing is said in Homer about his origin. All we are told is, that he cured Mars when wounded by Diomede (*Il.*, 5, 899), and Pluto of the wound in his shoulder given him by Hercules (*Il.*, 5, 401), and also that the Egyptian physicians were of his race. (*Od.*, 4, 232.) He would seem to have been, in the Homeric conception of the legend, distinct from Apollo, though perhaps originally identical with him. (*Keightley's Mythology*, p. 200.—Consult remarks under the article Pæan.)

PÆŎNES (Παιόνες), a numerous and ancient nation, that once occupied the greatest part of Macedonia, and even a considerable portion of what is more properly called Thrace, extending along the coast of the Ægean as far as the Euxine. This we collect from Herodotus's account of the wars of the Pæones with the Perinthians, a Greek colony settled on the shores of the Propontis, at no great distance from Byzantium. Homer, who was apparently well acquainted with the Pæones, represents them as following their leader Asteropæus to the siege of Troy in behalf of Priam, and places them in Macedonia, on the banks of the Axius. (*Il.*, 11, 849.) We know also from Livy (40, 3) that Emathia once bore the name of Pæonia, though at what period we cannot well ascertain. From another passage in the same historian, it would seem that the Dardani of Illyria had once exercised dominion over the whole of Macedonian Pæonia (45, 29). This passage seems to agree with what Herodotus states, that the Pæones were a colony of the Teucri, who came from Troy (5, 13.—Compare 7, 20), that is, if we suppose the Dardani to be the same as the Teucri, or at least a branch of them. But these transactions are too remote and obscure for examination. Herodotus, who dwells principally on the history of the Pæonians around the Strymon, informs us, that they were early divided into numerous small tribes, most of which were transplanted into Asia by Megabyzus, a Persian general, who had made the conquest of their country, by order of Darius. The circumstances of this event, which are given in detail by Herodotus, will be found in the fourth book, c. 12. It appears, however, from Herodotus, that these Pæonians afterward effected their escape from the Persian dominions, and returned to their own country (5, 98). Those who were found on the line of march pursued by Xerxes were compelled to follow that monarch in his expedition. Herodotus seems to place the main body of the Pæonian nation near the Strymon; but Thucydides (2, 99), with Homer, extends their territory to the river Axius. But if we follow Strabo and Livy, we shall be disposed to remove the western limits of the nation as far as the great chain of Mount Scardus and the borders of Illyria. In general terms, then, we may affirm, that the whole of northern Macedonia, from the source of the river Erigonus to the Strymon, was once named Pæonia. This large tract of country was divided into two parts by the Romans, and formed the second and third regions of Macedonia. (*Liv.*, 44, 29.) The Pæonians, though constituting but one nation, were divided into several tribes, each probably governed by a separate chief. We hear, however, of a king of Pæonia, named Autoleon, who is said to have received assistance from Cassander against the Antariatæ, an Illyrian horde, who had invaded his country. (*Diod. Sic.*, 20, 19.—*Cramer's Anc. Greece*, vol. 1, p. 266, *seqq.*)

PÆONĬA, the country of the Pæones. (*Vid.* Pæones.)

PÆSTĀNUS SINUS, a gulf on the lower coast of Italy, its upper shore belonging to Campania, and its lower to Lucania. According to Strabo (251), it extended from the Siren's Cape to the Promontory of Posidium. The modern name is the Gulf of *Salerno*. Its ancient appellation was derived from the city of Pæstum.

PÆSTUM, a celebrated city of Lucania, in Lower Italy, below the river Silarus, and not far from the western coast. Its Greek appellation was Posidonia, the place being so called in honour of Neptune (Ποσειδῶν). The name Pæstum is used by the Latin writers more commonly. This latter Mazocchi, on no very good grounds, derives from the Phœnician *Pesstan* or *Postan*, the alleged root, with some Oriental scholars, for the Greek Ποσειδῶν. (*Vid.*, however, remarks under the article Neptunus.) Nothing, however, can be more fallacious than Phœnician etymologies.—The origin of this once flourishing city has afforded matter of much conjecture and discussion to antiquaries. Mazocchi, who has just been referred to, makes Pæstum to have been founded by a colony from Dora, a city of Phœnicia, to which place he also assigns the origin of the Dorian race! This same writer distinguishes between Pæstum and Posidonia, the latter place having been founded, according to him, in the immediate vicinity of the former, by a Sybarite colony, who expelled at the same time the primitive inhabitants of Pæstum. Eustace (*Class. Tour*, vol. 3, p. 92), following this authority, has fallen into the same error of making Pæstum and Posidonia distinct places.—Those who contend for an earlier origin than that which history assigns to Pæstum, adduce in support of their opinion the Oscan or Etruscan coins of this city, with such barbarous legends as PHISTV, PHISTVL, PHISTELIA, PHISTVLIS, and PHIIS. A very eminent numismatic writer, however, attributes them to a different town. But, even supposing that they ought to be referred to Pæstum, it must be proved that they are of an earlier date than those with the retrograde Greek inscriptions ΠΟΜ, ΠΟΣΕΙ, ΠΟΣΕΙΔΑΝ, ΠΟΣΕΙΔΑΩΝΕΑ. Others inscribed ΠΑΕΣ, ΠΑΙΣ, ΠΑΙΣΤΑΝΟ, are more recent, and belong to Pæstum in its character of a Roman colony. (*Sestini, Monet. Vet.*, p. 16 and 14.—*Paoli, Rovine della città di Pesto Tav.*, 49.—*Micali, Italia avanti il dominio dei Romani*, vol. 1, p. 233.—*Romanelli*, vol. 1, p. 332.—*Cramer's Anc. Italy*, vol. 2, p. 362.)—It seems now generally determined, that whether the Œnotri or Tyrrheni were the original possessors of this coast, they can lay no claim to those majestic piles which, under the name of the ruins of Pæstum, form at the present day the admiration and wonder of all who have visited them. The temples of Pæstum too closely resemble in their plan and mode of structure the early edifices of Greece and Sicily, to be the work of any of the native tribes of Italy. The Tuscans, to whom alone they could be referred, have left us no example of a similar style in any of their architectural monuments.—Strabo is the only ancient writer who has transmitted to us any positive account of the foundation of Posidonia. He states, that it was built by a colony of Sybarites, close to the shore in the first instance, but that it was afterward removed more into the interior. (*Strab.*, 251.) This account is farther confirmed by Scymnus of Chios, and agrees with what we know of the extent of dominion possessed by Sybaris at an early period on this sea, where she founded also the towns of Laüs and Scidrus. (*Herod.*, 6, 21.) We are left in uncertainty as to the exact date of this establishment of the Sybarites; but we have two fixed points which may assist us in forming a right conclusion on the subject. The first is the foundation of Sybaris itself, which took place about 720 B.C.: the other is that of Velia, a Phocæan colony, built, as we learn from Herodotus, in the reign of Cyrus, or

nearly 540 B.C. It will be seen by that historian's account of the events which induced the Phocæans to settle on the shores of Lucania, that they were chiefly led to form this resolution by the advice of a citizen of Posidonia (1, 167). It may thence reasonably be supposed, that the latter city had already existed for twenty or thirty years.—There are but few other particulars on record relative to its history. That it must have attained a considerable degree of prosperity, is evident from the circumstance of its name having been attached to the present Gulf of *Salerno* (*vid.* Pæstanus Sinus); and we possess yet farther confirmation of the fact in the splendid monuments which age has not yet been able to deface or destroy. It appears from Strabo that the Posidoniatæ, jealous of the aggrandizement of Velia, endeavoured more than once to reduce that town to subjection: these attempts, however, proved fruitless; and, not long after, they were called upon to defend themselves against the aggressions of the Lucani, the most determined and dangerous of all the enemies with whom the Greeks had to contend. After an unsuccessful resistance, they were at length compelled to acknowledge the superiority of these barbarians, and to submit to their authority. It was probably to rescue Posidonia from their yoke that Alexander of Epirus landed here with a considerable army, and defeated the united forces of the Lucanians and Samnites in the vicinity of that place. (*Liv.*, 8, 17.) The Romans, having subsequently conquered the Lucani, became possessed of Posidonia, whither they sent a colony A.U.C. 480. (*Liv.*, *Epit.*, 14, *et* 27, 10.—*Strab.*, 251.) The loss of their liberty, even under these more distinguished conquerors, and still more the abolition of their usages and habits as Greeks, seem to have been particularly afflicting to the Posidoniatæ. Aristoxenus, a celebrated musician and philosopher at Tarentum, who is quoted by Athenæus (10, 11), feelingly depicts the distress of this hapless people. "We follow the example," says this writer, "of the Posidoniatæ, who, having been compelled to become Tuscans, or, rather, Romans instead of Greeks, and to adopt the language and institutions of barbarians, still, however, annually commemorate one of the solemn festivals of Greece. On that day it is their custom to assemble together in order to revive the recollection of their ancient rites and language, and to lament and shed tears in common over their sad destiny: after which they retire in silence to their homes."—The unhealthy situation of Pæstum, which has been remarked by Strabo, may probably have prevented that colony from attaining to any degree of importance; and as it was placed on an unfrequented coast (*Cic. ad Att.*, 11, 17), and had no trade of its own, it soon decayed, and we find it only noticed by subsequent writers for the celebrity of its roses, which were said to bloom twice in the year. (*Virg.*, *Georg.*, 4, 118.—*Propert.*, 4, 5.—*Ovid*, *Met.*, 15, 708.—*Id.*, *ep. e Ponto*, 2, 4.—*Auson.*, *Idyll.*, 14.)—The ruins of Pæstum, as has already been remarked, form a great object of attraction to the modern tourist. Eustace has given a very spirited description of the beautiful temples of this ancient city, the most striking edifices, unquestionably, which have survived the dilapidations of time and the barbarians in Italy. (*Class. Tour*, vol. 3, p. 94, *seqq.*) "Within these walls," he remarks in conclusion, "that once encircled a populous and splendid city, now rise one cottage, two farmhouses, a villa, and a church. The remaining space is covered with thick matted grass, overgrown with brambles spreading over the ruins, or buried under yellow undulating corn. A few rosebushes, the remnants of *biferi rosaria Pæsti*, flourish neglected here and there, and still blossom twice a year, in May and in December, as if to support their ancient fame, and justify the descriptions of the poets. The roses are remarkable for their fragrance. Amid these objects, and scenes rural and ordinary, rise the three temples, like the mausoleums of the ruined city, dark, silent, and majestic.—Pæstum stands in a fertile plain, bounded on the west by the Tyrrhene Sea, and about a mile distant on the south by fine hills: on the north by the Bay of *Salerno* and its rugged border; while to the east the country swells into two mountains, which still retain their ancient names Callimara and Cantena, and behind them towers Mount Alburnus itself with its pointed summits." (*Class. Tour*, vol. 3, p. 99, *seqq.*—*Cramer's Anc. Italy*, vol. 2, p. 362, *seqq.*)

Pætus, Cæcina, the husband of Arria. (*Vid.* Arria.)

Pagăsæ, a maritime town of Thessaly, on the Sinus Pagasæus, and just below the mouth of the river Onchestus. It was the port of Iolcos, and afterward of Pheræ, and was remarkable in Grecian story as the harbour whence the ship Argo set sail on her distant voyage. It was, indeed, asserted by some, that it derived its name from the *construction* of that famous vessel (πήγνυμι, "*to construct*"). But Strabo is of opinion that it rather owed its appellation to the numerous *springs* which were found in its vicinity (πηγή, *a spring*), and this, indeed, seems the preferable etymology. (*Strabo*, 436.—Compare *Schol. ad Apoll. Rhod.*, 1, 237.) Apollo was the tutelary deity of the place. (*Apoll. Rhod.*, 1, 411.) Hermippus, a comic poet, cited by Athenæus (1, 49), says of this town,

αἱ Παγασαὶ δούλους καὶ στιγματίας παρέχουσι.

Its site is nearly occupied by the present castle of *Volo*. (*Gell's Itinerary of Greece*, p. 260.—*Cramer's Anc. Greece*, vol. 1, p. 431.) Pagasæ gave its name to the extensive gulf, on the shores of which it was situated; and which we find variously designated, as Pagasæticus Sinus (*Scyl.*, p. 25.—*Strab.*, 438), or Pagasites (*Demosth.*, *Phil.*, *Epist.*, 159), Pagasæus (*Mela*, 2, 3), and Pagasicus (*Plin.*, 4, 9). In modern geography it is called the Gulf of *Volo*. (*Cramer's Anc. Greece*, vol. 1, p. 432.)

Pagasæus Sinus, a gulf of Thessaly, on the coast of Magnesia; now the Gulf of *Volo*. (*Vid.* Pagasæ.)

Palæmon, I. a sea-deity, son of Athamas and Ino. His original name was *Melicerta*, and he assumed that of Palæmon after he had been changed into a sea-deity by Neptune. (*Vid.* Athamas, and Leucothea.) Both Palæmon and his mother were held powerful to save from shipwreck, and were invoked by mariners. Palæmon was usually represented riding on a dolphin. The Isthmian games were celebrated in his honour, and indeed his name (Παλαίμων, "*Champion*") appears to refer to them. (*Keightley's Mythology*, p. 249.)—II. A Roman grammarian (M. or Q. Remmius), the preceptor of Quintilian, and who flourished under Tiberius and Claudius. From the account of Suetonius, he appears to have been a man of very corrupt morals. He was also excessively arrogant, and boasted that true literature was born and would die with him. (*Juv.*, 6, 452.—*Id.*, 7, 215.—*Suet.*, *de Illustr. gramm.*, 23.—*Dodwell*, *Ann. Quint.*, p. 183, *seqq.*)—III. or Palæmonius, a son of Vulcan, one of the Argonauts. (*Apoll. Rhod.*, 1, 202, *seqq.*—*Krause*, *ad loc.*)

Palæpăphos. *Vid.* Paphos.

Palæphătus, I. a town of Thessaly, in the northwestern section of the country, plundered by Philip, in his retreat through Thessaly, after his defeat on the banks of the Aoüs. (*Livy*, 32, 13.)—II. An early Athenian epic poet, mentioned by Suidas. The lexicographer states, that, according to some, he lived before the time of Phemonoë, the first priestess of Delphi, while others placed him after her. Suidas cites the following productions of his. 1. *A Cosmopœia*, in five books.—2. The *Nativity of Apollo and Diana*, in four books.—3. *Discourses of Venus and Love* (Ἀφροδίτης καὶ Ἔρωτος φωναὶ καὶ λόγοι), in five books.—4. *The dispute between Minerva and Nep-*

tune.—5. *Latona's tress* (Λητοῦς πλόκαμος). (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 36.)—III. A native either of Paros or Priene, who lived in the time of Artaxerxes Mnemon, and wrote, according to Suidas, a work in five books, entitled Ἄπιστα, "*Incredible Things.*" (*Suid.*, *s. v.*)—IV. A native of Abydos, and a great friend of Aristotle's. He wrote several historical works. (*Suid.*, *s. v.*)—V. A grammarian of Alexandrea, according to Suidas, but called by Tzetzes and others a Peripatetic philosopher. The period in which he lived is not stated. (*Fabric.*, *Bibl. Gr.*, lib. 1, c. 21.) Suidas mentions a work by him, entitled "*Explanations of things related in Mythology.*" This seems to be the production which has come down to us, in one book, divided into 50 short chapters, under the name of Palæphatus, and which is commonly entitled "*On Incredible things*" (Περὶ Ἀπίστων). The author explains, according to his fashion, the origin of many of the Greek fables, such as those of the Centaurs and Lapithæ, Pasiphaë, Actæon, &c. All these legends have, according to him, an historical basis, and more or less truth connected with them, but which has been strangely distorted by the ignorance and credulity of men. Palæphatus, therefore, may be assigned, as a mythologist, to what is termed the class of pragmatisers. The work is written in a very good style, and, notwithstanding the forced nature of many of the explanations, may be regarded as, in some respects, an instructive book. Virgil alludes to Palæphatus in his *Ciris*,

"*Docta Palæphatia testatur voce papyrus.*"

The term *docta* would seem to refer to the productions of some Alexandrean writer, and the word *papyrus* to imply that his work consisted merely of a single book. Simson places Palæphatus in 409 B.C. (*Chron. Cathol.*, *col.* 779), while Saxius assigns him to 322 B.C. (*Onomast.*, vol. 1, p. 88.)—The best edition of the treatise περὶ Ἀπίστων is that of Fischer, *Lips.*, 1789, 8vo, in the prolegomena to which is contained much information from Fabricius, relative to the various individuals who have borne the name of Palæphatus. There are also two other pieces published with this work under the name of Palæphatus, one on the invention of the purple colour, and the other on the first discovery of iron. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 194.)

PALÆPŎLIS. *Vid.* Neapolis.

PALÆSTE, a little harbour of Epirus, on the Chaonian coast, and south of the Ceraunian promontory. Here Cæsar landed his forces from Brundisium, in order to carry on the war against Pompey in Illyria. (*Bell. Civ.*, 3, 6.) It must be observed, however, that in nearly all the MSS. of Cæsar, this name is written Pharsalia; but, on the other hand, Lucan certainly seems to have read Palæsta (5, 458, *seqq.*). Some trace of the ancient name is perceptible in that of *Paleassa*, marked in modern maps as being about twenty-five miles southeast of the Acroceraunian cape. (*Cramer's Anc. Greece*, vol. 1, p. 95, *seqq.*)

PALÆSTĪNA, a country of Asia below Syria, though, properly speaking, forming part of that land. In its earliest acceptations, the name was applied to the tract of coast between Egypt and Phœnicia, having Ascalon for its chief city. (*Josephus, Bell. Jud.*, 3.—*Id.*, *Ant. Jud.*, 1, 19.) It was extended at a later period to the territory of the Jewish nation, and the terms Palestine and Holy Land are now regarded as synonymous. The Jews were not acquainted with the name Palæstina; it is thought to be derived from that of the Philistæi or Philistines. A full description of Palestine will be found under the article *Judæa.*—A late writer (*Russell, Egypt*, p. 71) has revived Wilford's etymology for the name Palæstina, namely, *Pali-stan*, "Shepherd-land," and has adopted the theory relative to the migration of the *Pali*, or Shepherd-race, from India towards the West. It is very surprising that such a derivation as this should be gravely advanced at the present day, when there are few who do not know how little faith is to be reposed in the researches of Captain Wilford, and how grossly he was imposed upon by the pundits of India.

PALÆTŸRUS, the ancient town of Tyre on the Continent. (*Vid.* Tyrus.)

PALAMĒDES, son of Nauplius, king of Eubœa, and a pupil of the famous Chiron. He is celebrated in fable as the inventor of weights and measures; of the games of chess and backgammon; as having regulated the year by the sun, and the twelve months by the moon; and as having introduced the mode of forming troops into battalions. He was said to have been the first also who placed sentinels round a camp, and excited their vigilance and attention by giving them a watchword. (*Philostr.*, *Heroic.*, p. 682, *ed. Morell.*—*Pausan.*, 10, 31.—*Eudocia*, p. 321.—*Schol. ad Eurip.*, *Orest.*, 426.) Pliny ascribes to him the addition of the four letters Θ, Ξ, Φ, Χ, to the Greek alphabet (*Pliny*, 7, 57); for which Suidas gives Ζ, Π, Φ, Χ (*Suid.*, *s. v.* Παλαμήδης.—Consult *Salmas.*, *ad Inscript. Herod.*, p. 29, *seqq.*, 221, *seqq.*—*Fischer, Animadv. ad Well.*, *Gr. Gr.*, vol. 1, p. 5.) A fragment of Euripides, preserved by Stobæus, assigns to Palamedes the honour of having invented the Greek vowel-signs. The meaning of this evidently is, that he was the first who conceived the idea of employing the four aspirates of the Phœnician alphabet to express the vowel sounds in Greek. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 87.—Compare *Hug, Erfindung der Buchstabenschrift*, p. 123, *seqq.*)—Palamedes was the prince deputed by the Greeks to induce Ulysses to join in the war against Troy; but the stratagem by which he effected the desired object, and exposed the pretended insanity of the chieftain of Ithaca (*vid.* Ulysses), produced an irreconcilable enmity between these two heroes. His death is attributed to the revenge of Ulysses, for having, by his intervention, been separated from his wife Penelope, or to his jealousy at having been superseded by Palamedes in an expedition in which he had failed. Ulysses had been despatched to Thrace for the purpose of obtaining provisions for the army; but, not having succeeded in his mission, Palamedes instituted an accusation against him, and, to justify his charge, undertook to supply what was required. He was more successful than Ulysses, who, to be revenged on his rival, hid a sum of money in his tent; and, to make it appear that the supplies had been furnished by Palamedes for the enemy, counterfeited a letter to him from Priam, expressive of his thanks for the stratagem of Palamedes in favour of the Trojans, and informing him that he had caused the reward to be deposited in his tent. The tent being searched, the money was discovered, and Palamedes was stoned to death by the Greeks for his supposed treachery. (*Eudocia*, *l. c.*—*Philostr.*, *l. c.*) Another account states, that, while fishing on the seashore, Ulysses and Diomede drowned him. (*Pausanias*, 10, 31.) According to Dictys of Crete, the two chieftains just mentioned induced Palamedes to descend into a well in search of a treasure which they pretended was hidden there, and of which they promised him a share. After he had been let down by means of a rope, they hurled stones upon and destroyed him. (*Dict. Cret.*, 2, 15.) The death of Palamedes appears to have been related in the *Cypria*. (*Siebelis, ad Pausan.*, *l. c.*—Consult *Hopfner, ad Eurip.*, *Iph. in Aul.*, 198.) Virgil makes Sinon impute the tragical end of Palamedes to his disapproval of the war. He was called Belides, from Belus his progenitor, if the reading in Virgil be correct, on which point consult the learned critical note of Heyne (*ad Virg.*, *Æn.*, 2, 82).

PALANTIA, a city of the Vaccæi, in Hispania Tarraconensis, now *Palencia.* (*Ukert, Geogr.*, vol. 2, p.

432.) Strabo (162) assigns it to the Averaci, but other authorities to the Vaccai. (*Plin.*, 3, 4.—*Appian, Bell. Hisp.*, c. 55, c. 80.—*Liv.*, 48, 25.—*Id.*, 56, 8.)

PALATINUS MONS, one of the seven hills on which Rome was built, and the first of the number that was inhabited. It formed, consequently, the most ancient part of the city. Although of comparatively little extent, it was remarkable as the favourite residence of the Cæsars, from the time of Augustus to the decline of the empire. It contained also several spots, venerable from their antiquity, and to which the Romans attached a feeling of superstition, from their being connected with the earliest traditions of the infant city. Among these were the Lupercal, a cave supposed to have been consecrated to Pan by Evander (*Dion. Hal.*, 1, 32.—*Æn.*, 8, 342); the Germalus, deriving its name from the Latin word *Germani*, because the *twin-brothers* Romulus and Remus were said to have been found under the "ficus Ruminalis," which grew in its vicinity (*Varro, L. L.*, 4, 18), while at the foot of the hill was the temple of Jupiter Stator, said to have been founded by Romulus. (*Liv.*, 1, 12.—*Dion. Hal.*, 2, 50.) Here also were the cottage of Romulus, near the steps called "*Gradus pulchri littoris*" (*Plut.*, *Vit. Rom.*), and the sacristy of the Salii, in which were kept the *ancilia*, and other sacred relics. (*Dion. Hal.*, 2, 70.—*Val. Max.*, 1, 8, 11.)—Sixty years before the destruction of Troy (B.C. 1244), Evander, at the head of a colony of Arcadians, is said to have left the city of Pallantium, and to have fixed his settlement on this hill, to which he gave the name of Pallatium, from his native city in Arcadia. Dionysius (2, 2), Livy (1, 5), Solinus (*de cons. Urb.*, lib. 2), Virgil (*Æn.*, 8, 51), and other ancient writers, agree in giving this as a received tradition, of the value of which, however, the investigations of modern philologists have taught us to entertain no very exalted opinion. In one thing, however, all writers, both ancient and modern, agree, namely, that the original site of Rome was on the Palatine, whether we ascribe its foundation to Evander or to Romulus. The steepness of the sides of the hill would be its natural defence, and on one quarter it was still farther strengthened by a swamp, which lay between the hill and the Tiber, and which was afterward drained and called the Velabrum. In the course of time, dwellings sprung up around the foot of the hill, but the Palatine must still have remained the citadel of the growing town, just as at Athens, that which was the πόλις became eventually the ἀκρόπολις. These suburbs were enclosed by a line, probably a rude fortification, which the learning of Tacitus enabled him to trace, and which he calls the *pomærium* of Romulus. (*Ann.*, 12, 24.) It ran under three sides of the hill; the fourth was occupied by the swamp before mentioned, where it was neither needful nor possible to carry a wall. The ancient city was comprised within this outline, or possibly only the citadel on the summit of the hill was called by Roman antiquaries the "Square Rome" (*Roma Quadrata*). (*Ennius, ap. Fest.*, *s. v.* Quadrata Roma.—*Plut.*, *Vit. Rom.*)—Varro, in the true spirit of an etymologist, gives us our choice of several derivations for the name of Palatium: "It might be called," he says, "*Palatium*, because the companions of Evander were *palantes*" or "wanderers;" or "because the inhabitants of *Palanteum*, which is the Reatine territory, who were also the aborigines, settled there; or because *Palatia* was the name of the wife of Latinus; or, finally, because the bleating sheep (*balantes*) were accustomed to stray upon it." (*Varro, L. L.*, 4, p. 161.) It is hardly necessary to state, that no one of these etymologies is of the least value. The name in question is most probably connected with that of the goddess *Pales*, whose festival, termed *Palilia*, was regarded as the natal day of Rome. (*Vid.* Pales.)—The Palatine Mount at the present day is about a mile and a half in circuit, and is nearly square. The ruins of the successive edifices which have stood upon it have raised the soil around its base considerably above the ancient level. About one half of the surface of it is called the *Villa Farnese*, which is let and cultivated as a kitchen-garden. Adjoining on the south is the *Villa Spada*.—"With all my respect for this venerable mount," observes a modern tourist, "I must say, that it is very little of its size. I had previously been disappointed in the lowly height of the Capitol; but I stood yet more amazed at the square, flat-topped, and dwarfish elevation of the Palatine. It must certainly have been materially degraded by the fall of the successive generations of buildings which have stood on it, from the straw-roofed cottages of Romulus and his *Roma quadrata* to the crumbling erections of popes and cardinals. The ruins of these multifarious edifices, heaped up round its base, have raised the surface at least twenty feet above the ancient level: still, with all the allowances one can make, it must originally have been very little of a hill indeed." (*Rome in the Nineteenth Century*, vol. 1, p. 152, *Am. ed.*—Compare *Burgess, Antiquities of Rome*, vol. 2, p. 159.—*Malden's History of Rome*, p 123.)—On this same hill stood the famous Palatine Library, an account of which will be given under the article *Palatium*.

PALATIUM, I. an appellation sometimes given to the Palatine Hill. The plural form (*Palatia*) is more frequently used, and contains a particular reference to the Cæsars.—II. The residence of Augustus, on the Palatine Hill, afterward, when enlarged and beautified, the palace of the Cæsars. Augustus appears to have had two houses on the Palatine; the one in which he was born, and which after his decease was held sacred, was situated in the street called *Capita Bubula* (*Suet.*, *Vit. Aug.*, 5); the other, where he is said to have resided for forty years, formerly belonged to Hortensius. After the battle of Actium, he decreed that this last should be considered as public property. (*Suet.*, *Vit. Aug.*, 72.—*Serv. ad Virg.*, *Æn.*, 4, 410.) Tiberius made considerable additions to the house of Augustus, which neither in size nor appearance was worthy of an emperor of Rome, and from that time it exchanged the name of *Domus Augusti* for *Domus Tiberiana*. (*Tacit.*, *Hist.*, 1, 77.—*Suet.*, *Vit. Vitell.*, 15.) Caligula augmented still farther the imperial abode, and brought it down to the verge of the Forum, connecting it with the temple of Castor and Pollux, which he converted into a vestibule for this now overgrown pile. He also formed and executed the gigantic project of uniting the Palatine and Capitol by a bridge; and concluded by erecting a temple to himself. (*Suet.*, *Vit. Calig.*, 22.) But even his folly was far surpassed by the extravagance of Nero, whose golden house extended from the Palatine to the Cœlian Hill, and even reached as far as the Esquiline. (*Suet.*, *Vit. Ner.*, 31.—*Tacit.*, *Ann.*, 15, 42.) It was not, however, destined to be of long duration; that portion of the building which interfered with the projects of Vespasian and Titus, on the Cœlian, was soon destroyed, and little remained of this huge and glittering palace, except the part which stood on the Palatine Hill. (*Vid.* Nero, where an account of the "Golden House" is given.) Domitian again, however, renewed and even enlarged the favourite abode of the Cæsars; and such appears to have been the lavish magnificence which he displayed in these works, that Plutarch, quoting a sentence of Epicharmus, compares him to Midas, who converted everything into gold. (*Vit. Publ.*) Stripped by Trajan of its gaudy decorations, which were destined to adorn the temple of Jupiter Capitolinus (*Mart.*, 12, 75), it was afterward destroyed or much injured by fire under Commodus, but was once more restored by that emperor, and further enriched by Heliogabalus, Alexander Severus (*Lampridius*, *Heliogab.*, 8.—*Id.*, *Alex. Sev.*, 24), and almost every succeeding emperor until the reign of Theodoric.

(*Cassiod.*, 7, 5.)—Contiguous to the house of Augustus was the famous temple of the Palatine Apollo, erected by the emperor in fulfilment of a vow made to that deity on the morning of the battle of Actium. Ovid and Propertius describe it as a splendid structure of white marble. (*Ov.*, *Trist.*, 3, 1.—*Propert.*, 2, 31.) The portico more especially was an object of admiration; it was adorned with columns of African marble, and statues of the Danaïdes. Connected with the temple was a magnificent library, filled with the works of the best Greek and Latin authors. (*Suet.*, *Vit. Aug.*, 29.) It contained, according to Pliny (34, 7), a colossal statue of Apollo, in bronze, of Tuscan workmanship, which was much esteemed. (*Cramer's Anc. Italy*, vol. 1, p. 448, *seqq.*)—"The fall of the palace of the Cæsars," observes a late writer, "like that of almost every other monument of antiquity, was less the work of foreign barbarians than of the Romans themselves. The Goths, in the fifth century, pillaged it of its gold, its silver, its ivory, and most of its portable treasures. Genseric seized its bronze, and all its remaining precious metals; and the shipload of statues which the capricious Vandal sent to Africa, was supposed to consist chiefly of the plunder of the imperial palace. The troops of Belisarius lodged in it; so also did the soldiers of Totila, during his second occupation of Rome; but that is no proof of its destruction; on the contrary, the spoils of modern excavations have proved how vast were the treasures of art and magnificence, which had been spared or despised by their forbearance or ignorance; and, however the interior splendour of the palace of the Cæsars might suffer by these barbarian inmates, we know, at least, that its immense exterior, its courts and corridors, and walls, and roofs, and pavements, were in perfect preservation at a much later period; for in the days of Heraclius, the beginning of the seventh century, it was still fit to receive a royal guest, and it appears to have been entire in the eighth century, from the mention made of it by Anastasius. In the long feudal wars of the Roman nobles, during the barbarous ages, its ruin began. It was attacked and fortified, taken and retaken, and for a length of time was the central fortress of the Frangipani family, who possessed a chain of redoubts around it, erected on the ruins of Rome. But its final destruction was consummated by the Farnese popes and princes, who laboriously destroyed its ruins to build up their palaces and villas with the materials; buried these magnificent halls beneath their wretched gardens, and erected upon them the hideous summer-houses and grottoes, the deformity of which still impeaches the taste of their architect, Michael Angelo Buonarotti.—In the southern part of the palace, about 150 years ago, a room full of Roman coins was discovered, and a magnificent hall hung with cloth of gold, which fell into dust as soon as the air was admitted. About one hundred years ago, a hall forty feet in length was discovered on the Palatine, the walls of which were entirely covered with paintings. They were taken off and sent to Naples, and there were permitted to lie mouldering in damp cellars until every vestige of the paintings had disappeared." (*Rome in the Nineteenth Century*, vol. 1, p. 164, *seqq.*, *Am. ed.*)

Pales, the goddess who presided over cattle and pastures among the ancient Romans. Her festival, called the *Palilia*, was celebrated on the 21st of April, and was regarded as the day on which Rome had been founded. The shepherds, on the Palilia, lustrated their flocks by burning sulphur, and making fires of olive, pine, and other substances. Millet, and cakes of it and milk, were offered to the goddess, and prayers were made to her to avert disease from the cattle, and to bless them with fecundity and abundance of food. Fires of straw were kindled in a row, and the rustics leaped thrice through them; the blood of a horse, the ashes of a calf, and bean-stalks, were used for purification. (*Ovid*, *Fast.*, 4, 721, *seqq.*—*Keightley*, *ad loc.*—*Tibull.*, 1, 1, 36.—*Id.*, 2, 5, 87, *seqq.*—*Propert.*, 4, 1, 19.) The statue of Pales was represented bearing a sickle. (*Tibull.*, 2, 5, 28.—*Keightley's Mythology*, p. 538, *seq.*) The worship of Pales was often blended with that of Vesta (*Serv. ad Virg.*, *Æn.*, *Georg.*, 3, 1), and sometimes, again, she was represented as an androgynous divinity. (*Spangenberg*, *De Vet. Lat. Rel. Dom.*, p. 60.) Among the Etrurians we meet with a male deity of this name. (*Müller*, *Etrusker*, vol. 2, p. 130.)—For the etymology of the term *Pales*, consult Zoega (*de Obelisc.*, p. 213, *seqq.*).

Palibothra (Παλίβοθρα, *Strab.*—*Plin.*) or Palimbothra (Παλίμβοθρα, *Arrian.*—*Ptol.*—*Steph. Byz.*), a large city of ancient India, at the junction of the Erannoboas with the Ganges. (*Arrian*, *Ind.*, c. 10.) It appears, from the accounts of the ancient writers, to have been defended by wooden ramparts, having 570 towers and 64 gates, to which Diodorus Siculus (2, 39) adds the equally incredible statement that the place was founded by Hercules. Making all due allowance for Oriental exaggeration, the city of Palibothra would seem to have been one of considerable size. The position of Palibothra has been much disputed. Robertson places it at *Allahabad*; but the opinion of Major Rennell, who assigns it to the neighbourhood of *Patna* near the confluence of the *Ganges* and the *Sone*, appears more correct. Strabo says it was at the confluence of the Ganges with another river (*Strab.*, 702), but he does not mention the name. Arrian, as above quoted, makes it to have been situate at the junction of the Ganges with the Erannoboas. This latter river, Sir W. Jones remarks, is evidently the Sanscrit *Hiranyaváha*. The "Amara Kosha," an ancient Sanscrit dictionary, gives this river as synonymous with *Sone*. (*Schlegel*, *Reflexions sur l'Etude des Langues Asiatiques*, p. 100.—*Id.*, *Indische Bibliothek.*, vol. 2, p. 394.—*Wilson's Theatre of the Hindus*, vol. 2, p. 135, 2d ed.)

Palīci or Palisci, two deities, sons of Jupiter by the Sicilian nymph Thalia, or, as others give the name, Ætna. Thalia having been united to Jupiter near the river Symæthus, and not far from the city of Catana, and fearing the wrath of Juno, entreated the god to conceal her from that deity. Jupiter complied, and hid her in the bowels of the earth; and, when the time of her delivery had arrived, the earth opened again, and two children came forth. These were called *Palici*, either from πάλιν, "*again*," because they came forth into the light on the earth's having *again* gaped; or from πάλιν, "*again*," and ἥκειν, "*to come*," because, after having been consigned to the bowels of the earth, they had *again come* forth therefrom. The Palici were worshipped with great solemnity by the Sicilians, and near their temple were two small lakes of sulphureous water, which were supposed to have sprung out of the earth at the same time that they were born. These pools were properly craters of volcanoes, and their depths were unknown. (*Diod. Sic.*, 11, 89.) The water kept continually bubbling up from them, emitting at the same time a sulphureous stench. The neighbouring inhabitants called them *Delli*, and supposed them to be the brothers of the Palici. (*Macrob.*, *Sat.*, 5, 19.) A curious custom, tending to show the power of the priesthood, was connected with these lakes. All controversies, of whatsoever kind, were here decided; and it was sufficient, in order to substantiate a charge or clear one's self from an accusation, to swear by these waters and depart unhurt; for, if the oath were a false one, the party who made it was either struck dead, or deprived of sight, or punished in some other preternatural manner. (*Diod. Sic.*, *l. c.*) The temple also was an inviolable asylum for slaves, especially those who had cruel masters; and the latter were compelled to promise a more

gentle mode of treatment, and to ratify their promise with an oath, before the fugitives returned.—The Sicilian leader Ducetius founded a city named Palice in the vicinity of the temple and lakes. It did not, however, flourish for any length of time, but was already in ruins in the time of Diodorus. We are not acquainted with the causes of its overthrow.—The Sicilian Palici, according to Creuzer, are mythic creations typifying some of the movements of the elements. Some authorities make Jupiter, changed into a vulture, to have been their father; while others mention Menanus or Amenanus, a deified stream (perhaps the stream of the year), as their parent. (*Clem.*, *Homil.*, 6, 13.—*Creuzer, ad Cic. de N. D.*, 3, 22.) Vulcan, the god of fire, was one of these subterranean genii. The story of their birth and subsequent movements, when stripped of its mythic character, is simply this: the Palici denote the elements of fire and water in a state of activity; engendered by the eternal power of nature, but subjected, like it, to eternal vicissitudes, they alternately escape from the bowels of the earth in torrents of flame or water, and again, when their fury is spent, plunge into its bosom. (*Creuzer, Symbolik*, vol. 2, p. 229.—*Guigniaut*, vol. 3, p. 186.)

PALILIA, a festival celebrated by the Romans, in honour of the goddess Pales. (*Vid.* Pales.)

PALINŪRUS, I. the son of Iasius, a Trojan, and the pilot of the vessel of Æneas. While the fleet was sailing near Capreæ, he yielded to sleep and fell into the sea; a circumstance which Virgil has dignified, by representing Morpheus as overpowering Palinurus, who had been already exhausted by the fatigue of watching. He floated in safety for three days, but, on landing near Velia, he fell a victim to the ferocity of the inhabitants, who (it seems) were wont to assail and plunder the shipwrecked mariner. When Æneas visited the lower world, he assured Palinurus that, though his bones had been deprived of sepulture, and though he was thereby prevented from crossing the Stygian Lake, there should yet be a monument dedicated to his memory on the spot where he had been inhumanly murdered. This eventually took place. The Lucani, being afflicted by a pestilence, were told by the oracle that, in order to be relieved from it, they must appease the manes of Palinurus. A tomb was accordingly erected to his memory, and a neighbouring promontory called after his name. (*Virg.*, *Æn.*, 5, 840, *seqq.*—*Id. ib.*, 6, 337, *seqq.*—*Serv.*, *ad loc.*)—II. A promontory of Italy, on the western coast of Lucania, just above the Laüs Sinus. It was also called Palinurum, and Palinūri Promontorium. Tradition ascribed its name to Palinurus, the pilot of Æneas. (*Virg.*, *Æn.*, 6, 380.) The modern appellation is *Capo di Palinuro*. Orosius (4, 9) records a disastrous shipwreck on the rocks of Palinurus, sustained by a Roman fleet on its return from Attica, when 150 vessels were lost. Augustus also encountered great peril on this part of the coast, when, according to Appian, many of his ships were dashed against this headland. (*Bell. Civ.*, 5, 98.—*Cramer's Anc. Italy*, vol. 2, p. 373.)

PALICŌRUM STAGNA, sulphureous pools in Sicily. (*Vid.* Palici.)

PALLADĬUM, a celebrated statue of Minerva, said to have fallen from the skies, and on the preservation of which depended the safety of the city of Troy. The traditions respecting it were innumerable. According to Apollodorus, it was made by Minerva herself, and was not an image of that goddess, but of Pallas, daughter of Triton, whom Minerva had slain, and whose loss she afterward deplored. It was first placed in the skies with Jupiter; but when Electra had been corrupted by the latter, and had polluted the statue by her touch, it was thrown by Minerva upon earth, and fell in the Trojan territory, where Ilus placed it in a temple which he had founded. (*Apollod.*, 3, 12, 3.—*Heyne, ad loc.*) One of the scholiasts to the Iliad (6, 311) describes it as ζῴδιον μικρὸν ξύλινον, "a small wooden figure of an animal," made by a sage named Asius, and given to Tros, when he was building the city of Troy, as a talisman on the preservation of which the safety of his capital depended. (Compare *Tzetz. ad Lycophr.*, 363.) Another legend, alluded to by Clement of Alexandrea, made the Palladium to have been formed of the bones of Pelops. (*Clem. Alex.*, *Admon. ad Gent.*, p. 30, *D*, *ed. Paris*, 1629.)—But, whatever may have been the origin of this famous statue, the Greeks, while before Troy, had discovered, it seems, from Helenus, whom they had made captive, that the Palladium was the chief obstacle to the fall of the city. He informed them also that, in order to ensure the safety of this revered image, and to diminish the risk of its being stolen, there were many others made like it, but that the true statue was the smallest one of the whole number. Helenus, it seems, was induced to make these disclosures partly by threats and partly by presents, but most of all by resentment towards the Trojans, in consequence of Helen's having been given to Deiphobus. The Greeks now resolved to carry off this fated image, and the enterprise was intrusted to Ulysses and Diomede. When these two heroes had reached the wall of the citadel, Diomede raised himself on the shoulders of Ulysses, and thus ascended the rampart; but he would not draw up Ulysses, although the latter stretched out to him his arms for that purpose. Diomede then went and took the Palladium, and returned with it to Ulysses. The latter beginning to inquire into all the particulars, Diomede, knowing the art of the man, determined on overreaching him, and told him that he had not taken the Palladium which Helenus had mentioned, but another image. The statue, however, having moved in a preternatural manner, Ulysses immediately knew that it was the true one; and, having come behind Diomede as he was returning through the plain, was going to despatch him, when Diomede, attracted by the brightness of the weapon (as it was moonlight), drew his own sword in turn, and frustrated the purpose of the other. He then compelled Ulysses to go in front, and kept urging him on by repeatedly striking him on the back with the flat part of his sword. Hence arose, say the mythographers, the proverb, "*Diomedean necessity*" (ἡ Διομήδεως ἀνάγκη), applicable to one who is compelled to act directly contrary to his inclination. (Consult *Erasmus*, *Adag. Chil.*, 1, cent. 9, col. 290, where other explanations are given.) The narrative which we have just been detailing is taken from Conon (*ap. Phot.*, *cod.*, 186—vol 1, p. 137, *ed. Bekker.*) The scholiast to Homer (*Il.*, 6, 311) states, that after the Greeks had become possessed of the Palladium, and Troy had fallen, a quarrel arose between Ajax and Ulysses as to which of the two should carry the image home. Evening having come on, and the dispute being still undecided, the statue was intrusted to Diomede for safe-keeping until the next morning; but during the night Ajax was secretly murdered. Other accounts make the Palladium to have willingly accompanied Ulysses and Diomede (*Ovid*, *Fast.*, 6, 431.—*Tryphiod.*, 54), and both heroes to have been equally concerned in the enterprise. (*Procl.*, *Arg. Il. Parv.*—*Heyne*, *Excurs.*, 9, *ad Æn.*, 2, p. 308.) Pausanias relates, that Diomede, on his return from Troy, brought away the Palladium along with him; and that, having reached the coast of Attica, near the promontory of Phalerum, his followers, mistaking it for an enemy's country, landed by night and ravaged the adjacent parts. Demophoön, however, came out against them, and being equally ignorant, on his part, of the real character of his opponents, attacked them, and took from them the Palladium, which was preserved thereafter in the Athenian Acropolis. (*Pausanias*, 1, 28.) Harpocration, who is fol-

lowed by Suidas, says it was not Diomede, but Agamemnon. The Argives, on the other hand, maintained that they had the true Palladium in their country (*Pausan.*, 2, 23); while Pausanias himself insists that Æneas carried off with him the true statue to Italy (*l. c.*). It was an established belief among the Romans that their city contained the real Palladium, and that it was preserved in the temple of Vesta. It was regarded as the fated pledge of the continuance of their empire, and not even the Pontifex Maximus was allowed to behold it. (*Ovid, Fast.*, 6, 424, *seqq.*) Hence on ancient gems we sometimes see Vesta represented with the Palladium. (*Maffei, Gemm. Ant.*, p. 2, n. 76.) Herodian relates (1, 114), that when, in the reign of Commodus, the temple of Vesta was consumed, the Palladium was for the first time exposed to public view, the Vestal Virgins having conveyed it through the Via Sacra to the palace of the emperor. This was the only instance of its having been disturbed since the time when Metellus the Pontifex rescued it from the flames on a similar occasion. (*Ovid, Fast.*, *l. c.*) In the reign of Elagabalus, however, that emperor, with daring impiety, caused the sacred statue to be brought into his bedchamber, πρὸς γάμον τῷ θεῷ. (*Herodian*, 5, 6, 8.)—In order to account for the Romans having the Palladium among them, it was pretended that Diomede had, in obedience to the will of heaven, restored it to Æneas when the latter had reached Italy; and that Æneas being engaged at the time in a sacrifice, an individual named Nautes had received the image, and hence the Nautian, not the Julian, family had the performance of the rites of Minerva. (*Varro, ap. Serv. ad Virg.*, *Æn.*, 2, 166.) This story deserves to be classed with another, which states, that the Ilienses were never deprived by the Greeks of the statue of Minerva, but concealed it in a cavern until the period of the Mithradatic war, when it was discovered and sent to Rome by Fimbria. (*Serv.*, *l. c.*)—From all that has been said, it would appear, that the ancient cities in general were accustomed to have tutelary images, which they held peculiarly sacred, and with which their safety was thought to be intimately connected; and as Pallas or Minerva was in an especial sense the "protectress of cities" (πολιοῦχος), it was but natural that many places should contend for the honour of having the true image of that goddess contained within its walls. (*Du Theil, Mem. de l'Acad. des Inscr.*, &c., vol. 39, p. 238.—*Heyne, Excurs.*, 9, *ad Æn.*, 2.—*Spanheim, ad Callim.*, *H. in Lav. Pall.*, 39.)

PALLADĬUS, I. a sophist, a native of Methone, who lived in the time of Constantine the Great. He wrote Dissertations or Declamatory Essays, and also a work on the Roman festivals. (*Photius, cod.*, 132, vol. 1, p. 97, *ed. Bekker.*—*Schöll, Hist. Lit. Gr.*, vol. 6, p. 312.)—II. An eastern prelate and ecclesiastical writer, a native of Galatia, born about A.D. 368, and made bishop of Hellenopolis in Bithynia. He was ordained by Chrysostom, to whose party he attached himself, and, on the banishment of Chrysostom, fell under persecution, and, being obliged to withdraw from his see, retired to Italy, and took refuge at Rome. Some time after, venturing to return to the East, he was banished to Syene. Having regained his liberty, he resigned the see of Hellenopolis, and was appointed to the bishopric of Alexandrea. He is thought to have died A.D. 431. He wrote the "Lausiac History" about the year 421, which contains the lives of persons who were at that time eminent for their extraordinary austerities in Egypt and Palestine. It was called the "Lausiac History," from Lausus, an officer in the imperial court at Constantinople, to whom it was dedicated. It is by no means certain whether Palladius, author of the "Lausiac History," and Palladius, author of the "Life of Chrysostom," were different persons, or one and the same. Dupin thinks that these were the productions of the same individual; but Tillemont and Fabricius adopt the opposite opinion. The best edition of the history is that of Meursius, *L. Bat.*, 1616. A work on the nations and Brahmins of India (Περὶ τῶν τῆς Ἰνδίας ἐθνῶν καὶ τῶν Βραχμάνων) is also ascribed to him by the MSS. It would appear, however, that the author of this book had been actually in India, which cannot be affirmed with any certainty of the anchoret Palladius. This latter work is given in the gnomologic Collection of Camerarius. An edition also appeared from the London press in 1665, 4to, and, with a new title-page merely, in 1668. The editor (Bissæus) speaks of the work as previously unedited, not knowing that it had already appeared in the Collection of Camerarius. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 34.)—III. A physician of Alexandrea, distinguished from other individuals of the same name by the appellation of Ἰατροσοφιστής. This title he is supposed to have gained by having been a professor of medicine at Alexandrea. His age is very uncertain; but as he quotes Galen, and as he is several times mentioned by Rases, we may safely place him somewhere between the beginning of the third and the end of the ninth century A.D. Palladius wrote a commentary on the work of Hippocrates respecting Fractures, which has reached us in an imperfect state; but, in Freind's opinion, what remains is enough to let us see that we have not lost much, the text being as full and as instructive as the annotations. He has left also Scholia on the sixth book of Epidemics; others, still unpublished, on the regimen to be observed in acute maladies, and a treatise on Fevers. The scholia on the Epidemics of Hippocrates has, like the work on Fractures, reached us only in part, but is more valuable. In it, according to Freind, he with great perspicuity and exactness illustrates not only Hippocrates, but also several passages of Galen. The treatise on Fevers is too short to be of much value, and almost the whole of it is to be found in Galen, Aëtius, and Alexander Trallianus. A work on alchymy is also ascribed to him, but very probably the author of this last production has merely borrowed his name. The commentary is published with the works of Hippocrates. The scholia on the Epidemics have appeared in a Latin translation by Crassus, *Basil*, 1581, 4to. The Greek text has lately been published, for the first time, by Dietz, in his "*Scholia in Hippocratem et Galenum*," &c., *Regiomont. Pruss.*, 1834, 2 vols. 8vo. The treatise on Fevers was edited, with a Latin version, by Chartier, *Paris*, 1646, 4to; the last and best edition is by St. Bernard, *Lugd. Bat.*, 1745, 8vo. The commentary on Fractures was translated into Latin by Santalbinus, and is inserted in the edition of Hippocrates by Fœsius, and in that of Hippocrates and Galen by Chartier. Dietz, in his preface, mentions another work by Palladius, which he found in MS. in the library at Florence, consisting of Scholia on Galen's work "*De Secta*," which he intended to publish, but he found the MS. so corrupt that he was obliged to give it up. Palladius appears to have been well known to the Arabians, since, besides being quoted by Rases, he is mentioned, among other commentators on Hippocrates, by the unknown author of "*Philosoph. Biblioth.*," quoted in Casiri, "*Biblioth. Arabico-Hisp. Escurial*," vol. 1, p. 237. (*Encyclop. Use. Knowl.*, vol. 17, p. 171.—*Schöll, Hist. Lit. Gr.*, vol. 7, p. 259.)—IV. Rutilius Taurus Æmilianus, the last of the Latin writers on agriculture. His work is entitled "*De Re Rustica*," and is divided into fourteen books. It contains materials selected from earlier authors on this subject, and especially from Columella, who is often literally copied. Nevertheless, Palladius treats, in a much more exact manner than Columella, the respective heads of fruit-trees and kitchen-gardens, having followed in these the work of Gargilius Martialis.

What he states respecting the mode of preserving fruits, &c., is taken from the Greek *Geoponica*, of which he appears to have possessed a much more complete copy than the abridgment which has come down to us.—Of the fourteen books of his work, the first contains a general introduction; each of the twelve following bears the name of one of the months of the year, and treats of the labours proper to each season; the fourteenth book is a poem, in elegiac measure, on the grafting of trees. The style of Palladius is incorrect and full of neologisms. In his poems he displays some talent by the variety which he introduces in describing the operation of grafting as suitable to different kinds of trees. He is often, however, obscure, and too figurative.—Critics have not been able to agree as to the period when this writer lived; some placing him at the beginning of the second century, others at the end of the fourth. Some suppose him to be the same with the relative of whom the poet Rutilius speaks in his Itinerary (1, 208), while others very justly remark, in opposition to this, that the last-mentioned writer was a young Gaul, sent by his father to the capital of the empire, to study law there, whereas Palladius had possessions in Italy and Sardinia: they add, that the name of Palladius does not occur among those of the prefects and other high magistrates during the first half of the fifth century, while the title of *Vir illustris*, which the manuscripts give to our author, indicate that he was invested with some high official dignity. Wernsdorff has attempted another mode of ascertaining the age of Palladius. The fourteenth book of his work being dedicated to a certain Pasiphilus, he has endeavoured to discover the period when this latter individual lived, whom Palladius styles a wise man, and whose fidelity he praises (*ornatus fidei*). Ammianus Marcellinus (29, 1), in speaking of the conspiracy against Valens, which was discovered in 371, relates, that the proconsul Eutropius, who was among the accused, was saved by the courage of the philosopher Pasiphilus, from whom the torture could wring no confession. These circumstances harmonize in some degree, according to Wernsdorff, with the epithets bestowed by Palladius on his friend; and if this is the same Pasiphilus who, in 395, was *rector* of a province, as appears from a law of the Theodosian code (*L.* 8.—*Cod. Theod.*, l. 2, tit. 1), we may suppose that the fourteenth book of Palladius, where no allusion is made to this official rank, was written between 371 and 395. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 243, *seqq.*)

Pallantēum, an ancient town of Italy, in the vicinity of Reate, in the territory of the Sabines. It was said, in tradition, to have been founded by the Arcadian Pelasgi united with the Aborigines. (*Dion. Hal.*, 1, 14.) From it, according to some, the Palatine Mount at Rome is said to have derived its name. (*Varro, L. L.*, 4.) Holstenius (*ad Steph. Byz.*, *s. v.*) thinks it must have occupied the site of *Palazzo*, on the hill called *Fonte di Rieti.*; The real name of this place was Palacium, as appears from a rare coin published by Sestini from the Museo Fontana. (*Classes Gen. seu Mon. Vet.*, p. 12.—*Cramer's Ancient Italy*, vol. 1, p. 317.)

Pallantĭas, I. a name of Aurora, as being related to the giant Pallas, whose cousin she was. Pallas was son of Creüs (τοῦ Κρείου), Aurora was daughter of Hyperion, and Hyperion and Creüs were brothers, offspring of Cœlus and Terra. (*Hesiod, Theog.*, 134, 371, *seqq.*—*Ovid, Fast.*, 4, 373.—*Id.*, *Met.*, 9, 420.—*Id. ib.*, 15, 191.)—II. An appellation given to the Tritonis Palus in Libya, because Minerva (Pallas) was fabled by some to have been first seen on its banks. (*Pliny*, 5, 4.—*Mela*, 1, 7.—*Serv. ad Virg.*, *Æn.*, 2, 171.)

Pallantĭdæ, the fifty sons of Pallas the brother of Ægeus, and next heirs to the latter if Theseus had not been acknowledged as his son. They had recourse to arms in order to enforce their claim to the sovereignty, but were defeated by Theseus. (*Plut.*, *Vit. Thes.*)

Pallantĭum (Παλλάντιον), a town of Arcadia, northwest of Tegea. The Romans affirmed, that from this place Evander led into Italy the colony which settled on the banks of the Tiber. (*Pausan.*, 8, 43.—*Æn.*, 8, 54.—*Plin.*, 4, 6.) Pallantium was subsequently united to Megalopolis, and became nearly deserted; but in the reign of Antoninus it was again restored to independence, and received other privileges from that emperor, in consideration of the ancient connexion which was supposed to exist between its inhabitants and the Romans. The vestiges of this town are discernible near the village of *Thana*, on the right of the road leading from *Tripolitza* to *Leondari*. (*Gell's Itin.*, p. 136.—*Cramer's Anc. Greece*, vol. 3, p. 349.)

Pallas (gen. -*ădis*), an appellation given to the goddess Minerva (Παλλὰς Ἀθηνᾶ—*Pallas Athena*). For a probable etymology of the term, consult remarks at the close of the article Minerva. The ordinary derivation makes the goddess to have obtained this name from having slain the Titan, or Giant, Pallas. (*Vid.* Pallas, -antis, I.)

Pallas (gen. -*antis*), I. a son of Pandion, who became the father of Clytus, Butes, and the "fifth Minerva," according to Cicero's enumeration. (*N. D.*, 3, 23.) He was destroyed by his daughter for attempted violence to her person. (*Cic.*, *l. c.*—*Ovid*, *Met.*, 7, 500.)—II. One of the Titans, but enumerated by Claudian (*Gigantom.*, 94), and others, among the Giants. He was the son of Creüs, and grandson of Cœlus and Terra, and was also cousin to Aurora. (*Vid.* Pallantias I.)—III. King of Arcadia, the grandfather or great-grandfather of King Evander. (*Serv. ad Virg.*, *Æn.*, 8, 54.)—IV. The son of Evander, according to Virgil. (*Æn.*, 8, 104.) Other poetic legends, however, made him the offspring of Hercules and Dyna the daughter of Evander. Pallas followed Æneas to the war against Turnus, by whose hand he fell, after having distinguished himself by his valour. The belt which Turnus tore from the body of the young prince, and wore as a trophy of his victory, was the immediate cause of his own death; for, being vanquished by Æneas in single combat, he had almost persuaded the victor to spare his life, when the sight of Pallas' belt rekindled the wrath of Æneas, and he indignantly slew the destroyer of his youthful friend. (*Virg.*, *Æn.*, 10, 439.—*Id. ib.*, 12, 941.)

Pallēne, a peninsula of Macedonia, one of the three belonging to the district of Chalcidice. It was situate between the Sinus Thermaïcus or Gulf of *Saloniki*, and the Sinus Toronaïcus or Gulf of *Cassandria*. This peninsula was said to have borne the name of Phlegra, and to have witnessed the conflict between the gods and the earth-born Titans. (*Pind.*, *Nem.*, 1, 100.—*Id.*, *Isth.*, 6, 47.—*Lycophron*, 1408.) It is connected with the mainland by a narrow isthmus of little more than two miles in breadth, on which once stood the rich and flourishing city of Potidæa. (*Scyl.*, *Peripl.*, p. 26.) Among other towns on this peninsula was one of the same name with it, according to Stephanus of Byzantium. (*Cramer's Ancient Greece*, vol. 1, p. 244.)

Palmarĭa, a small island in the Tyrrhenian Sea, off the coasts of Latium and Campania, and south of the promontory of Circeii. It is now *Palmaruola*. (*Plin.*, 3, 5.)

Palmȳra, a celebrated city of Asia, situate in an oasis of the Syrian desert, nearly half way between the Orontes and Euphrates, and about 140 miles east-northeast of Damascus. Its Oriental name was Tadmor, which, according to Josephus, signifies the same as Palmyra, "the place of palm-trees." There seems to be sufficient evidence that the Palmyra of the

Greeks was the "Tadmor in the wilderness" built by Solomon: from which two things may be inferred; first, that this monarch extended his arms and his territory thus far; and, secondly, that he must have had some adequate object for so doing, and for maintaining an establishment and erecting a city, at incredible pains and expense, on a spot so remote from the habitable parts of his kingdom. The circumstance of Palmyra's being situated in an oasis, sheltered by hills to the west and northwest, and supplied with wholesome water, and also on a line leading from the coast of Syria to the regions of Mesopotamia, Persia, and India, must have pointed it out, in very early times, to the caravans, as a convenient halting-place in the midst of the desert. The Phœnicians, in all probability, were acquainted with it at an early period, and may have suggested to Solomon, with whom the King of Tyre was in alliance, the idea of establishing an emporium here. We read in the second book of Chronicles (8, 4), that Solomon "built Tadmor in the wilderness, and all the store-cities which he built in Hamath." Hamath was a town and territory extending along the banks of the Orontes, and bordering on the Syrian desert. After this, we read no more of Tadmor in the Scriptures; but John of Antioch, probably from some tradition, says that it was destroyed by Nebuchadnezzar. The first notice which we have of it in Roman history is at the commencement of the wars with the Parthians, when we find it mentioned as a rich and powerful city, and permitted to maintain a state of independence and neutrality between the contending parties in this struggle. Marc Antony, indeed, attempted to plunder it, but the inhabitants removed their most valuable effects over the Euphrates, and defended the passage of the river by their archers. The pretence he made use of, to give such conduct a colour of justice, was, that they did not preserve a strict neutrality; but Appian says his real motive was to enrich his troops with the plunder of the Palmyrenes. In the time of Pliny it was the intermediate emporium of the trade with the East, a city of merchants and factors, who carried on traffic with the Parthians on the one hand, and the Romans on the other. The produce of India found its way to the Roman world through Palmyra. Pliny has very happily collected in a few lines the most striking circumstances with regard to this place, except that he takes no notice of the buildings. "Palmyra is remarkable for situation, a rich soil and pleasant streams; it is surrounded on all sides by a vast sandy desert, which totally separates it from the rest of the world, and has preserved its independence between the two great empires of Rome and Parthia, whose first care when at war is to engage it in their interest." Palmyra afterward became allied to the empire as a free state, and was greatly favoured by Hadrian and the Antonines, under whom it attained its greatest splendour. We find, from the inscriptions, that the Palmyrenes joined Alexander Severus in his expedition against the Persians. We do not meet with the mention of the city again until the reign of Gallienus, when it makes a principal figure in the history of those times, and in a few years experienced the greatest vicissitudes of good and bad fortune. After attaining to a widely-extended sway under Odenatus and his queen Zenobia, who survived him, it fell at length, together with the latter, under the power of Aurelian. (*Vid.* Odenatus, and Zenobia.) A revolt, on his departure, compelled him to return, and, having retaken the city, he delivered it without mercy to the pillage and havoc of his soldiery. This event happened in the year 272, after which Palmyra never recovered her former importance, although it is certain that none of the public edifices were destroyed, though some were damaged, by the soldiers of Aurelian. From this time Palmyra had a Roman governor. The first Illyrian legion was stationed here about A.D. 400. But Procopius states that the place had been for some time almost deserted, when Justinian repaired the town, and supplied it with water for the use of a garrison which he left there. We hear no more of Palmyra in the Roman history, and the ecclesiastical historians supply us with no information repecting its subsequent fortunes. The Moslems are said to have taken it under the caliphate of Abu Bekr, Mohammed's successor. That it has been made use of as a place of strength by the Saracens and Turks appears from the alterations made in the temple, as well as from the modern temple on the hill. Benjamin of Tudela, who visited it about A.D. 1172, states that it then contained about 2000 Jews. Abulfeda, who wrote about 1321 A.D., mentions very briefly its situation, referring to its many ancient columns, its palm and fig trees, its walls and castle; he only calls it Tedmor.—The ruins of Palmyra are said to present a fine view at a distance, but disappointment succeeds when they are examined in detail. "On opening upon the ruins of Palmyra," says Captain Mangles, "as seen from the valley of the tombs, we were much struck with the picturesque effect of the whole, presenting altogether the most imposing sight of the kind we had ever seen. It was rendered doubly interesting by our having travelled through a wilderness destitute of a single building, from which we suddenly opened upon these innumerable columns and other ruins, on a sandy plain on the skirts of the desert. So great a number of Corinthian columns, mixed with so little wall or solid building, and the snow-white appearance of the ruins contrasted with the yellow sand, produced a very striking impression." Great, however, he proceeds to say, was the disappointment of himself and his fellow-traveller (Mr. Irby), when, on a minute examination, they found that there was not a single column, pediment, architrave, portal, frieze, or other architectural remnant worthy of admiration. None of the columns exceed forty feet in height or four feet in diameter; those of the boasted avenue have little more than thirty feet of altitude: whereas the columns of Balbec are nearly sixty feet in height and seven in diameter, supporting a most rich and beautifully-wrought epistylium of twenty feet more; and the pillars are constructed of only three pieces of stone, while the smallest columns at Palmyra are formed of six, seven, and eight parts. In the centre of the avenue, however, are four granite columns, each of one single stone, about thirty feet high: one only is still standing. "Take any part of the ruins separately," says this traveller, "and they excite but little interest; and, altogether, we judged the visit to Palmyra hardly worthy of the time, expense, anxiety, and fatiguing journey through the wilderness which we had undergone to visit it. The projecting pedestals in the centre of the columns of the great avenue have a very unsightly appearance. There is also a great sameness in the architecture, all the capitals being Corinthian, excepting those which surround the Temple of the Sun. These last were fluted, and, when decorated with their brazen Ionic capitals, were doubtless very handsome; but the latter being now deficient, the beauty of the edifice is entirely destroyed. The sculpture, as well of the capitals of the columns as of the other ornamental parts of the doorways and buildings, is very coarse and bad. The three arches at the end of the avenue, so beautiful in the designs of Wood and Dawkins, are excessively insignificant, the decorated frieze is badly wrought, and even the devices are not striking. They are not to be compared to the common portals of Thebes, if indeed the Egyptians were unacquainted with the arch."—If inferior, however, to Balbec, and not to be compared to Thebes, it is only by comparison that these remains of ancient magnificence can be with any propriety thus slightly estimated; and when this traveller speaks of

them as hardly repaying the toils and expense of the journey, it must be recollected that he was already satiated with the wonders of Egypt. Yet, taken as a *tout ensemble*, he admits that they are more remarkable by reason of their extent (being nearly a mile and a half in length), than any which he had met with; they have the advantage, too, of being less encumbered with modern fabrics than almost any ancient ruins. Exclusive of the Arab village of *Tadmor*, which occupies the peristyle court of the Temple of the Sun, and the Turkish burying-place, there are no obstructions whatever to the antiquities. The temple itself is disfigured, indeed, by modern works, but it is still a most majestic object. The natives firmly believe, Mr. Wood informs us, that the existing ruins were the works of King Solomon. "All these mighty things," say they, "Solyman Ebn Daoud (Solomon the son of David) did by the assistance of spirits." King Solomon is the Merlin of the East, and to the genii in his service the Persians as well as the Arabs ascribe all the magnificent remains of ancient art. From the dates in the inscriptions, in which the era of Seleucus is observed, with the Macedonian names of the months, it appears that none of the existing monuments are earlier than the birth of Christ; nor is there any inscription so late as the destruction of the city by Aurelian, except one in Latin, which mentions Dioclesian. "As to the age of those ruinous heaps," says Mr. Wood, "which belonged evidently to buildings of greater antiquity than those which are yet partly standing, it is difficult even to guess; but if we are allowed to form a judgment by comparing their state with that of the monument of Iamblichus at Palmyra, we must conclude them extremely old; for that building, erected 1750 years ago" (Mr. Wood published in 1753), "is the most perfect piece of antiquity I ever saw." (*Mansford's Scripture Gazetteer*, p. 451, *seqq.*—*Modern Traveller*, part 5, p. 10, *seqq.*)

PAMĪSOS, I. a river of Thessaly, now the *Fanari*, falling into the Peneus to the east of Tricca. (*Herod.*, 7, 132.)—II. Major, a river of Messenia, falling into the Sinus Messeniacus at its head. It is now the *Pimatza*. (*Walpole*, vol. 2, p. 35.) Pausanias affirms, that the waters of this river were remarkably pure, and abounded with various kinds of fish. He adds, that it was navigable for ten stadia from the sea (4, 34.—Compare *Polyb.*, 16, 16).—III. A torrent of Messenia, falling into the Sinus Messeniacus near Leuctrum, and forming part of the ancient boundary between Laconia and Messenia. (*Strab.*, 361.)

PAMPHĬLA, a Grecian female, whom Photius makes a native of Egypt, but who, according to Suidas, Diogenes Laertius (1, 24), and others, was born at Epidaurus in Argolis. She wrote several works, the contents of which were chiefly historical. One of these was entitled Ἐπιτομαὶ ἱστοριῶν (*Historical Abridgments*). Another, which Photius has made known to us, bore the name of Σύμμικτα ἱστορικὰ ὑπομνήματα (*Historical Miscellany*). It was a species of note or memorandum book, in which this female regularly inserted, every day, whatever she heard most deserving of being remembered, in the conversations between her husband Socratidas and the literary friends who visited his house, and also whatever she had met with worthy of being recorded, in the course of her historical reading. She was united to Socratidas for thirteen years, during all which time the compilation was being formed. The work, however, was without any systematic arrangement, though it would appear to have contained a vast variety of literary anecdote, some few portions of which have reached us in the quotations of others. Photius only knew of eight books of this collection, but Suidas says it contained thirty-three; and, in fact, Aulus Gellius (15, 17) quotes the 29th, and Diogenes Laertius (1, 24) the 30th. The work is unfortunately lost. There were some who ascribed it to Soterides, the father of Pamphila. (*Suidas*, *s. v.*, corrected by *Vossius*, *de Hist. Græc.*, p. 237, *ed. Westermann.*) According to Photius, Pamphila lived in the reign of Nero. (*Phot.*, *cod.*, 175—vol. 1, p. 119, *ed. Bekker.*—*Vossius*, *de Hist. Græc.*, *l. c.*—*Schöll*, *Hist. Lit. Gr.*, vol. 4, p. 106.) Krüger, in his Life of Thucydides (p. 7), calls in question the credit of this female author. (*Westermann*, *ad Voss.*, *l. c.*)

PAMPHĬLUS, I. an Alexandrine grammarian, and a pupil of Aristarchus. He was the author of a large lexicon, in 91 or 95 books, often quoted by Athenæus, in which he had incorporated the lexicon of the Crotonian dialect by Hermonax, and an Italian (i. e., Doric) lexicon by Diodorus and Heracleon. Other works of his are enumerated by Athenæus. (*Needham*, *Proleg. ad Geopon.*, p. 63, *seqq.*—*Schweighaeuser*, *Ind. Auct. ad Athen.*, vol. 9, p. 159.)—II. A celebrated painter, a native of Amphipolis, but who studied his art under Eupompus of Sicyon, and succeeded in establishing the school which his master had founded. The characteristics of the Sicyonian school of painting were, a stricter attention to dramatic truth of composition, and a finer and more systematic style of design. Pamphilus taught the principles of this school to Apelles. Such was his authority, says Pliny (35, 10, 36), that, chiefly through his influence, first in Sicyon and then throughout all Greece, noble youth were taught the art of drawing before all others; it was considered among the first of liberal arts, and was practised exclusively among the freeborn, for there was a law prohibiting all slaves the use of the *cestrum* or γραφίς. In this school of Pamphilus, the most famous of all the ancient schools of painting, the progressive courses of study occupied the long period of ten years, and the fee of admission was not less than a talent. Pamphilus, like his master Eupompus, seems to have been occupied principally with the theory of his art and with teaching, since we have very scanty notices of his works. Yet he, and his pupil Melanthius, according to Quintilian (12, 10), were the most renowned among the Greeks for composition. We have accounts of only four of his paintings, the "Heraclidæ," mentioned by Aristophanes (*Plutus*, 385), and three others named by Pliny, the "Battle of Phlius and victory of the Athenians," "Ulysses on the raft," and a "Relationship" or *Cognatio*, probably a family portrait. These pictures were all conspicuous for the scientific arrangement of their parts, and their subjects certainly afford good materials for fine composition. The period of Pamphilus is sufficiently fixed by the circumstance of his having taught Apelles, and he consequently flourished somewhat before, and about the time of Philip II. of Macedon, from B.C. 388 to about B.C. 348. He left writings upon the arts, but they have unfortunately suffered the common fate of the writings of every other ancient artist. He wrote on painting and famous painters. (*Encyclop. Us. Knowl.*, vol. 17, p. 177.—*Sillig*, *Dict. Art.*, *s. v.*)—III. A bishop of Cæsarea in Palestine, and the intimate friend of Eusebius, who, in memory of him, appended "*Pamphili*" (i. e., the friend of Pamphilus) to his own name (*vid.* Eusebius). He is said to have been born at Berytus, and educated by Pierius. He spent the greater part of his life in Cæsarea, where he suffered martyrdom in the year 309. Pamphilus was a man of profound learning, and devoted himself chiefly to the study of the Scriptures and the works of the Christian writers. Jerome states, that he wrote out with his own hand the greater part of Origen's works. He founded a library at Cæsarea, chiefly consisting of ecclesiastical works, which became celebrated thoughout the ancient world. It was destroyed, however, before the middle of the seventh century. He constantly lent and gave away copies of the Scriptures. Both Eusebius and Jerome

speak in the highest terms of his piety and benevolence. Jerome states, that Pamphilus composed an apology for Origen before Eusebius; but, at a later period, having discovered that the work which he had taken for Pamphilus's was only the first book of Eusebius's apology for Origen, he denied that Pamphilus wrote anything except short letters to his friends. The truth seems to be, that the first five books of the "Apology for Origen" were composed by Eusebius and Pamphilus jointly, and the sixth book by Eusebius alone, after the death of Pamphilus. Another work, which Pamphilus effected in conjunction with Eusebius, was an edition of the Septuagint, from the text in Origen's Hexapla. This edition was generally used in the Eastern church. Montfaucon and Fabricius have published "Contents of the Acts of the Apostles" as a work of Pamphilus; but this is in all probability the work of a later writer. Eusebius wrote a "Life of Pamphilus," in three books, which is now entirely lost, with the exception of a few fragments, and even of these the genuineness is extremely doubtful. We have, however, notices of him in the "Ecclesiastical History" of Eusebius (7, 32), and in the "*De Viris Illustribus*," and other works of Jerome. (*Lardner's Credibility*, pt. 2, c. 59.)

Pamphus, an early Athenian bard, and a disciple, as was said, of Linus. Philostratus has preserved two remarkable verses of his, which recall to mind the symbol under which the Egyptians typified the Creator of the universe, or the author of animal life. The lines are as follows:

> Ζεῦ, κύδιστε, μέγιστε θεῶν, εἰλυμένε κόπρῳ
> Μηλείῃ τε καὶ ἱππείῃ καὶ ἡμιονείῃ.

"*Oh Jove, most glorious, most mighty of the gods, thou that art enveloped in the dung of sheep, and horses, and mules.*" (*Philostr.*, *Heroic.*, c. 2, p. 98, *ed. Boissonade.*)—According to Pausanias (9, 27), Pamphus composed hymns for the Lycomedæ, a family which held by hereditary right a share in the Eleusinian worship of Ceres. Pamphus is also said to have first sung the strain of lamentation at the tomb of Linus. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 33.—*Müller, Hist. Lit. Gr.*, p. 25.)

Pamphylia (Παμφυλία), a province of Asia Minor, extending along the coast of the Mediterranean from Olbia to Ptolemaïs, and bounded on the north by Pisidia, on the west by Lycia and the southwestern part of Phrygia, and on the east by Cilicia. Pliny (5, 26) and Mela (1, 14) make Pamphylia begin on the coast at Phaselis, which they reckon a city of Pamphylia, but the majority of writers speak of it as a Lycian city. Pamphylia was separated from Pisidia by Mount Taurus, and was drained by numerous streams which flowed from the high land of the latter country. The eastern part of the coast is described by Captain Beaufort as flat, sandy, and dreary; but this remark does not apply to the interior of the country, which, according to Mr. Fellows' account (*Excursion in Asia Minor*, p. 204), is very beautiful and picturesque. The western part of the coast is surrounded by lofty mountains which rise from the sea, and attain the greatest height in Mount Solyma, on the eastern borders of Lycia. The western part of the country is composed, according to Mr. Fellows (p. 184), "for thirty or forty miles, of a mass of incrusted or petrified vegetable matter, lying imbosomed, as it were, in the side of the high range of marble mountains which must originally have formed the coast of this country. As the streams, and, indeed, large rivers which flow from the mountains, enter the country formed of this porous mass, they almost totally disappear beneath it; a few little streams only are kept on the surface by artificial means, for the purpose of supplying aqueducts and mills, and, being carried along the plain, fall over the cliffs into the sea. The course of the rivers beneath these deposited plains is continued to their termination at a short distance out at sea, where the waters of the rivers rise abundantly all along the coast, sometimes at the distance of a quarter of a mile from the shore." (*Encycl. Us. Knowl.*, vol. 17, p. 177.)—The Greeks, ever prone to those derivations which flattered their national vanity, attached to the word "Pamphyli" (Παμφυλοί) that meaning which the component words πᾶν and φῦλον would in their language naturally convey, namely, "an assemblage of different nations." (*Strab.*, 668.) It was, however, farther necessary to account for the importation of Grecian terms among a people as barbarous as the Carians, Lycians, and other tribes on the same line of coast; and the siege of Troy, so fertile a source of fiction, gave rise to the tale which supposed Calchas and Amphilochus to have settled on the Pamphylian shores with portions of various tribes of the Greeks. This story, which seems to have obtained general credit, is to be traced, in the first instance, to the father of history (*Herod.*, 7, 91), and after him it has been repeated by Strabo (*l. c.*), Pausanias (7, 3), and others. Of the Grecian origin of several towns on the Pamphylian coast we can indeed have no doubt; but there is no reason for supposing that the main population of the country was of the Hellenic race. It is more probable that they derived their origin from the Cilicians or the ancient Solymi. Other etymologies may be found in Stephanus of Byzantium (*s. v.* Παμφυλία). Pliny reports, that this country was once called Mopsopia, probably from the celebrated Grecian soothsayer Mopsus (5, 26.)—Pamphylia possesses but little interest in an historical point of view. It became subject in turn to Crœsus, the Persian monarchs, Alexander, the Ptolemies, Antiochus, and the Romans. The latter, however, had considerable difficulty in extirpating the pirates, who swarmed along the whole of the southern coast of Asia Minor, and even dared to insult the galleys of those proud republicans off the shores of Italy, and in sight of Ostia. Pamphylia was entirely a maritime country: its coast is indented by a deep gulf, known to the ancients by the name of Mare Pamphylium, and in modern geography it bears that of "*Gulf of Attalia.*" The Turks call this part of *Caramania* by the appellation of *Teké-Ili.* (*Cramer's Asia Minor*, vol. 2, p. 273, *seqq.*) Mr. Leake gives the following account of the natural features of part of this country, which may be compared with that of Mr. Fellows. "From *Alaya* (the ancient Coracesium) to *Alara* (the ancient Ptolemaïs) are eight reputed or caravan hours. The road leads along the seashore, sometimes just above the seabeach, upon high woody banks, connected on the right with the great range of mountains which lies parallel to the coast; at others, across narrow fertile valleys, included between branches of the same mountains. There are one or two fine harbours, formed by islands and projecting capes; but the coast for the most part is rocky and without shelter.—From *Alara* to *Menavgat* (situate near the mouth of the ancient Melas) the road proceeded at a distance of three or four miles from the sea, crossing several fertile and well-cultivated valleys, and passing some neat villages pleasantly situated. The valleys are watered by streams coming from a range of lofty mountains, appearing at a great distance on the right." (*Leake's Journal*, p. 130.)—The Melas is described as a large river, and the adjacent valleys as well-cultivated and inhabited. From *Menavgat* to *Dashasher* (the ancient Syllium) the country is represented as being a succession of fine valleys, separated by ridges branching from the mountains, and each watered by a stream of greater or less magnitude. (*Leake's Journal, l. c.*)

Pan (Πάν), the god of shepherds, and in a later age the guardian of bees, and the giver of success in fishing and fowling. He haunted mountains and pastures, was fond of the pastoral reed and of entrapping nymphs.

In form he combined that of man and beast, having a red face, horned head, his nose flat, and his legs, thighs, tail, and feet those of a goat. Honey and milk were offered to him.—This god is unnoticed by Homer and Hesiod; but, according to one of the Homeridæ, he was the son of Mercury by an Arcadian nymph. (*Hom.*, *Hymn.*, 19.) So monstrous was his appearance, that the nurse, on beholding him, fled away in affright. Mercury, however, immediately caught him up, wrapped him carefully in a hareskin, and carried him away to Olympus: then taking his seat with Jupiter and the other gods, he produced his babe. All the gods, especially Bacchus, were delighted with the little stranger; and they named him *Pan* (i. e., "*All*"), because he had charmed them *all!*—Others fabled that Pan was the son of Mercury by Penelope, whose love he gained under the form of a goat, as she was tending in her youth the flocks of her father on Mount Taygetus. (*Herod.*, 2, 145.—*Schol. ad Theocr.*, 7, 109.—*Eudocia*, 323.—*Tzetzes, ad Lycophr.*, 772.) Some even went so far as to say that he was the offspring of the amours of Penelope with *all* her suitors. (*Schol. ad Theocr.*, 1, 3.—*Eudocia*, *l. c.*—*Serv. ad Æn.*, 2, 44.) According to Epimenides (*Schol. ad Theocr.*, *l. c.*), Pan and Arcas were the children of Jupiter and Callisto. Aristippus made Pan the offspring of Jupiter and the nymph Œneïs; others, again, said that he was a child of Heaven and Earth. (*Schol. ad Theocr.*, 7, 123.) There was also a Pan said to be the son of Jupiter and the nymph Thymbris or Hybris, the instructer of Apollo in divination. (*Apollod.*, 1, 4, 1.)—The worship of Pan seems to have been confined to Arcadia till the time of the battle of Marathon, when Phidippides, the courier who was sent from Athens to Sparta to call on the Spartans for aid against the Persians, declared that, as he was passing by Mount Parthenius, near Tegea in Arcadia, he heard the voice of Pan calling to him, and desiring him to ask the Athenians why they paid no regard to him, who was always, and still would be, friendly and willing to aid. After the battle, the Athenians consecrated a cave to Pan under the Acropolis, and offered him annual sacrifices. (*Herod.*, 6, 105.—*Plut.*, *Vit. Arist.*, 11.) Long before this time, the Grecian and Egyptian systems of religion had begun to mingle and combine. The goat-formed Mendes of Egypt was now regarded as identical with the horned and goat-footed god of the Arcadian herdsmen (*Herod.*, 2, 46); and Pan was elevated to great dignity by priests and philosophers, becoming a symbol of the *universe*, for his name signified *all*. Moreover, as he dwelt in the woods, he was called "*Lord of the Hyle*" (Ὁ τῆς ὕλης κύριος); and as the word *hyle* (ὕλη), by a lucky ambiguity, signified either *wood* or *primitive matter*, this was another ground for exalting him. It is amusing to read how all the attributes of the Arcadian god were made to accord with this notion. "Pan," says Servius, "is a rustic god, formed in similitude of nature, whence he is called Pan, i. e., *All:* for he has horns, in similitude of the rays of the sun and the horns of the moon; his face is ruddy, in imitation of the ether; he has a spotted fawnskin upon his breast, in likeness of the stars; his lower parts are shaggy, on account of the trees, shrubs, and wild beasts; he has goat's feet, to denote the stability of the earth; he has a pipe of seven reeds, on account of the harmony of the heavens, in which there are seven sounds; he has a crook, that is, a curved staff, on account of the year, which runs back on itself, because he is the god of all nature. It is feigned by the poets that he struggled with Love, and was conquered by him, because, as we read, Love conquers all, "*Omnia vincit amor.*" (*Serv. ad Virg.*, *Eclog.*, 2, 31.—Compare *Schol. ad Theocr.*, 1, 3.—*Eudocia*, 323.)—In Arcadia, his native country, Pan appears never to have attained to such distinction; on the contrary, we find in Theocritus (7, 106) a ludicrous account of the treatment which this deity received from the Arcadians when they were unsuccessful in hunting. (*Schol. ad Theocr.*, *l. c.*)—The Homerid already quoted, who is older than Pindar, describes in a very pleasing manner the occupations of Pan. He is lord of all the hills and dales: sometimes he ranges along the tops of the mountains, sometimes pursues the game in the valleys, roams through the woods, floats along the streams, or drives his sheep into a cave, and there plays on his reeds, producing music not to be excelled by that of the bird "which, among the leaves of the flowery spring, laments, pouring forth her moan, a sweet-sounding lay." In after times, as we have already remarked, the care of Pan was held to extend beyond the herds. We find him regarded as the guardian of the bees (*Anthol.*, 9, 226), and as the giver of success in fishing and fowling. (*Anthol.*, 7, 11, *seqq.*; 179, *seqq.*)—The origin of the *syrinx* or pipe of Pan is given as follows: Syrinx was a Naiad, of Nonacris in Arcadia, and devoted to the service of Diana. As she was returning one day from the chase, and was passing by Mount Lycæus, Pan beheld her; but when he would address her, she fled. The god pursued: she reached the river Ladon, and, unable to cross it, implored the aid of her sister-nymphs; and when Pan thought to grasp the object of his pursuit, he found his arms filled with reeds. While he stood sighing at his disappointment, the wind began to agitate the reeds, and produced a low musical sound. The god took the hint, cut seven of the reeds, and formed from them his *syrinx* (σύριγξ) or pastoral pipe. (*Ovid*, *Met.*, 1, 690, *seqq.*) Another of his loves was the nymph Pitys, who was also beloved by Boreas. The nymph favoured more the god of Arcadia, and the wind-god, in a fit of jealousy, blew her down from the summit of a lofty rock. A tree of her own name (πίτυς, *pine*) sprang up where she died, and it became the favourite plant of Pan. (*Nonnus*, 43, 259, *seqq.*—*Geopon.*, 11, 4.)—What are called *Panic terrors* were ascribed to Pan; for loud noises, whose cause could not easily be traced, were not unfrequently heard in mountainous regions; and the gloom and loneliness of forests and mountains fill the mind with a secret horror, and dispose it to superstitious apprehensions.—The ancients had two modes of representing Pan: the first, according to the description already given, as horned and goat-footed, with a wrinkled face and a flat nose. The artists, however, sought to soften the idea of the god of shepherds, and they portrayed him as a young man hardened by the toils of a country life. Short horns sprout on his forehead to characterize him; he bears his crook and his syrinx, and he is either naked, or clad in the light cloak denominated *chlamys*. (*Sil. Ital.*, 13, 326, *seqq.*) Like many other gods who were originally single, Pan was multiplied in course of time, and we meet with Pans in the plural. (*Plat.*, *Leg.*, 7, 815.—*Aristoph.*, *Eccles.*, 1069.—*Moschus*, 3, 22.)—The name *Pan* (Πάν) is probably nothing more than πάων, "*feeder*" or "*owner*." Buttmann connects Pan with Apollo Nomius, regarding his name as the contraction of *Paan* (Παιάν), and he refers, in support of his opinion, to the forms *Alcman* from *Alcmaon*, *Amythan* from *Amythaon*, &c. (*Mythologus*, vol. 1, p. 169.) This, however, would rather favour the derivation of *Pan* from *Paon*, as first given. Welcker says that *Pan* was the Arcadian form of Φάων, Φάν (*Phaon*, *Phan*), apparently regarding him as the sun. (*Welcker*, *Kret. Kol.*, p. 45.—*Schwenck*, *Andeut.*, p. 213.—*Keightley's Mythology*, p. 229, *seqq.*)

Panacēa (*All-Heal*), a daughter of Æsculapius. (*Vid.* Æsculapius.)

Panætius, a Greek philosopher, a native of Rhodes. He studied at Athens under Diogenes the Stoic, and afterward came to Rome, about 140 B.C., where he gave lessons in philosophy, and was intimate with Scipio Æmilianus, the younger Lælius, and Polybius.

After a time Panætius returned to Athens, where he became the leader of the Stoic school, and where he died at a very advanced age. Posidonius, Scylax of Halicarnassus, Hecaton, and Mnesarchus are mentioned among his disciples. Panætius was not apparently a strict Stoic, but rather an Eclectic philosopher, who tempered the austerity of his sect by adopting something of the more refined style and milder principles of Plato and the other earlier Academicians. (*Cic.*, *de Fin.*, 4, 28.) Cicero, who speaks repeatedly of the works of Panætius in terms of the highest veneration, and acknowledges that he borrowed much from them, says that Panætius styled Plato "the divine," and "the Homer of Philosophy," and only dissented from him on the subject of the immortality of the soul, which he seems not to have admitted. (*Tusc. Quæst.*, 1, 32.) Aulus Gellius says (12, 5) that Panætius rejected the principle of apathy adopted by the later Stoics, and returned to Zeno's original meaning, namely, that the wise man ought to know how to master the impressions which he receives through the senses. In a letter of consolation which Panætius wrote to Q. Tubero, mentioned by Cicero (*De Fin.*, 4, 9), he instructed him how to endure pain, but he never laid it down as a principle that pain was not an evil. He was very temperate in his opinions, and he often replied to difficult questions with modest hesitation, saying, ἐπέχω, "I will consider."—None of the works of Panætius have come down to us; but their titles, and a few sentences from them, are quoted by Cicero, Diogenes Laertius, and others. He wrote a treatise "*On Duties*," the substance of which Cicero merged in his own work "*De Officiis*." Panætius wrote also a treatise "On Divination," of which Cicero probably made use in his own work on the same subject. He wrote likewise a work "On Tranquillity of Mind," which some suppose may have been made use of by Plutarch in his work bearing the same title. Cicero mentions also a treatise "On Providence," another "On Magistrates," and one "On Heresies," or sects of philosophers. His book "On Socrates," quoted by Diogenes Laertius, and by Plutarch in his "Life of Aristides," made probably a part of the last-mentioned work. Laertius and Seneca quote several opinions of Panætius concerning ethics and metaphysics, and also physics. (*Encycl. Us. Knowl.*, vol. 17, p. 178.—*Van Lynden, Disp. Historico-Crit. de Panætio Rhodio, Lugd. Bat.*, 1802.—*Chardon de la Rochette, Melanges, &c.*, vol. 1, *Paris*, 1812.)

PANATHENÆA (Παναθήναια), the greatest of the Athenian festivals, was celebrated in honour of Minerva (Athena) as the guardian deity of the city. It is said to have been instituted by Erichthonius, and to have been called originally *Athenæa* (Ἀθήναια), but it obtained the name of *Panathenæa* in the time of Theseus, in consequence of his uniting into one state the different independent communities into which Attica had been previously divided. (*Pausan.*, 8, 2, 1.—*Plut.*, *Vit. Thes.*, c. 20.—*Thucyd.*, 2, 15.) There were two Athenian festivals which had the name of Panathenæa; one of which was called the *Great Panathenæa* (Μεγάλα Παναθήναια), and the other the *Less* (Μικρά). The Great Panathenæa was celebrated once every five years, with very great magnificence, and attracted spectators from all parts of Greece. The Less Panathenæa was celebrated every year in the Piræus. (*Harpocrat.*, *s. v.* Παναθ.—*Plat.*, *Rep.*, 1, 1.) When the Greek writers speak simply of the festival of the Panathenæa, it is sometimes difficult to determine which of the two is alluded to; but when the Panathenæa is mentioned by itself, and there is nothing in the context to mark the contrary, the presumption is that the Great Panathenæa is meant; and it is thus spoken of by Herodotus (5, 56) and Demosthenes (*De Fals. Leg.*, p. 394).—The Great Panathenæa was celebrated on the 28th day of Hecatombæon (*Clinton, Fast. Hell.*, vol. 1, p. 335), the first of the Athenian months; which agrees with the account of Demosthenes (*contra Timocr.*, p. 708, *seq.*), who places it after the twelfth day of the month. There is considerable dispute as to the time when the Less Panathenæa was celebrated. Meursius places the celebration in Thargelion, the eleventh of the Athenian months; but Petitus and Corsini in Hecatombæon. Mr. Clinton, who has examined the subject at considerable length (*Fast. Hell.*, vol. 1, p. 332, *seqq.*), supports the opinion of Meursius; and it does not appear improbable that the Less Panathenæa was celebrated in the same month as the Great, and was perhaps omitted in the year in which the great festival occurred. The celebration of the Great Panathenæa only lasted one day in the time of Hipparchus (*Thucyd.*, 6, 56), but it was continued in later times for several days.—At both of the Panathenæa there were gymnastic contests (*Pind.*, *Isthm.*, 4, 42.—*Pollux*, 8, 93), among which the torch-race seems to have been very popular. In the time of Socrates there was introduced at the Less Panathenæa a torch-race on horseback. (*Plat.*, *Rep.*, 1, 1.) At the Great Panathenæa there was also a musical contest, and a recitation of the Homeric poems by rhapsodists. (*Lycurg.*, *contra Leocr.*, p. 209.) The victors in these contests were rewarded with vessels of sacred oil. (*Pind.*, *Nem.*, 10, 64.—*Schol.*, *ad loc.*—*Schol. ad Soph.*, *Œd. Col.*, 698.)—The most celebrated part, however, of the grand Panathenaic festival was the solemn procession (πομπή), in which the Peplus (Πέπλος), or sacred robe of Athena, was carried through the Ceramicus, and the other principal parts of the city, to the Parthenon, and suspended before the statue of the goddess within. This Peplus was covered with embroidery (ποικίλματα.—*Plat.*, *Euthyph.*, c. 6), on which was represented the battle of the Gods and the Giants, especially the exploits of Jupiter and Minerva (*Plat.*, *l. c.*—*Eurip.*, *Hec.*, 468), and also the achievements of the heroes in the Attic mythology, whence Aristophanes speaks of "men worthy of this land and of the Peplus." (*Equit.*, 564.) The embroidery was worked by young maidens of the noblest families in Athens (called ἐργαστῖναι), of whom two were superintendents, with the name of Arrephoræ. When the festival was celebrated, the Peplus was brought down from the Acropolis, where it had been worked, and was suspended like a sail upon a ship (*Pausan.*, 29, 1), which was then drawn through the principal parts of the city. The old men carried olive-branches in their hands, whence they were called Thallophori (Θαλλοφόροι); and the young men appeared with arms in their hands, at least in the time of Hipparchus (*Thucyd.*, 6, 65). The young women carried baskets on their heads, whence they were called Canephori (Κανηφόροι). The sacrifices were very numerous on this occasion. During the supremacy of Athens, every subject state had to furnish an ox for the festival. (*Schol. ad Aristoph.*, *Nub.*, 385.) It was a season of general joy; even prisoners were accustomed to be liberated, that they might take part in the general rejoicing. (*Schol. ad Demosth.*, *Timocr.*, p. 184.) After the battle of Marathon, it was usual for the herald at the Great Panathenæa to pray for the good of the Platæans as well as the Athenians, in consequence of the aid which the former had afforded to the latter in that memorable fight. The procession which has just been described formed the subject of the bas-reliefs which embellished the exterior of the Parthenon, and which are generally known by the name of the Panathenaic frieze. A considerable portion of this frieze, which is one of the most splendid of the ancient works of art, is now in the British Museum, and belongs to the collection called the "Elgin Marbles."—A full and detailed account of the Panathenaic festivals is given by Meursius in a treatise on the subject, which is printed in

the seventh volume of the "Thesaurus" of Gronovius. *Encycl. Us. Knowl.*, vol. 17, p. 182.)

PANCHAIA, a fabled island in the Eastern or Indian Ocean, which Euhemerus pretended to have discovered, and to have found in its capital, Panara, a temple of the Triphylian Jupiter, containing a column inscribed with the date of the births and deaths of many of the gods. (*Vid.* Euhemerus.)—Virgil makes mention of Panchaia and its "*turiferæ arenæ.*" (*Georg.*, 2, 139.) The poet borrows the name from Euhemerus, but evidently refers to Arabia Felix. (Compare *Heyne* and *Voss*, *ad loc.*)

PANDĂRUS, son of Lycaon, and one of the chieftains that fought on the side of the Trojans in the war with the Greeks. He led the allies of Zelea from the banks of the Æsepus in Mysia, and was famed for his skill with the bow. (*Il.*, 2, 824, *seqq.*) It was Pandarus that broke the truce between the Greeks and Trojans by wounding Menelaus. (*Il.*, 4, 93, *seqq.*) He was afterward slain by Diomede. (*Il.*, 5, 290.) In one part of the Iliad (5, 105) he is spoken of as coming from Lycia, but the Lycia there meant is only a part of Troas, forming the territory around Zelea, and inhabited by Lycian colonists. (Consult *Eustath. ad Il.*, 2, 824.—*Heyne*, *ad loc.*)

PANDATARĬA, an island in the Mare Tyrrhenum, in the Sinus Puteolanus, on the coast of Italy. It was the place of banishment for Julia, the daughter of Augustus, and many others. It is now *Isola Vandotina.* (*Livy*, 53, 14.—*Mela*, 2, 7.—*Pliny*, 3, 6.—*Itin. Marit.*, 515.)

PANDĪON, I. an early king of Athens, belonging to mythology rather than to history. He was the son of Erichthonius, and succeeded his father in the kingdom. In his reign Ceres and Bacchus are said to have come to Attica. The former was entertained by Celeus, the latter by Icarius. Pandion married Zeuxippe, the sister of his mother, by whom he had two sons, Erechtheus and Butes, and two daughters, Procne and Philomela. Being at war with Labdacus, king of Thebes, about boundaries, he called to his aid Tereus, the son of Mars, out of Thrace; and having, with his assistance, come off victorious in the contest, he gave him his daughter Procne in marriage, by whom Tereus had a son named Itys. The tragic tale of Procne and Philomela is related elsewhere. (*Vid.* Philomela.) Pandion is said to have died of grief at the misfortunes of his family, after a reign of 40 years. He was succeeded by Erechtheus. (*Apollod.*, 3, 14, 5, *seqq.*) The visit paid by Ceres and Bacchus to Attica, during the reign of Pandion, refers merely to improvements in agriculture which were then introduced. (*Wordsworth's Greece*, p. 96.)—II. The second of the name, was also king of Attica, and succeeded Cecrops II., the son of Erechtheus. He was expelled by the Metionidæ, and retired to Megara, where he married Pylia, the daughter of King Pylos. This last-mentioned monarch being obliged to fly for the murder of his brother Bias, resigned Megara to his son-in-law, and, retiring to the Peloponnesus, built Pylos. Pandion had four sons, Ægeus, Pallas, Nisus, and Lycus, who conquered and divided among them the Attic territory, Ægeus, as the eldest, having the supremacy. (*Apollod.*, 3, 15, 4.—Consult *Heyne*, *ad loc.*)

PANDŌRA, the first created female, and celebrated in one of the early legends of the Greeks as having been the cause of the introduction of evil into the world. Jupiter, it seems, incensed at Prometheus for having stolen the fire from the skies, resolved to punish men for this daring deed. He therefore directed Vulcan to knead earth and water, to give it human voice and strength, and to make it assume the fair form of a virgin like the immortal goddesses. He desired Minerva to endow her with artist-knowledge, Venus to give her beauty, and Mercury to inspire her with an impudent and artful disposition. When formed, she was attired by the Seasons and Graces, and each of the deities having bestowed upon her the commanded gifts, she was named Pandora (*All-gifted*—πᾶν, *all*, and δῶρον, *a gift*). Thus furnished, she was brought by Mercury to the dwelling of Epimetheus; who, though his brother Prometheus had warned him to be on his guard, and to receive no gifts from Jupiter, dazzled with her charms, took her into his house and made her his wife. The evil effects of this imprudent step were speedily felt. In the dwelling of Epimetheus stood a closed jar, which he had been forbidden to open. Pandora, under the influence of female curiosity, disregarding the injunction, raised the lid, and all the evils hitherto unknown to man poured out, and spread themselves over the earth. In terror at the sight of these monsters, she shut down the lid just in time to prevent the escape of Hope, which thus remained to man, his chief support and comfort. (*Hesiod*, *Op. et D.*, 47, *seqq.*—*Id.*, *Theog.*, 570, *seqq.*)—An attempt has frequently been made to trace an analogy between this more ancient tradition and the account of the fall of our first parents, as detailed by the inspired penman. Prometheus, or *forethought*, is supposed to denote the purity and wisdom of our early progenitor before he yielded to temptation; Epimetheus, or *after-thought*, to be indicative of his change of resolution, and his yielding to the arguments of Eve; which the poet expresses by saying that Epimetheus received Pandora after he had been cautioned by Promethus not to do so. The curiosity of Pandora violated, it is said, the positive injunction about not opening the jar, just as our first parent Eve disregarded the commands of her Maker respecting the tree of knowledge. Pandora, moreover, the author of all human woes, is, as the advocates for this analogy assert, the author likewise of their chief, and, in fact, only solace; for she closed the lid of the fatal jar before Hope could escape; and this she did, according to Hesiod, *in compliance with the will of Jove.* May not Hope, they ask, thus secured, be that hope and expectation of a Redeemer which has been traditional from the earliest ages of the world? Even so our first parents commit the fatal sin of disobedience, but from the seed of the woman, who was the first to offend, was to spring one who should be the hope and the only solace of our race.—All this is extremely ingenious, but, unfortunately, not at all borne out by the words of the poet from whom the legend is obtained. The jar contains various evils, and, as long as it remains closed, man is free from their influence, for they are confined closely within their prison-house. When the lid or top is raised, these evils fly forth among men, and Hope alone remains behind, the lid being shut down before she could escape. Here, then, we have man exposed to suffering and calamity, and *no hope* afforded him of a better lot, for Hope is imprisoned in the jar (ἐν ἀῤῥήκτοισι δόμοισι . . . . . πίθου ὑπὸ χείλεσιν), and has not been allowed to come forth and exercise her influence through the world. Again, how did *Hope* ever find admission into the jar? Was it placed there as a kindred evil? It surely, then, could have nothing to do with the promise of a Redeemer. Or, was it placed in the jar to lure man to the commission of evil, by constantly exciting dissatisfaction at the present, and a hope of something better in the future? This, however, is not hope, but discontent. Yet the poet would actually seem to have regarded hope as no better than an evil, since, after stating that the exit of Hope from the jar was arrested by the closing of the lid, he adds, "but countless *other woes* wander among men" (ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται, v. 100). It is much more rational, then, to regard the whole legend as an ebullition of that spleen against the female sex occasionally exhibited by the old Grecian bards. The resemblance it bears to the Scripture account is very unsatisfactory:

Eve was tempted, Pandora was not; the former was actuated by a noble instinct, the love of knowledge, the latter by mere female curiosity.—It seems very strange that the ancients should have taken so little notice of this myth. There is no allusion to it in Pindar or the tragedians, excepting Sophocles, one of whose lost satyric dramas was named "Pandora, or the Hammerers." It was equally neglected by the Alexandreans. Apollodorus merely calls Pandora the first woman. In fact, with the exception of a dubious passage in Theognis (*Paræn.*, 1135, *seq.*), where Hope is said to have been the only good deity that remained among men, we find no allusion to it in Grecian literature except in the fables of Babrius, in Nonnus (*Dionys.*, 7, 56), and in the epigrammatic Macedonius. (*Anthol. Palat.*, 10, 71.) It seems to have had as little charms for the Latin poets, even Ovid passing over it in silence.—It is also deserving of notice, that Hesiod and all the others agree in naming the vessel which Pandora opened *a jar* (πίθος), and never hint at her having brought it with her to the house of Epimetheus. Yet the idea has been universal among the moderns, that she brought all the evils with her from heaven, shut up in a *box* (πυξίς). The only way of accounting for this is, that, at the restoration of learning, the narrative in Hesiod was misunderstood. (*Keightley's Mythology*, p. 292, *seqq.*—*Buttmann, Mythologus*, vol. 1, p. 48, *seqq.*)

PANDOSĬA, I. a city of Lucania, in Lower Italy, on the banks of the Aciris, and not far from Heraclea. The modern *Anglona* is thought to represent the ancient place. (*Cramer's Anc. Greece*, vol. 2, p. 351.)—II. A city in the territory of the Bruttii, near the western coast, and often confounded with the preceding. It was anciently possessed by the Œnotri, as Strabo reports, but is better known in history as having witnessed the defeat and death of Alexander, king of Epirus. (*Strabo*, 255.—*Liv.*, 39, 38.)—The precise position which ought to be assigned to the Bruttian Pandosia remains yet uncertain. The early Calabrian antiquaries placed it at *Castel Franco*, about five miles from *Consenza*. D'Anville lays it down, in his map of ancient Italy, near *Lao* and *Cirella*, on the confines of Lucania. Cluverius supposes that it may have stood between Consentia and Thurii; but more modern critics have, with greater probability, sought its ruins in a more westerly direction, near the village of *Mendocino*, between Consentia and the sea, a hill with three summits having been remarked there, which answers to the fatal height pointed out by the oracle,

Πανδοσία τρικόλωνε, πολύν ποτε λαὸν ὀλέσσεις,

together with the rivulet *Maresanto* or *Arconti*, which last name recalls the Acheron, denounced by another prediction as so inauspicious to the Molossian king. (*Cramer's Anc. Italy*, vol. 2, p. 436.)—III. A city of Epirus, not far removed from the Acheron and the Acherusian Lake, as we may infer from the passage in which Livy speaks of this city with reference to the oracle delivered to Alexander, king of Epirus (8, 24). It is not improbable that the antiquities which have been discovered at *Paramythia*, on the borders of the *Souliot* territory, may belong to this ancient place. (*Hughes's Travels*, vol. 2, p. 306.—*Holland's Travels*, vol. 2, p. 251.—*Strabo*, 324.—*Plin.*, 4, 1.—*Cramer's Anc. Greece*, vol. 1, p. 132.)

PANDRŎSOS, a daughter of Cecrops, king of Athens, sister to Aglauros and Herse. For an explanation of the name, consult remarks under the article Cecrops.

PANGÆUS, a celebrated ridge of mountains in Thrace, apparently connected with the central chain of Rhodope and Hæmus, and which, branching off in a southeasterly direction, closed upon the coast at the defile of Acontisma. The name of this range often appears in the poets. (*Pind.*, *Pyth.*, 4, 319.—*Æsch.*, *Pers.*, 500.—*Eurip.*, *Rhes.*, 972.—*Virg.*, *Georg.*, 4, 462.) It is now called *Pundhar Dagh*, or *Castagnats*, according to the editor of the French Strabo. Herodotus informs us (7, 112), that Mount Pangæus contained gold and silver mines, which were worked by the Pieres, Odomanti, and Satræ, clans of Thrace, but especially the latter. Euripides confirms this account (*Rhes.*, 919, *seqq.*). These valuable mines naturally attracted the attention of the Thasians, who were the first settlers on this coast; and they accordingly formed an establishment in this vicinity at a place named Crenides. (*Vid.* Philippi.)—Theophrastus speaks of the *rosa centifolia*, which grew in great beauty and was indigenous on Mount Pangæus (*ap. Athen.*, 15, 29). Nicander mentions another sort, which grew in the gardens of Midas (*ap. Athen.*, 16, 31.—*Cramer's Anc. Greece*, vol. 1, p. 302).

PANIONĬUM, a sacred spot, with a temple and grove, at the foot of Mount Mycale in Ionia. It derived its name from having been the place where delegates from the Ionian states were accustomed to meet at stated periods. Not only the place, but also the temple and the assembly itself were called Panionium. The temple was dedicated to the Heliconian Neptune, whose worship had been imported by the Ionians from Achaia in Peloponnesus; and the surname of Heliconian was derived from Helice, one of their cities in that country. (*Strab.*, 639.—*Pausan.*, 7, 24.) But the assembly was not merely convened for religious purposes: it was also a political body, and met for deliberative and legislative ends; and it appears that some remnants of this ancient institution were preserved till very late in the Roman empire, if it be true, as Chandler imagines, that there is a medal of the Emperor Gallus which gives a representation of a Panionian assembly and sacrifice. (*Travels*, p. 192.) The site of this celebrated convention is supposed, with great probability, to answer to that of *Tchangeli*, a Turkish village close to the sea, and on the northern slope of Mycale. (*Cramer's Asia Minor*, vol. 1, p. 379.)

PANĬUM (Πάνιον ὄρος), a mountain of Syria, forming part of the chain of Mount Libanus. It makes part of the northern boundary of Palestine, and at the foot of it was situate the town of Paneas, afterward called Cæsarea Philippi. Herod, out of gratitude for having been put in possession of Trachonitis by Augustus, erected a temple to that prince on the mountain. On the partition of the states of Herod among his children, Philip, who had the district Trachonitis, gave to the city Paneas the name of Cæsarea, to which was annexed, for distinction' sake, the surname of Philippi. This did not, however, prevent the resumption of its primitive denomination, pronounced *Banias*, more purely than *Belines*, as it is written by the historians of the crusades. (*Josephus*, *Bell. Jud.*, 1, 21.—*Euseb.*, *Hist. Eccles.*, 7, 17.)—II. Panium (Πανεῖον), a cavern at the sources of the Jordan. (*Vid.* Jordanes.)

PANNONĬA, an extensive province of the Roman empire, bounded on the west by the range of Mount Cetius, separating it from Noricum; on the south by Illyria, including in this direction the country lying along the lower bank of the Savus; and on the north and east by the Danube. It answered, therefore, to what is now the eastern part of *Austria*, *Styria*, a part of *Carinthia*, that portion of *Hungary* which lies on the southern side of the Danube, the greater part of *Sclavonia*, and the portion of *Bosnia* which lies along the Saave. Ptolemy distinguishes between Upper and Lower Pannonia, *Pannonia Superior* and *Inferior*, and separates the two divisions by an imaginary line drawn from Bregactium to the Savus. In the fourth century, the Emperor Galerius formed out of a part of Lower Pannonia the province of *Valeria*, and then *Pannonia Superior* changed its name to that of *Pannonia Prima*, while the part of *Pannonia Inferior* that remained after *Valeria* was taken from it, received the appellation

of *Pannonia Secunda.*—The Pannonii were of Illyrian origin, and their earlier seats extended from the river Colapis, on the southern side of the Savus, in a south-easterly direction, as far as the Dardanii and the confines of Macedonia. With one branch of their race, under the name of Pæones, the Greeks were acquainted from an early period, along the southern coast of Thrace. That the Pæones, however, were one and the same race with the distant Pannonii to the north-west, they first discovered at a later period, and from this time the appellation of Pæones was applied by the Grecian historical writers to both divisions. (*Mannert, Geogr.*, vol. 3, p. 502.—*Cramer's Anc. Greece*, vol. 1, p. 46.) The Romans, on the other hand, becoming acquainted with the race from the west, learned the name Pannonii as the national appellation, and retained it as such. The etymology assigned to this name by some, from the patches (*panni*) of which their long-sleeved tunics were formed, is too ridiculous to require refutation. (*Dio Cass.*, 49, 36.) They were reduced under the Roman sway in the reign of Augustus, especially during the campaigns of Tiberius and Drusus; and, after their subjection, were transplanted to the country beyond the Savus, which had been occupied by the Scordisci, and which now received from them the name of Pannonia. The Pannonians becoming, in process of time, completely Romanized in laws, customs, and language, served as a rampart that might be confided in against the Sclavonian Iazyges and the Marcomanni, beyond the Danube.—After the fall of the Roman empire, Pannonia passed under the power of the barbarians, especially the Huns, Avares, and Bulgarians. (*Mannert, Geogr.*, vol. 3, p. 304.) The chief city in Pannonia Superior was Carnuntum, now *Altenbourg*, a little to the east of Vindobona or *Vienna*. The chief city in Pannonia Inferior was Sirmium.

Panomphæus, a surname of Jupiter, from his being the parent source of omen and augury, "*omnium omnium omnisque vaticinii auctor.*" (*Heyne ad Il.*, 8, 250.)

Panŏpe or Panopēa, one of the Nereïds, named by Virgil as a representative of the whole number, and often invoked by mariners. (*Hesiod, Theog.*, 250.—*Virg., Georg.*, 1, 437.—*Id., Æn.*, 5, 240, &c.)

Panopŏlis, a city of Egypt in the Thebaïd, on the eastern bank of the Nile, and south of Antæopolis. It was the capital of the Panopolitic Nome, and, as its name implies, sacred to the god Pan ("City of Pan"). According to the later traditions, however, it would seem to have been sacred to the Pans or wood-deities collectively, and hence we find it in Strabo (812) designated by the appellation of Πανῶν πόλις. (Compare *Diod. Sic.*, 1, 18.—*Plut., de Is. et Os.*) In some of the subsequent writers we find the place called *Panos*, the term *polis* being omitted. (*Itin. Ant.*, p. 166.) The name Panopolis (Πανὸς πόλις) is supposed to be merely a translation of the Egyptian term *Chemmis*, by which this city was known to the natives of the land. This Chemmis, however, must not be confounded with the place of that name mentioned by Herodotus (2, 91), and by which that historian intends evidently to designate Coptos. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 374.) The modern *Akkenyn* is supposed to occupy part of the site of the ancient Panopolis. (*Description de l'Egypte*, vol. 4, p. 43, *seqq.*)

Panormus, I. now called *Palermo*, a town of Sicily, built by the Phœnicians, on the northwest part of the island, with a good and capacious harbour. The ancient name is derived from the excellence and capaciousness of its harbour (πᾶς ὅρμος), and is equivalent to *All-Port*. (*Diod. Sic.*, 22, 14.) It is uncertain, however, whether this name originated with the Greeks, or was merely a translation of the Phœnician one. From the Phœnicians Panormus passed into the hands of the Carthaginians, and was for a long period an important stronghold of the latter people, though little noticed by the Grecian writers. Here was the chief station of their fleet, and here also were the winter quarters of their army. (*Polyb.*, 1, 21, 24.) It was taken by the Romans, with their fleet of 300 sail (A.U.C. 500), and carefully guarded by them to prevent its again falling into the hands of the foe. (*Polyb.*, 1, 38.) It was subsequently ranked among the free cities of Sicily. (*Cic. in Verr.*, 3, 6.—*Mannert, Geogr.*, vol. 9, pt. 2, p. 400.)—II. A harbour on the eastern coast of Attica, south of the promontory of Cynosema, and opposite to the southern extremity of Eubœa. It is now *Porto Raphti.*—III. A harbour on the coast of Achaia, east of Rhium and opposite Naupactus. It is now *Teket.* (*Thucyd.*, 2, 86.—*Plin.*, 4, 5.)—IV. A name given to the harbour of Ephesus. (*Mela*, 2, 7.)—V. A harbour in Crete, between Rithymna and Cytæum. (*Plin.*, 4, 12.)—VI. A town in the Thracian Chersonese, between Cardia and Cœlos. (*Plin.*, 4, 11.)

Pansa, C. Vibius, consul with Hirtius the year after Cæsar's assassination, B.C. 43. He had previously served under Cæsar in Gaul, and had aided him as tribune of the commons in attaining to sovereign power. Though Pansa and Hirtius had obtained the consulship through Cæsar's nomination, they nevertheless joined the party of the senate after the death of the dictator, and marched against Antony, who was besieging Brutus in Mutina. In the first engagement Antony had the advantage, and Pansa received two mortal wounds; but Antony himself was defeated the same day by Hirtius as he was returning to his camp. In a second engagement Hirtius also fell.—It was a current report at the time, that Glycon, the physician in attendance on Pansa, having been gained over by Octavius, had taken off the Roman consul by poisoning his wounds. (*Sueton., Vit. Aug.*, 11.) Another account stated that Pansa, finding his wounds mortal, sent for Octavius, and engaged him to become reconciled to Antony, unfolding to him, at the same time, the project of the senate, which was to destroy the partisans of Cæsar by means of one another. Pansa appears to have been a worthy man, and esteemed by Cicero, who, without sharing his political sentiments, lived on terms of intimacy with him. (*Biogr. Univ.*, vol. 32, p. 496.)

Pantagȳas, a small river on the eastern coast of Sicily, which falls into the sea between Megara and Syracuse, according to Pliny (3, 8), after running a short space in rough cascades over a rugged bed. (*Virg. Æn.*, 3, 689.) Ptolemy writes the name Πάνταχος, and Thucydides Παντακίος (6, 4).

Panthēa, the wife of Abradates, celebrated for her beauty and conjugal affection. She slew herself on the corpse of her husband, who had fallen in battle on the side of the elder Cyrus. (*Xen., Cyrop.*, 4, 6, 11.—*Id. ib.*, 7, 3, 14.)

Panthēon (or Panthĕon), a famous temple of a circular form, built by M. Agrippa, son-in-law of Augustus, in his third consulship, about 27 A.C., and repaired by Septimius Severus, and Caracalla. The architect was Valerius of Ostia. The structure consists of a rotunda, with a noble Corinthian octastyle portico attached to it. That the portico of the Pantheon indeed was erected by Agrippa, is testified by the inscription still remaining on the frieze. Yet some have supposed that he merely made that addition to the previously erected rotunda. Hirt, in his work on the Pantheon, very reasonably argues, that, there being no direct proof to the contrary, the whole structure may safely be assumed to have been erected according to one original plan, because without the portico it would have been a lumpish and heavy mass. Hirt farther rejects the idea of the rotunda's having been originally not a temple, but an entrance to public baths. It is certain that circular plans were greatly

affected by the Romans both in their temples and other buildings, on which account their architecture presents a variety that does not occur in that of Greece. —The structure was dedicated to Jupiter Ultor. Besides the statue of this god, however, there were in six other niches as many colossal statues of other deities, among which were those of Mars and Venus, the founders of the Julian line, and that of Julius Cæsar. About the other three we know nothing; but in all probability they were the images of Æneas, Iulus, and Romulus. The edifice was called the *Pantheon* (Πάνθειον or Πάνθεον), not, as is commonly supposed, from its having been sacred to *all the gods* (πᾶς, "*all*," and θεός, "*a god*"), but from its majestic dome, which represented, as it were, the "*all-divine*" firmament (πᾶν, "*all*," and θεῖον, "*divine*").—The Pantheon is by far the largest structure of ancient times, the external diameter being 188 feet, and the height to the summit of the upper cornice 102, exclusive of the flat dome or calotte, which makes the entire height about 148 feet. The portico (103 feet wide) is, as has been said, octastyle, yet there are in all sixteen columns, namely, two at the returns, exclusive of those at the angles, and two others behind the third column from each end, dividing the portico, internally, into three aisles or avenues, the centre one of which is considerably the widest, and contains the great doorway within a very deep recess, while each of the others has a large semicircular tribune or recess. But, although, independently of its recessed parts, the portico is only three intercolumns in depth, its flanks present the order continued in pilasters, making two additional closed intercolumns, and the projection there from the main structure about 70 feet; which circumstance produces an extraordinary air of majesty. The columns are 47 English feet high, with bases and capitals of white marble, and granite shafts, each formed out of a single piece. The interior diameter of the rotunda is 142 feet, the thickness of the wall being 23 feet through the piers, between the exhedræ or recesses, which, including that containing the entrance, are eight in number, and each, except that facing the entrance, is divided into three intercolumns by two columns (34.7 feet high), between antæ or angular pilasters. But as, besides being repaired and altered by Septimius Severus, the interior has undergone many changes, or, rather, corruptions, it is hardly possible now to determine what it originally was.—The dome has five rows of coffers (now stripped of their decorations), and a circular opening in the centre, 26 feet in diameter, which not only lights the interior perfectly, but in the most charming and almost magical manner. Indeed, there has scarcely ever been but one opinion as to the captivating effect thus produced, and the exquisite beauty of the whole as regards plan and general proportions. (*Encyclop. Us. Knowl.*, vol. 17, p. 192.—*Hirt*, *Geschichte der Baukunst*, vol. 2, p. 283, *seqq.*) The Pantheon is now commonly called the *Rotunda*, from its circular form. It was given to Boniface IV. by the Emperor Phocas in 609, and was dedicated as a Christian church to the Virgin and the Holy Martyrs, a quantity of whose relics were placed under the great altar. In 830 Gregory IV. dedicated it to all the saints. This consecration of the edifice, however, seems to have afforded it no defence against the subsequent spoliations, both of emperors and popes. The plates of gilded bronze that covered the roof, the bronze bassi relievi of the pediment, and the silver that adorned the interior of the dome, were carried off by Constans II. (A.D. 655), who destined them for his imperial palace at Constantinople; but, being murdered at Syracuse when on his return with them, they were conveyed by their next proprietors to Alexandrea; and thus the spoils of the Pantheon, won from the plunder of Egypt after the battle of Actium, by a kind of poetical justice, reverted to their original source. Urban the Eighth carried off all that was left to purloin, the bronze beams of the portico, which amounted in weight to more than forty-five millions of pounds. He records his plunder with great complacency in an inscription on the walls of the portico, as if it were a meritorious deed; seeming to pride himself on having melted it down into the frightful tabernacle of St. Peter's, and the useless cannon of the castle of St. Angelo. Urban, who was one of the Barberini family, also gave a share of it to his nephew, for the embellishment of the Barberini palace; and this gave rise to the pasquinade,

"*Quod non fecerunt Barbari fecere Barberini.*"

But he did more mischief by adding than by taking away, for he bestowed upon it two hideous belfries, as a perpetual monument of his bad taste.—Beautiful as the Pantheon is, it is not what it was. During eighteen centuries it has suffered from the dilapidations of time and the cupidity of barbarians. The seven steps which elevated it above the level of ancient Rome are buried beneath the modern pavement. Its rotunda of brick is blackened and decayed; its leaden dome, overlooked by the modern cupolas of every neighbouring church, boasts no imposing loftiness of elevation; the marble statues, the bassi relievi, the brazen columns, have disappeared; its ornaments have vanished; its granite columns have lost their lustre, and its marble capitals their purity; all looks dark and neglected, and its splendour is gone for ever. Yet, under every disadvantage, it is still beautiful, pre-eminently beautiful. No eye can rest on the noble simplicity of the matchless portico without admiration, and without feeling, what is so rarely felt, that there is nothing wanted to desire, nothing committed to rectify. Its beauty is of that sort which, while the fabric stands, time has no power to destroy. (*Rome in the Nineteenth Century*, vol. 1, p. 254.)

PANTHEUS, or PANTHŪS, a Trojan, son of Othryas, and priest of Apollo. He fell in the nocturnal combat described by Virgil as attendant on the taking of Troy (*Æn.*, 2, 429). He was father of Polydamas, Euphorbus, and Hyperenor. (*Hom.*, *Il.*, 3, 146; 15, 522.) The story which Servius, and also Eustathius relate, of Panthus's having been by birth a Delphian, and of his having been brought away from Delphi to Troy to explain an oracle for King Priam, is a fiction of the posthomeric bards. (*Eustath. ad Il.*, 12, 225. —*Heyne ad Virg.*, *Æn.*, 2, 318.)

PANTHOÏDES, a patronymic of Euphorbus, the son of Pantheus. (*Vid.* Euphorbus.—*Horat.*, *Od.*, 1, 28, 10.)

PANTICAPÆUM, a city in the Tauric Chersonese, on the shore of the Cimmerian Bosporus, and opposite to Phanagoria on the Asiatic shore. Ptolemy gives the name as *Panticapæa* (Παντικάπαια). It was founded by a Milesian colony, and lay on a hill, and was in circumference 20 stadia. On the east side was a good harbour, and also an inner and stronger one (νεώριον). This place was the capital of the kings of Bosporus, and was also known by the name of Bosporus as early as the time of Demosthenes. Some writers erroneously distinguish between the two appellations, as if they belonged to different cities. (*Eutrop.*, 7, 9.) The modern *Kertsch* lies near the site of the ancient Panticapæum. (*Mannert*, *Geogr.*, vol. 4, p. 307, *seqq.*) Here Mithradates the Great ended his days.

PANYĂSIS, a native of Samos, or, according to others, of Halicarnassus (for his country is uncertain; we only know that he was an uncle of Herodotus). He flourished about 490 B.C., and was regarded as an excellent epic poet, the Alexandrean critics having subsequently assigned him the fourth place in the Epic canon. He was the author of an *Heracleid*, in fourteen books, to which, according to Valckenaer's conjecture, belong two

fragments found in the collection of the works of Theocritus, but which others attribute to Pisander. Both parties, however, agree in regarding them as worthy of a writer of the first merit, and above the strength of Theocritus. Hermann, however, does not adopt this opinion. He recognises, it is true, in these pieces an imitation of Homer; but he discovers in the prosody certain licenses which were unknown to the epic poets, and only introduced by the bucolic ones. (*Orphica*, *ed. Hermann*, p. 691.) Besides, these pieces are written in Doric, whereas Panyasis made use of the Ionic dialect. According to Suidas, he also composed Elegies entitled Ἰωνικά. There exist, likewise, some other fragments of Panyasis. They are all found in the collections of Winterton, Gaisford, and Boissonade. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 121.—*Müller, Die Dorier*, vol. 2, p. 471, German work.)

Paphia, I. a surname of Venus, because worshipped at Paphos.—II. An ancient name of the island of Cyprus.

Paphlagonia (Παφλαγονία), a province of Asia Minor, also called Pylæmenia, according to Pliny (6, 2). It was bounded on the north by the Euxine, on the south by the part of Phrygia afterward called Galatia, on the east by Pontus, and on the west by Bithynia. It was separated from Bithynia by the river Parthenius, and from Pontus by the Halys, which was also its eastern boundary in the time of Herodotus (1, 6). Paphlagonia is described by Xenophon (*Anab.*, 5, 6, 6) as a country having very beautiful plains and very high mountains. It is traversed by two chains of mountains running parallel to one another from west to east. The higher and more southerly of these chains, called Olgassys by Ptolemy, is a continuation of the great mountain chain which extends from the Hellespont to Armenia, and was known to the ancients under the names of Ida and Temnon in Mysia, and Olympus in the neighbourhood of Prusias. Strabo, however, appears to give the name of Olgassys to the chain of mountains in the northern part of Paphlagonia, on which the Paphlagonians had built many temples. The country between these two chains is drained by the Amnias, which flows into the Halys. The only river of importance, besides the Amnias and the Halys, was the Parthenius, which is said by Xenophon to be impassable (*Anab.*, 5, 6, 9). In the neighbourhood of Pompeiopolis, in the central part of the province, was a mountain called Sandaracurgium, where, according to Strabo (562), sandaraca was obtained in mines, which were worked by criminals, who died in great numbers on account of the unhealthiness of the labour. The sandaraca spoken of by Strabo was probably the same as sinopia, which was a kind of red ochre, obtained by the Greeks from Sinope, from which place it derived its name.—The Paphlagonians are said by Homer (*Il.*, 2, 851, *seq.*) to have come to the assistance of the Trojans under the command of Pylæmenes, from the country of the Heneti. This mention of the Heneti in connexion with the Paphlagonians seems to have puzzled some of the ancient writers. Several explanations of the passage were given; but the one which appeared most probable to Strabo (544) was, that the Heneti were a Paphlagonian people, who followed Pylæmenes to Troy, and after the death of their leader emigrated to Thrace, and at length wandered to Italy, where they settled under the name of Veneti. Pliny (6, 2) also connects the Heneti of Homer with the Veneti of Italy, upon the authority of Cornelius Nepos. Few modern critics, however, will be disposed to attach much credit to a rambling story of this kind, which seems to have arisen merely from the similarity of the two names. (*Vid.* Veneti.)—The Paphlagonians were subdued by Crœsus. (*Herod.*, 1, 28.) They afterward formed a part of the Persian empire, and were governed by a satrap in the reign of Darius Hystaspis (*Herod.*, 7, 72); but they appear in later times, like several other nations in the remote parts of the Persian empire, to have been only nominally subjects. On the return of the Ten Thousand we find that they were governed by Corylas, who does not appear to have been a satrap (Xenophon calls him ἄρχων, *Anab.*, 6, 1, 2), and who did not hesitate to afford assistance to the Greeks. After the death of Alexander, Paphlagonia, together with Cappadocia, fell to the share of Eumenes. (*Diod. Sic.*, 18, 3.) It subsequently formed part of the kingdom of Pontus; but, after the conquest of Pontus by the Romans, it appears to have been allowed to have kings of its own, the last of whom was Deiotarus, the son of Castor. (*Strabo*, 564.) Under the early Roman emperors it did not form a separate province, but was united to Galatia till the time of Constantine, who first erected it into a separate province. (*Encycl. Us. Knowl.*, vol. 17, p. 216.)—The chain of mountains in the southern part of Paphlagonia was covered with forests, which yielded abundance of excellent timber for ship-building, and various kinds of wood for tables and other ornamental works. They contained also salt-mines. Eudoxus reports that fossil fish were likewise to be found in some parts of the country. (*Strabo*, 561, 563.) The plains afforded rich pastures for horses and cattle, and the mules of the Paphlagonian Heneti were celebrated as early as the days of Homer (*Il.*, 2, 852). The sheep of the country adjoining the Halys furnished wool much esteemed for the fineness of its quality (*Strabo*, 546); and the Euxine, along the whole extent of coast, supplied great quantities of excellent fish; especially the kind of tunny called pelamys. (*Strabo*, 545.—*Athenæus*, 7, p. 307.)—Cramer thinks that the Paphlagonians were of the same race with the Bithyni, Mysi, and Phryges; that is, that they were a Thracian people, and that they came in from the West, driving the Leuco-Syri from the country, and finally compelling them to retire beyond the Halys. (*Cramer's Asia Minor*, vol. 1, p. 217, *seqq.*)

Paphos, I. Palæpaphos (Old Paphos), a very ancient city of Cyprus, on the southwestern side of the island, situate on a rising ground near the little river Bocarus. (*Hesych.*, *s. v.* Βώκαρος.) Strabo places it ten stadia from the coast. It was peculiarly famed for the worship of Venus, who was fabled to have been wafted hither after her birth amid the waves. (*Mela*, 2, 7.—*Tacitus*, *Hist.*, 2, 3.) The Grecian writers give, as the founder of the place, Cinyras the son of Apollo, or Paphos the son of Cinyras, about the time of the Trojan war. Apollodorus also makes Cinyras to have been a Syrian monarch (3, 14.—Compare *Heyne*, *ad loc. Obs.*, p. 325). Tacitus makes it to have been founded by Aërias; at least he names him as the founder of the temple; he adds, however, that a later tradition assigns the origin of the temple to Cinyras. (*Hist.*, 2, 3.—*Ann.*, 3, 62.) Eusebius carries back the founding of the city to the time of the Hebrew Gideon. (*Chron.*, n. 590.)—The Phœnician or Syrian origin of the place was clearly shown by the worship established here; for Venus Urania was here adored under the same attributes and with the same licentiousness as the Syrian goddess at Ascalon, Emesa, and elsewhere in that country. The effigy of the goddess was not of human shape. She was represented under the form of a white, round, conical stone. (*Tyrius Max. Diss.*, 38.—*Tacit.*, *Hist.*, 2, 3.—*Clem. Alex.*, *protrept*, 29, *seqq.*) The office of high-priest was next in rank to the regal dignity. The worship of the goddess continued long after the ancient city was completely sunk in importance, and had been supplanted by the Paphos of later origin. Annual processions were still made to the earlier temple, which was regarded as the most sacred of any, and acquired great fame by an oracle connected with it.—Pococke found many ruins on this ancient site.

(*Mannert, Geogr.*, vol. 6, pt. 1, p. 584, *seqq.*)—II. Neapaphos (New Paphos), a city of Cyprus, on the western coast of the island, and north of Palæpaphos. According to Strabo (683), the distance between the two places was sixty stadia, while the Peutinger Tables give eleven miles. The place had a good harbour, was adorned with handsome temples, and was the capital of a separate principality. (*Diod. Sic.*, 20, 21.) Under the Roman sway, it was the chief city of the whole western coast. Strabo and Pausanias (8, 5) make the Arcadian Agapenor to have been the founder of the place, having been driven hither by a storm on his return from Troy. Stephanus of Byzantium asserts, that the previous name of this city was Erythra; and, if he be correct, Agapenor could only have enlarged and strengthened it. Paphos suffered severely from earthquakes, and particularly from one in the reign of Augustus. That emperor not only aided the suffering inhabitants, but also directed the city, when rebuilt, to be called by his name. The earlier appellation, however, eventually prevailed. Strabo and Ptolemy make no mention of any Augusta, but merely of a city called Paphos. It appears from Tacitus, that the worship of Venus was yet remaining in the reign of Titus, who visited Paphos, and made many inquiries about the rites and customs of the place. (*Tacit.*, *Hist.*, 2, 2.—*Id.*, *Ann.*, 3, 62.—*Sueton.*, *Vit. Tit.*, 5.) Paphos appears in later writings, both civil and ecclesiastical, as an episcopal town, and one of the most noted in the island. The site is yet marked by some ruins, and the name of *Baffo* serves sufficiently to attest their identity. (*Cramer's Asia Minor*, vol. 2, p. 376.—*Mannert, Geogr.*, vol. 6, pt. 1, p. 585.) For an account of the remains of antiquity in this quarter, consult *Turner's Tour in the Levant*, vol. 2, p. 557.

Papia Lex, I. *de peregrinis*, by C. Papius Celsus, tribune of the commons, A.U.C. 638, which required that all foreigners should depart from Rome, excepting those who were inhabitants of Italia Propria. (*Dio Cass.*, 37, 9.—*Cic.*, *de Off.*, 3, 11.—*Heinecc.*, *Antiq. Rom.*, p. 345, *ed. Haubold.*)—II. Another, called *Papia Poppæa*, because it was proposed by the consuls Papius and Poppæus, A.U.C. 762. It was passed at the desire of Augustus, and enforced and enlarged the Julian law for promoting population, and repairing the desolation occasioned by the civil wars. (*Vid. Julia lex de maritandis ordinibus.*)

Papĭas, one of the early Christian writers in the Greek language, was bishop of Hierapolis in Asia at the beginning of the second century. According to Cave, he flourished in the year 110; according to others, in 115 or 116. He wrote a work in five books, entitled "*An Explanation of the Words* (or Oracles) *of the Lord*," which is now lost. In a passage of this work, quoted by Eusebius, Papias professes to have taken great pains to gain information respecting Christianity from those who had known the Apostles, and some remarkable statements of his respecting the Apostles and Evangelists are still preserved. According to Irenæus, he was himself a hearer of John and a companion of Polycarp. He is said by Eusebius to have been a Millenarian, and a man of little mind, "as appears," says Eusebius, "from his own writings." (*Euseb.*, *Hist. Eccles.*, 3, 39.—*Cave*, *Hist. Lit.*, *s. v.*—*Lardner's Credibility*, pt. 2, c. 9.)

Papiniānus, Æmilius, a celebrated Roman lawyer. He was born A.D. 175, and was a pupil of the jurist Q. Cervidius Scævola at the same time with Septimius Severus, afterward emperor. Under Marcus Aurelius he held the office of *advocatus fisci*, in which he succeeded S. Severus. After Severus became emperor, Papinian was his *libellorum magister* and *præfectus prætorio*; and the monarch had so high an opinion of him, that at his death he recommended his sons Caracalla and Geta to his care. The former, having brutally murdered his brother Geta, enjoined on Papinian to compose a discourse in accusation of the deceased, in order to excuse his barbarity in the eyes of the senate and people. With this mandate the prefect not only refused to comply, but he nobly observed that it was easier to commit a parricide than to excuse it, and that slander of innocence was a second parricide. Caracalla, enraged by this refusal, secretly induced the prætorian guards to mutiny, and demand their leader's head; and, apparently to satisfy them, Papinian was executed in 212, and his body dragged through the streets of Rome. The reputation of Papinian as a lawyer was so high, that Valentinian III. ordered that, whenever the opinions of the judges were divided, Papinian's should be followed. The Roman law-students, too, when they had reached the third year of their studies (the whole number of years being five), were called Papinianists (*Papinianistæ*), and a festival was celebrated on the occasion of commencing his work. Papinian composed several works, among which were twenty-seven books of "Questions on the Law;" nineteen of "Responses" or "Opinions;" two of "Definitions;" two upon "Adultery;" and one upon the "Laws of Ædiles." Extracts from all his works are found in the "Digest." (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 285.)

Papirĭi, the name of a patrician and plebeian gens in Rome, who were at first called Papisii. (*Cic.*, *Ep. ad Fam.*, 9, 21.) This gens was divided into several families, such as the Mugillani, Crassi, Cursores, and Massones, and the most celebrated of the different individuals of these families was L. Papirius Cursor. He was the grandson of the L. Papirius Cursor who was censor in the year in which Rome was taken by the Gauls, and son of Spurius Papirius Cursor, who was military tribune B.C. 379. (*Liv.*, 6, 27.)—We first read of L. Papirius Cursor as master of the horse to L. Papirius Crassus, who was created dictator B.C. 339, by the consul Manlius, in order to carry on the war against the Antiates. (*Liv.*, 8, 12.—*Cic.*, *Ep. ad Fam.*, 9, 21.) The time of his first consulship is doubtful. Livy mentions C. Pœtilius and L. Papirius Mugillanus as consuls B.C. 325; but he adds, that, instead of Papirius Mugillanus, the name of Papirius Cursor was found in some annals. (*Livy*, 8, 23.) During the year of their consulship the *Lex Pœtilia-Papiria* was passed, which enacted that no one should be kept in fetters or bonds except for a crime which deserved them, and only until he had suffered the punishment which the law provided: it also enacted that creditors should have a right to attach the goods, but not the persons, of their debtors. (*Liv.*, *l. c.*) In the following year, Papirius Cursor, who is said by Livy (8, 29) to have been considered at that time the most illustrious general of his age, was appointed dictator to carry on the war against the Samnites. He appointed Q. Fabius Maximus his master of the horse; and during his absence at Rome to renew the auspices, Fabius attacked the enemy contrary to his commands, and gained a signal victory. On his return to the camp he commanded Fabius to be put to death; but the soldiers espousing the cause of the latter, the execution was delayed till the following day, before which time Fabius had an opportunity of escaping to Rome, where he placed himself under the protection of the senate. The proceedings which followed are interesting to the student of the constitutional history of Rome, as they show that an appeal could be made to the people from the decision of a dictator, which is in accordance with a remark of Livy in another part of his history (3, 55), that, after the decemvirs were expelled from Rome, a law was passed, enacting that, in future, no magistrate should be made from whom there should be no appeal. Papirius demanded Fabius of the senate; and as neither the entreaties of

the senators nor those of the father of Fabius, who had been dictator and three times consul, could induce Papirius to pardon him, the father of Fabius appealed to the people, and at length, at the earnest entreaties of the people and the tribunes of the commons, the life of Fabius was spared. Papirius named a new master of the horse, and, on his return to the army, defeated the Samnites, and put an end to the war at the time. (*Liv.*, 8, 29, *seqq.*) Papirius was elected consul a second time, with Q. Publius Philo, in B.C. 320, and again defeated the Samnites; and apparently a third time in the following year, though there appears to be some doubt upon the latter point. (*Liv.*, 9, 7, *seqq.*) He was consul for the fourth time in B.C. 315 (*Liv.*, 9, 22), and for the fifth time in B.C. 313. (*Liv.*, 9, 38.) He was again named dictator in B.C. 309, to carry on the war against his old enemies the Samnites, whom he defeated with great slaughter, and obtained, on account of his victory, the honours of a triumph (*Liv.*, 9, 38, *seqq.*); after which time we find no more mention of him. Papirius Cursor, says Livy (9, 16), was considered the most illustrious man of his age, and it was thought he would have been equal to contend with Alexander the Great, if the latter, after the conquest of Asia, had turned his arms against Europe. (*Encycl. Use. Knowl.*, vol. 17, p. 218.)—II. One of this family received the surname of *Prætextatus*, from an action of his while still wearing the *prætexta*, or youthful gown, and before he had assumed the *toga virilis*, or gown of manhood. It was customary in those days for fathers to take their young sons to the senate-house when anything important was under discussion, in order that they might sooner become familiarized with public affairs. The father of young Papirius took him on one of these occasions, while a matter of considerable moment was pending; and it having been deemed advisable to adjourn the debate unto the morrow, an injunction of secrecy was laid upon all who were present. The mother of young Papirius wished to know what had passed in the senate; but the son, unwilling to betray the secrets of that assembly, amused his parent by telling her that it had been debated whether it would be more advantageous to the republic to give two wives to one husband, or two husbands to one wife. The mother of Papirius was alarmed, and she communicated the secret to the other Roman matrons, and on the morrow they assembled in large numbers before the senate-house, bathed in tears, and earnestly entreating that one woman might have two husbands rather than one husband two wives. The senators were astonished at so singular an application; but young Papirius modestly explained the cause, and the fathers, in admiration of his ready tact, passed a decree, that for the future boys should not be allowed to come to the senate with their fathers, except Papirius alone. This regulation continued until the time of Augustus, who rescinded it. (*Macrob.*, 1, 6.)

Pappus, a celebrated mathematician of Alexandrea, who lived towards the end of the fourth century. He is known by his *Mathematical Collections* (Μαθηματικαὶ συναγωγαί), in eight books, and by other works, among which were a Commentary on Ptolemy's Almagest, a work on Geography, a Treatise on Military Engines, a Commentary on Aristarchus of Samos, &c. His *Collections* have chiefly come down to us; of his other productions we have merely some fragments. The last five books of the *Collections* remain entire; the third is acephalous, wanting the commencement. Wallis published a fragment of the second. The first two books contained the Greek Arithmetic. What we have of the work is interesting, on account of the extracts it contains from works that are now lost, and it merits the careful perusal of those who make researches into the history of the exact sciences. Montucla ascribes to Pappus the first idea of the principle often referred to by mathematicians, the use, namely, of the centre of gravity for the dimension of figures. We owe to Pappus also an elegant though indirect solution of the famous problem of the trisection of an angle. "Pappus," observes a writer in the American Quarterly Review (No. 21, p. 124), "is the only name worthy of note that occurs to fill up the great blank between Archimedes and the Italian mechanicians of the sixteenth century. He attempted to ascertain the principle of all the simple machines, in the same manner that his illustrious predecessor had that of the lever; his attention, however, was principally directed to the inclined plane. In this he failed, owing to the fundamental error upon which all his investigations proceeded, that some force was necessary to keep a body even on a plane of no inclination."—Only parts of the Greek text of the Collections have been published. We have a Latin version of six books, from the third to the end of the work, made by Commandino, an Italian mathematician of the sixteenth century. It was printed at Pesaro in 1588, fol., with a commentary by Ubaldi, and afterward revised by Manolessius, and reprinted at Bologna, 1660, fol. A fragment of the Greek text of the second book was given by Wallis at the end of his Aristarchus, *Oxon.*, 1688, 8vo, and in the third volume of his Opera Mathematica. The second part of the fifth book was published by Eisenmann, professor in "L'Ecole royale des ponts et chaussées," *Paris*, 1824, fol. A part of the preface of the seventh book is given in the Prolegomena of Gregory's Euclid, *Oxon.*, 1703, fol., and the entire preface in the edition of Apollonius of Perga, *Oxon.*, 1706, 8vo. Meibomius has inserted some lemmas from the seventh book in his *Dialogi de Proportionibus*, *Hafniæ*, 1655, fol. (*Schöll*, *Hist. Lit. Gr.*, vol. 7, p. 49.—*Biogr. Univ.*, vol. 32, p. 538.)

Parætăcæ or -tacēni, a people of Persia, occupying the mountain range between that country and Media. Their territory was called by the Greeks Parætacene, and Stephanus Byzantinus makes mention of a city in it by the name of Parætaca (p. 626.—*Diod. Sic.*, 19, 34.—*Arrian*, 3, 19.—*Plin.*, 6, 26).

Parætonĭum, a strongly-fortified place, the frontier-city of Egypt on the side of Libya, and situate on the coast of the Mediterranean. It had, including its harbour, a circuit of about 40 stadia. (*Strab.*, 798.) Justinian repaired and strengthened it. (*Procop.*, *de Ædif.*, 6, 2.) Strabo gives the distance from Alexandrea at about 1300 stadia: Scylax makes it 1700, and Pliny 1600. Ptolemy removes Parætonium from Alexandrea 3° 30′, or 35 geographical miles.—The modern name is *Al Bareton*. (*Mannert*, *Geogr.*, vol. 10, pt. 2, p. 29, *seqq.*)

Parasanges (Παρασάγγης), in Latin *Parasanga*, a parasang, or Persian measure of length, which, according to Herodotus (2, 6; 5, 53; 6, 42), was equal to 30 stadia; and if we reckon eight stadia as equal to one English mile, the parasang was consequently equal to nearly four English miles. Hesychius and Suidas also give the length of the parasang at 30 stadia; and Xenophon must have calculated it at the same length, since he says (*Anab.*, 2, 2, 6) that 16,050 stadia are equal to 535 parasangs (16,050 ÷ 535 = 30). Pliny (6, 30), however, informs us, that the length of the parasang was reckoned differently by different authors; and Strabo (518) states, that some reckoned it at 60, others at 40, and others at 30 stadia. The Arabian geographers (*Freytag*, *Lex. Arab.*, *s. v. Farsakh*) reckon it equal to three miles, which agrees with the statements of English travellers (quoted by *Rödiger*, in *Ersch* and *Gruber's Encyclopädie*), who estimate it variously at from 3½ to 4 English miles. Franklin (*Tour to Persia*, p. 17) reckons it at four miles: Ousley (*Travels*, vol. 1, p. 23) at between 3½ and 3¾ miles; and Kinneir (*Geogr. of Persia*, p. 57) at 3¾ miles.—*Parasang* is a Persian word, and is derived from the

ancient *Farsang*, which is pronounced in modern Persian *Ferseng*. It has been changed in Arabic into *Farsakh*. Various etymologies have been proposed for the term. The latter part of the word is thought to be the Persian *seng*, "a stone," and the term might thus be derived from the stones which were placed to mark the distances in the road. Bohlen (quoted by Rödiger) supposes the first part of the word to be the preposition *fera*, and compares the word with the Latin *ad lapidem*. (*Encycl. Us. Knowl.*, vol. 17, p. 241.)

Parcæ, the Fates, called also *Fata*, and in Greek Μοῖραι (*Moiræ*). In the Iliad, with the exception of one passage (20, 49), the *Moira* is spoken of in the singular number, and as a person, almost exactly as we use the word *Fate*. But in the Odyssey this word is employed as a common substantive, followed by a genitive of the person, and signifying *decree*. The Theogony of Hesiod limits the Fates, like so many other goddesses, to three, and gives them Jupiter and Themis for their parents. (*Theog.*, 904.) In an interpolated passage of the same poem (v. 217) they are classed among the children of Night; and Plato, on his part, makes them the daughters of Necessity. (*Rep.*, 10, 617.) Their names in Hesiod are Clotho (*Spinster*), Lachesis (*Allotter*), and Atropos (*Unchangeable*); but he does not speak of their spinning the destinies of men. This office of theirs is, however, noticed in both the Iliad and Odyssey. It is probable that Homer, in accordance with the sublime fiction in the Theogony, regarded the Fates as the offspring of Jupiter and Order, for in him they are but the ministers of Jupiter, in whose hands are the issues of all things. (*Nitzch, ad Od.*, 3, 236.) Æschylus makes even Jupiter himself subject to the Fates. (*Prom. Vinct.*, 515.—*Keightley's Mythology*, p. 195.)—According to the popular mythology, Clotho held the distaff, Lachesis span each one's portion of the thread of existence, and Atropos cut it off: hence the well-known line expressing their respective functions:

"*Clotho colum retinet, Lachesis net, et Atropos occat.*"

The more correct explanation, however, is to make Clotho spin, Lachesis mark out each one's portion, and Atropos sever it.—The Latin writers indulge in various views of the functions of the Parcæ, as suggested by their own ingenuity of elucidation. Thus Apuleius (*De Mundo, sub fin.*) makes Clotho preside over the present, Atropos the past, and Lachesis the future; an idea probably borrowed from Plato, who introduces the Moiræ singing τὰ γεγονότα, τὰ ὄντα, τὰ μέλλοντα. (*Rep.*, 10, 617.) So in the Scandinavian mythology, the Norns or Destinies, who are also three in number, are called *Urdur*, *Verdandi*, and *Skuld*, or "Past," "Present," and "Future."—According to Fulgentius (*Mythol.*, 1, 7), Clotho presides over nativity, Atropos over death, and Lachesis over each one's lot in life.—The term *Moira* (Μοῖρα) comes from μείρω, "*to divide*" or "*portion out*." The ordinary etymology for the word *Parcæ* deduces it by antiphrasis from *parco*, "to spare," because they never spared. (*Serv. ad Æn.*, 1, 26.—*Martian. Capell.*—*Donat.*—*Diomed.*, *ap. Voss.*, *Etymol.*) Varro derives it "*a pariendo*," because they presided over the birth of men (*Aul. Gell.*, 3, 16); or, to quote his own words, "*Parca, immutata litera una, a partu nominata.*" Scaliger makes it come from *parco*, "to spare," in a different sense from Servius and the other grammarians quoted above; because, according to him, only one of the Fates cuts the thread of existence, whereas of the other two, one gives life and the other prolongs it. Perhaps, after all, the best explanation (supposing the word *Parcæ* to be of Latin origin) is that which makes it come from *parco*, "to spare," not by antiphrasis, nor in accordance with Scaliger's notion, but because these deities were invoked in prayer to spare the lives of mortals. (Consult *Scheller, Lat. Deutsch. Wörterb.*, *s. v.*)

Paris, the son of Priam, king of Troy, by Hecuba, and also called *Alexander*. He was destined, even before his birth, to become the ruin of his country; and when his mother, being about to lie-in of him, had dreamed that she brought forth a torch which set all Ilium in flames, the soothsayer Æsacus declared that the child would prove the ruin of his country, and recommended to expose it. As soon as born, the babe was given to a servant to be left on Ida to perish. The domestic obeyed, but, on returning at the end of five days, he found that a bear had been nursing the infant. Struck with this strange event, he took home the infant, reared him as his own son, and named him Paris. When Paris grew up he distinguished himself by his strength and courage in repelling robbers from the flocks, and the shepherds, in consequence, named him Alexander (*Man-protector*), or, according to the Greek form, Ἀλέξανδρος (ἀπὸ τοῦ ἀλέξειν τοὺς ἄνδρας). In this state of seclusion, too, he united himself to the nymph Œnone, whose tragical fate is elsewhere related. (*Vid.* Œnone.) Their conjugal happiness was soon disturbed. At the marriage of Peleus and Thetis, the goddess of Discord, who had not been invited to partake of the entertainment, showed her displeasure by throwing into the assembly of the gods who were at the celebration of the nuptials a golden apple, on which were written the words Ἡ καλῇ λαβέτω, "*Let the beauty* (among you) *take me.*" Juno, Minerva, and Venus laying claim to it, and Jove being unwilling to decide, the god commanded Mercury to lead the three deities to Mount Ida, and to intrust the decision of the affair to the shepherd Alexander, whose judgment was to be definitive. The goddesses appeared before him, and urged their respective claims, and each, to influence his decision, made him an alluring offer of future advantage. Juno endeavoured to secure his preference by the promise of a kingdom, Minerva by the gift of intellectual superiority and martial renown, and Venus by offering him the fairest woman in the world for his wife. To Venus he assigned the prize, and brought upon himself, in consequence, the unrelenting enmity of her two disappointed rivals, which was extended also to his whole family and the entire Trojan race. Soon after this event, Priam proposed a contest among his sons and other princes, and promised to reward the conqueror with one of the finest bulls of Mount Ida. Persons were sent to procure the animal, and it was found in the possession of Paris, who reluctantly yielded it up. The shepherd, desirous of obtaining again this favourite animal, went to Troy, and entered the lists of the combatants. Having proved successful against every competitor, and having gained an advantage over Hector himself, that prince, irritated at seeing himself conquered by an unknown stranger, pursued him closely, and Paris must have fallen a victim to his brother's resentment had he not fled to the altar of Jupiter. This sacred place of refuge preserved his life; and Cassandra, the daughter of Priam, struck with the similarity of the features of Paris to those of her brothers, inquired his birth and his age. From these circumstances she soon discovered that he was her brother, and as such she introduced him to her father and to his children. Priam, thereupon, forgetful of the alarming predictions of Æsacus, acknowledged Paris as his son, and all enmity instantly ceased between the new-comer and Hector. Not long after this, at the instigation of Venus, who had not forgotten her promise to him, Paris proceeded on his memorable voyage to Greece, from which the soothsaying Helenus and Cassandra had in vain endeavoured to deter him. The ostensible object of the voyage was to procure information respecting his father's sister Hesione, who had been given in marriage by Hercules to his follower Telamon, the monarch of Salamis. The real motive,

however, which prompted the enterprise, was a wish to obtain, in the person of Helen, then the fairest woman of her time, a fulfilment of what Venus had offered him when he was deciding the contest of beauty. Arriving at Sparta, where Menelaüs, the hus- of Helen, was reigning, he met with an hospitable reception; but, Menelaus soon after having sailed away to Crete, the Trojan prince availed himself of his absence, seduced the affections of Helen, and bore her away to his native city, together with a large portion of the wealth of her husband. (Consult remarks under the article Helena.) Hence ensued the war of Troy, which ended in the total destruction of that ill-fated city. (*Vid.* Troja.) Paris, though represented in general as effeminate and vain of his personal appearance, yet distinguished himself during the siege of Troy by wounding Diomede, Machaon, Antilochus, and Palamedes, and subsequently by discharging the dart which proved fatal to Achilles. Venus took him under her especial protection, and, in the single combat with Menelaüs, rescued him from the vengeance of the latter. The circumstances of his death are mentioned under the article Œnone. (*Dict. Cret.*, 1, 3. 4.—*Apollod.*, 3, 12.—*Hygin.*, *fab.*, 92, 273.—*Tzetz. ad Lycophr.*, 57, 61, 68, 86, &c.)

Parĭsi, a British nation lying to the north of the Coritani, and occupying the district which is called *Holderness*, or, according to Camden, the whole *East-Riding of Yorkshire*. They are supposed to have derived their name from the two British words *paur isa*, which signify low pasture, and which are descriptive of the situation and uses of their country. Their capital was Petuaria. (*Mannert*, *Geogr.*, vol. 2, pt. 2, p. 187.)

Parisii, a people and city of Gaul, now *Paris*, the capital of the kingdom of France. (*Vid.* Lutetia.—*Cæs.*, *B. G.*, 6, 3.)

Parĭsus, a river of Pannonia, falling into the Danube; according to Mannert, the *Mur*, in the Hungarian part of its course. (*Mannert*, *Geogr.*, vol. 3, p. 489.)

Parĭum, now *Camanar*, a town of Asia Minor, in Mysia Minor, on the Propontis, southwest of Linus, and northeast from Pæsus. It was founded by the Milesians and Parians. (*Plin.*, 5, 32.—*Paul. Lex.*, viii., *de Censib.*)

Parma, a city of Italy, south of the Po, on the small river Parma. It was founded by the Etrurians, taken by a tribe of Gauls called the Boii, and at last colonized by the Romans, A.U.C. 569. (*Liv.*, 39, 55.) From Cicero it may be inferred that Parma suffered from the adverse factions in the civil wars. (*Ep. ad. Fam.*, 10, 33.—*Id. ibid.*, 12, 5.—*Id.*, *Philipp.*, 14, 3.) It was probably recolonized under Augustus, as some inscriptions give it the title of Colonia Julia Augusta Parma. Strabo (216) speaks of it as a city of note. From Martial we learn that its wool was highly prized (14, 53; 5, 13). In the ages that immediately succeeded the fall of the Roman empire, we find this city distinguished also by the appellation of Chrysopolis (*Gold-city*), but are unacquainted with the causes that led to the adoption of the name. (*Geogr. Ravennas*, 4, 33.—*Donizo*, *Vit. Machtildis*, 1, 10.) The modern name is *Parma*. (*Mannert*, *Geogr.*, vol. 9, pt. 1, p. 218.)

Parmenĭdes (Παρμενίδης), the second in the series of the Eleatic philosophers, was a native of Elea. He was descended from a noble family, and is said to have been induced to study philosophy by Aminias. (*Diog. Laert.*, 9, 21.) He is also stated to have received instruction from Diochætes, the Pythagorean, to whom he erected an *heröum*. Later writers inform us that he heard Xenophanes, the founder of the Eleatic school, but Aristotle (*Met.*, 1, 5) speaks of it with some doubt. We read that Parmenides gave a code of laws to his native city, which was so highly esteemed that at first the citizens took an oath every year to observe it. (*Diog. Laert.*, 9, 23.—*Plut.*, *Adv. Colot.*, 32.—*Strabo*, 252.) The time when he lived has been much disputed. According to Plato (*Parmen.*, 127), Parmenides, at the age of sixty-five, accompanied by Zeno, at the age of forty, visited Athens during the great Panathenæa, and stopped at the house of Pythodorus. As this visit to Athens probably occurred about B.C. 454 (*Clinton*, *Fast. Hell.*, p. 364), Parmenides would have been born about B.C. 519. But to this date two objections are urged; first, that Diogenes Laertius (9, 23) says that Parmenides flourished (ἤκμαζε) in the 69th Olympiad; and, secondly, that Socrates is stated by Plato, in his dialogue entitled Parmenides, to have conversed with Parmenides and Zeno on the doctrine of ideas, which we can hardly suppose to have been the case, as Socrates at that time was only thirteen or fourteen. Athenæus, accordingly (11, p. 505), has censured Plato for saying that such a dialogue ever took place. But in reply to these objections it may be remarked, first, that little reliance can be placed upon the vague statement of such a careless writer as Diogenes; and, secondly, that the dialogue which Plato represents Socrates to have had with Parmenides and Zeno is doubtless fictitious; yet it was founded on a fact, that Socrates, when a boy, had heard Parmenides at Athens. Plato mentions, both in the "*Theætetus*" (p. 183) and the "*Sophistes*" (p. 127), that Socrates was very young (πάνυ νέος) when he heard Parmenides. We have no other particulars of the life of Parmenides. He taught Empedocles and Zeno, and with the latter lived on the most intimate terms. (*Plato*, *Parmen.*, 127.) He is always spoken of by the ancient writers with the greatest respect. In the "*Theætetus*" (p. 183) Plato compares him with Homer; and in the "*Sophistes*" (p. 237) he calls him "the Great." (Compare *Aristot.*, *Met.*, 1, 5.) Parmenides wrote a poem, which is usually cited by the title "*Of Nature*" (περὶ φύσεως:—*Sext. Empir.*, *adv. Mathem.*, 7, 111.—*Theophr.*, *ap. Diog. Laert.*, 8, 55), but which also bore other titles. Suidas calls it φυσιολογία (*s. v.* Παρμενίδ.), and adds, on the authority of Plato, that he also wrote works in prose. The passage in Plato (*Soph.*, p. 237), however, to which Suidas refers, perhaps only means an oral exposition of his system, which interpretation is rendered more probable by the fact that Sextus Empiricus (*adv. Mathem.*, 7, 111) and Diogenes Laertius (1, 16) expressly state, that Parmenides only wrote one work. Several fragments of this work "*On Nature*" have come down to us, principally in the writings of Sextus Empiricus and Simplicius. They were first published by Stephanus in his "*Poesis Philosophica*" (*Paris*, 1573), and next by Fülleborn, with a translation in verse, *Züllichau*, 1795. Brandis, in his "*Commentationes Eleaticæ*," *Hafniæ*, 1813, also published the fragments of Parmenides, together with those of Xenophanes and Melissus; but the most recent and complete edition is by Karsten, in the second volume of his "*Philosophorum Græcorum veterum, præsertim qui ante Platonem, floruerunt, Operum Reliquiæ*," *Brux.*, 1835. The fragments of his work which have come down to us are sufficient to enable us to judge of its general method and subject. It opened with an allegory, which was intended to exhibit the soul's longing after truth. The soul is represented as drawn by steeds along an untrodden road to the residence of Justice (Δίκη), who promises to reveal everything to it. After this introduction the work is divided into parts; the first part treats of the knowledge of truth, and the second explains the physiological system of the Eleatic school. (*Encyclop. Useful Knowl.*, vol. 17, p. 283.)

Parmenĭo, a Macedonian general, who distinguished himself in the service of Philip, father of Alexander the Great. He gained a decisive victory over the Illyrians about the time of Alexander's birth, and the news of both events reached Philip, who was then absent

from his capital on some expedition, together with that of his having won the prize at the Olympic games. Philip, while preparing to invade the Persian empire, sent a considerable force into Asia as an advanced guard, and he chose Parmenio and Attalus as the leaders of the expedition. These commanders began by expelling the Persian garrisons from several Greek towns of Asia Minor. Parmenio took Grynæum in Æolis, the inhabitants of which, having sided with the Persians, and fought against the Macedonians, were sold as slaves. When Alexander set out on his Asiatic expedition, Parmenio had one of the chief commands in the army. At the head of the Thessalian cavalry he contributed much to the victory of the Granicus; and at Issus he had the command of the cavalry on the left wing, which was placed near the seacoast, and had to sustain for a time the principal attack of the Persians. At Arbela he advised Alexander not to give battle until he had well reconnoitred the ground. Being in command of the left wing, he was attacked in flank by the Persians, and was for a time in some danger, until Alexander, who had been successful in another part of the field, came to his assistance. Parmenio afterward pursued the fugitives, and took possession of the Persian camp, with the elephants, camels, and all the baggage. When Alexander marched beyond the Caspian gates in pursuit of Darius and Bessus, he left Parmenio, who was now advanced in years, in Media, at the head of a considerable force. Some time after, while Alexander was encamped at Artacoana, a conspiracy is said to have been discovered against his life, in which Philotas, the son of Parmenio, was accused of being implicated. He was, in consequence, put to the torture, and, after enduring dreadful agonies, confessed, though in vague terms, that he had conspired against the life of Alexander, and that his father Parmenio was cognizant of it. This being considered sufficient evidence, Philotas was stoned to death, and Alexander despatched a messenger to Media, with secret orders to Cleander and other officers who were serving under Parmenio, to put their commander to death. The unsuspecting veteran, while conversing with his officers, was run through the body by Cleander. This is the substance of the account of Curtius (lib. 6 *et* 7). Arrian's account is somewhat different (lib. 3). Whatever may be thought of the trial and execution of Philotas, and it appears to have been at least a summary and unsatisfactory proceeding, the murder of Parmenio, and the manner of it, form one of the darkest blots in Alexander's character. Parmenio was evidently sacrificed in cold blood to what have been styled, in after ages, "reasons of state." He was seventy years of age; he had lost two sons in the campaigns of Alexander, and Philotas was the last one remaining to him. Parmenio appears to have been a steady, brave, and prudent commander. (*Encycl. Us. Knowl.*, vol. 17, p. 283, *seq.*)

Parnassus (Παρνασσός), I. the name of a mountain-chain in Phocis, which extends in a northeasterly direction from the country of the Locri Ozolæ to Mount Œta, and in a southwesterly direction through the middle of Phocis, till it joins Mount Helicon on the borders of Bœotia. Strabo (316) says that Parnassus divided Phocis into two parts; but the name was more usually restricted to the lofty mountain upon which Delphi was situated. According to Stephanus of Byzantium, it was anciently called Larnassus, because the ark or *larnax* of Deucalion landed here after the flood. (Compare *Ovid*, *Met.*, 1, 318.) Pausanias (10, 6, 1) derives the name from Parnassus, the son of Neptune and Cleodora. It is called at the present day *Liakura*. Parnassus is the highest mountain in Central Greece. Strabo (379) says that it could be seen from the Acrocorinthus in Corinth, and also states (409) that it was of the same height as Mount Helicon; but in the latter point he was mistaken, according to Colonel Leake, who informs us (*Travels in Northern Greece*, vol. 2, p. 527) that *Liakura* is some hundreds of feet higher than *Paleovuna*, which is the highest point of Helicon. Parnassus was covered the greater part of the year with snow, whence the epithet of "*snowy*" so generally applied to it by the poets. (*Soph.*, *Œd. Tyr.*, 473.—*Eurip.*, *Phœn.*, 214.) When Brennus invaded Greece, we learn from Pausanias (10, 23, 3 *et* 4) that it was covered with snow. Above Delphi there were two lofty rocks, from which the mountain is frequently called by the poets the two-headed (δικόρυφος), one of which Herodotus (8, 39) names Hyampea, but which were usually called Phædriades. Between these two rocks the celebrated Castalian fount flows from the upper part of the mountain. The water which oozes from the rock was in ancient times introduced into a hollow square, where it was retained for the use of the Pythia and the oracular priests. The fountain is ornamented with pendant ivy, and overshadowed by a large fig-tree. (*Dodwell's Travels*, vol. 1, p. 172.) Above the spring, at the distance of 60 stadia from Delphi, was the Corycian cave, sacred to Pan and the Corycian nymphs, which Pausanias (10, 32, 2, 5) speaks of as superior to every other known cavern. (Compare *Strabo*, 417.) When the Persians were marching against Delphi, a part of the inhabitants took refuge in this cavern. (*Herod.*, 8, 37.) It is described by a modern traveller (*Raikes*, *in Walpole's Collection*, &c., vol. 1, p. 312) as 330 feet long and nearly 200 wide. As far as this cave the road to Delphi was accessible by horses and mules, but beyond it the ascent was difficult even for an active man (ἀνδρὶ εὐζώνῳ.—*Pausan.*, 10, 32, 2, 5). Above this cave, and near the summit of Parnassus, at the distance of 80 stadia from Delphi (*Pausan.*, 10, 32, 6) was the town of Tithorea or Neon, the ruins of which are near the modern village of *Velitza*. (*Encycl. Us. Knowl.*, vol. 17, p. 284, *seq.*)—II. A son of Neptune, who gave his name to a mountain of Phocis.

Parnes (gen. *-ētis*), a mountain of Attica, north of Athens, famous for its wines. It was the highest mountain in the whole country, rising on the northern frontier, and being connected with Pentelicus to the south, and towards Bœotia with Cithæron. Pausanias says (1, 32) that on Mount Parnes were a statue of Jupiter Parnethius, and an altar of Jupiter Semaleus. It abounded with wild boars and bears. (*Pausan.*, *l. c.*—*Pliny*, 11, 37.) The modern name is *Nozea*. "Mount Parnes is intermingled," says Dodwell, "with a multiplicity of glens, crags, and well-wooded rocks and precipices, and richly diversified with scenery which is at once grand and picturesque: its summit commands a view over a vast extent of country." (*Tour*, vol. 1, p. 504.)

Paropamisus, a province of India, the eastern limit of which, in Alexander's time, was the river Cophenes. According to the ideas of Ptolemy, it lay between the countries which the moderns name *Khorasan* and *Cabul*, and it answers to the tract between *Herat* and *Cabul*. This province was separated from Bactria by a range of mountains also called Paropamisus, now *Hendu Khos*, and which formed part of the great chain of Imaus. (*Vid.* Imaus.—*Mela*, 1, 15.—*Plin.*, 6, 17.)

Paros, now *Paro*, one of the Cyclades, to the south of Delos, at the distance of about seven and a half miles. It was said to have been first peopled by the Cretans and Arcadians. (*Steph. Byz.*, *s. v.* Πάρος.) Its early prosperity is evinced by the colonies it established at Thasus and on the shores of the Hellespont. (*Thucydides*, 4, 104.—*Strabo*, 487.) During the time of the Persian war, we are told that it was the most flourishing and important of the Cyclades. (*Ephor.*, *ap. Steph. Byz.*, *s. v.* Πάρος.—*Herod.*, 5, 28, *seqq.*) After the battle of Marathon it was besieged in vain by Miltiades for twenty-six days, and thus proved the cause of his disgrace. (*Herod.*, 6,

134.) The Parians, according to the historian just cited, did not take part with the Persians in the battle of Salamis, but kept aloof near Cythnus, awaiting the issue of the action. (*Herod.*, 8, 67.) Themistocles, however, subsequently imposed upon them a heavy fine. (*Herod.*, 8, 112.) Paros was famed for its marble. The quarries were on Mount Marpessa. (*Virg.*, *Æn.*, 6, 470.—*Pind.*, *Nem.*, 4, 131.—*Virg.*, *Georg.*, 3, 34.—*Hor.*, *Od.*, 1, 19, 5.—*Steph. Byz.*, *s. v.* Μάρπησσα.) Some remarks on the Parian marble will be offered below.—Paros was the birthplace of the poet Archilochus. (*Strabo*, *l. c.*—*Fabr.*, *Bibl. Gr.*, vol. 2, p. 107.)—It was in Paros that the famous marble was disinterred, known by the name of the *Parian Chronicle*, from its having been kept in this island. It is a chronological account of the principal events in Grecian, and particularly in Athenian, history, during a period of 1318 years, from the reign of Cecrops, B.C. 1450, to the archonship of Diognetus, B.C. 264. But the chronicle of the last 90 years was lost, so that the part now remaining ends at the archonship of Diotimus, B.C. 354. The authenticity of this chronicle has been called in question by Mr. Robertson, who, in 1788, published a "*Dissertation on the Parian Chronicle.*" His objections, however, have been ably and fully discussed, and the authenticity of this ancient document has been fully vindicated by Porson, in his review of Robertson's essay. (*Monthly Review*, *January*, 1789, p. 690.—*Porson's Tracts*, *ed. Kidd*, p. 57, *seqq.*—Consult also the *Encyclopædia Metropolitana*, Art. "*Arundelian Marbles.*") The chronicle is given, with an English version, in *Hale's Analysis of Chronology* (vol. 1, p. 107, *seqq.*)—The following very interesting account of the quarries and marbles of Paros is given by Dr. Clarke. "This day we set out upon mules for the ancient quarries of the famous Parian marble, which are situate about a league to the east of the town, upon the summit of a mountain, nearly corresponding in altitude with the situation of the Grotto of Antiparos. The mountain in which the quarries are situate is now called *Capresso:* there are two of these quarries. When we arrived at the first, we found in the mouth of the quarry heaps of fragments detached from the interior: they were tinged, by long exposure to the air, with a reddish, ochreous hue; but, upon being broken, exhibited the glittering sparry fracture which often characterizes the remains of Grecian sculpture: and in this we instantly recognised the beautiful marble, which is generally named, by way of distinction, the Parian, although the same kind of marble is also found in Thasos. The marble of Naxos only differs from the Thasian and Parian in exhibiting a more advanced state of crystallization. The peculiar excellence of the Parian is extolled by Strabo; and it possesses some valuable qualities unknown even to the ancients, who spoke so highly in its praise. These qualities are, that of hardening by exposure to atmospheric air (which, however, is common to all homogeneous limestone), and the consequent property of resisting decomposition through a series of ages; and this, rather than the supposed preference given to the Parian marble by the ancients, may be considered as the cause of its prevalence among the remains of Grecian sculpture. That the Parian marble was highly and deservedly extolled by the Romans, is well known: but in a very early period, when the arts had attained their full splendour in the age of Pericles, the preference was given by the Greeks, not to the marble of Paros, but to that of Mount Pentelicus, because it was whiter; and also, perhaps, because it was found in the immediate vicinity of Athens. The Parthenon was built entirely of Pentelican marble. Many of the Athenian statues, and of the works carried on near Athens during the administration of Pericles (as, for example, the temple of Ceres at Eleusis), were executed in the marble of Pentelicus. But the finest Grecian sculpture which has been preserved to the present time, is generally of Parian marble. The Medicean Venus, the Belvidere Apollo, the Antinoüs, and many other celebrated works, are made of it; notwithstanding the preference which was so early bestowed upon the Pentelican; and this is easily explained. While the works executed in Parian marble retain, with all the delicate softness of wax, the mild lustre even of their original polish, those which were finished in Pentelican marble have been decomposed, and sometimes exhibit a surface as earthy and as rude as common limestone. This is principally owing to veins of extraneous substances which intersect the Pentelican quarries, and which appear more or less in all the works executed in this kind of marble. The fracture of Pentelican marble is sometimes splintery, and partakes of the foliated texture of the schistus, which traverses it; consequently, it has a tendency to exfoliate, like *cipolino*, by spontaneous decomposition.—We descended into the quarry, whence not a single block of marble has been removed since the island fell into the hands of the Turks; and perhaps it was abandoned long before, as might be conjectured from the ochreous colour by which all the exterior surface of the marble is now invested. We seemed, therefore, to view the grotto exactly in the state in which it had been left by the ancients: all the cavities, cut with the greatest nicety, showed to us, by the sharpness of their edges, the number and the size of all the masses of Parian marble which had been removed for the sculptors of ancient Greece. If the stone had possessed the softness of potter's clay, and had been cut by wires, it could not have been separated with greater nicety, evenness, and economy. The most evident care was everywhere displayed, that there should be no waste of this precious marble: the larger squares and parallelograms corresponded, as a mathematician would express it, by a series of equimultiples, with the smaller, in such a manner that the remains of the entire vein of marble, by its dipping inclination, resembled the degrees or seats of a theatre.—We quitted the larger quarry, and visited another somewhat less elevated. Here, as if the ancients had resolved to mark for posterity the scene of their labours, we observed an ancient bas-relief on the rock. It is the same which Tournefort describes (*Voy. du Lev.*, vol. 1, p. 239), although he erred in describing the subject of it. It is a more curious relic than is commonly supposed. It represents, in three departments, a festival of Silenus, mistaken by Tournefort for Bacchus. It has never been observed that Pliny mentions the image of Silenus in this bas-relief as a natural curiosity, and one of the marvels of ancient Greece. The figure of Silenus was accidentally discovered, as a *lusus naturæ*, in splitting the rock, and the other parts of the bas-relief were adjusted by the hand of art. Such a method of heightening and improving any casual effect of this kind has been very common in all countries, especially where the populace are to be deluded by some supposed prodigy: and thus the cause is explained why this singular piece of sculpture, so rudely executed, yet remains as a part of the natural rock. 'A wonderful circumstance,' says Pliny, 'is related of the Parian quarries. The mass of entire stone being separated by the wedges of the workmen, there appeared within it an effigy of Silenus' (36, 5). In the existence of this bas-relief as an integral part of the natural rock, and in the allusion made to it by Pliny, we have sufficient proof that these were ancient quarries; consequently, they are the properest places to resort to for the identical stone whose colour was considered as pleasing to the gods (*Plato, de Leg.*, 12, p. 296), which was used by Praxiteles (*Propert.*, 3, 7, 16.—*Quintil.*, 2, 19) and by other illustrious

Grecian sculptors, and celebrated for its whiteness by Pindar (*Nem.*, 4, 262) and by Theocritus (6, 38). We collected several specimens: in breaking them we observed the same whiteness and brilliant fracture which characterizes the marble of Naxos, but with a particular distinction before mentioned, the Parian marble being harder, having a closer grain, and a less foliated texture. Three different stages of crystallization may be observed, by comparing the three different kinds of marble dug at Carrara in Italy, in Paros, and in Naxos: the Carrara marble being milk-white, and less crystalline than the Parian; and the Parian whiter, and less crystallized than the Naxian." (*Clarke's Travels*, vol. 6, p. 133, *seqq.*, *Lond. ed.*)—Parian marble has been frequently confounded not only with Carrara marble, but also with alabaster, though differing altogether in nature from the latter substance, and in character from the former. The true Parian marble has generally somewhat of a faint bluish tinge among the white, and often has blue veins in different parts of it. (*Elme's Dict. of the Fine Arts*, *s. v.*)

Parrhasii, a people of Arcadia, apparently on the Laconian frontier; but the extent and position of their territory is not precisely determined. Thucydides says their district was under the subjection of Mantinea, and near Sciritis of Laconia (5, 33). But Pausanias seems rather to assign the Parrhasii a more western situation; for he names as their towns Lycosura, Thocnias, Trapezus, Acacesium, Macarea, and Dasea, all of which were to the west and northwest of Megalopolis. (*Cramer's Anc. Greece*, vol. 3, p. 350.)

Parrhasius, a celebrated painter, son and pupil of Evenor, and a native of Ephesus, but who became eventually a citizen of Athens, having been presented with the freedom of that place. (*Plut.*, *Vit. Thes.*, 4.—*Junius*, *Catal.*, p. 142.) The period when he flourished admits of some discussion. From a passage in Pliny (35, 9, 36) it would appear to have been about the 96th Olympiad; and Quintilian (12, 10) places Parrhasius and Zeuxis about the time of the Peloponnesian war, producing, in support of this opinion, the well-known conversation of the former artist with Socrates. (*Xen.*, *Mem.*, 3, 10.) Now Socrates died in the first year of the 95th Olympiad, and this date fully accords with the year to which Parrhasius is assigned by Pliny. (*Sillig*, *Dict. Art.*, *s. v.*)—Parrhasius raised the art of painting to perfection in all that is exalted and essential. He compared his three great predecessors with one another, rejected what was exceptionable, and adopted what was admirable in each. The classic invention of Polygnotus, the magic tone of Apollodorus, and the exquisite design of Zeuxis, were all united in the works of Parrhasius; what they had produced in practice, he reduced to theory. He so circumscribed and defined, says Quintilian (12, 10), all the powers and objects of art, that he was termed the legislator: and all contemporary and subsequent artists adopted his standard of divine and heroic proportions. Parrhasius gave, in fact, to the divine and heroic character in painting what Polycletus had given to the human in sculpture, by his Doryphorus, namely, a canon of proportion. Phidias had discovered in the nod of the Homeric Jupiter the characteristic of majesty, *inclination of the head*: this hinted to him a higher elevation of the neck behind, a bolder protrusion of the front, and the increased perpendicular of the profile. To this conception Parrhasius fixed a maximum; that point from which descends the ultimate line of celestial beauty, the angle within which moves whatever is inferior, beyond which what is portentous.—Parrhasius himself was aware of his own ability: he assumed the appellation of the "*Elegant*" (Ἁβροδίαιτος), and styled himself the "Prince of Painters." He also wrote an epigram upon himself (*Athen.*, 12, p. 543), in which he proclaimed his birthplace, celebrated his father, and pretended that in himself the art of painting had attained to perfection. He likewise declared himself to be descended from Apollo, and carried his arrogance so far as to dedicate his own portrait in a temple as Mercury, and thus receive the adoration of the multitude. (*Themist.*, 14.) He wore a purple robe and a golden garland; he carried a staff wound round with tendrils of gold, and his sandals were bound with golden straps. (*Ælian*, *V. H.*, 9, 11.) It appears, therefore, that Pliny was right in styling him the most insolent and most arrogant of artists. (*Pliny*, 35, 10, 36.) The branch of art in which Parrhasius eminently excelled was a beautiful outline, as well in form as execution, particularly in the extremities, for, says Pliny, when compared with himself, the intermediate parts were inferior. The fault here censured consisted, according to Fuseli, in an affectation of smoothness bordering on insipidity, in something effeminately voluptuous, which absorbed the character of his bodies and the idea of elastic vigour; and this Euphranor seems to have hinted at, when, on comparing his own Theseus with that of Parrhasius, he pronounced the Ionian's to have fed on roses, his own on beef: emasculate softness was not, in his opinion, the proper companion of the contour, nor flowery freshness of colour an adequate substitute for the sterner tints of heroic form. One of the most celebrated works of Parrhasius was his allegorical figure of the Athenian people or Demos. Pliny says that it represented and expressed, in an equal degree, all the good and bad qualities of the Athenians at the same time; one might trace the changeable, the irritable, the kind, the unjust, the forgiving, the vain-glorious, the proud, the humble, the fierce, and the timid. How all these contrasting and counteracting qualities could have been represented at the same time, it is difficult to conceive. If we are to suppose it to have been a single figure, it is very certain that it could not have been such as Pliny has described it; for, except by symbols, it is totally incompatible with the means of art. "We know," observes Fuseli, "that the personification of the Athenian Demos was an object of sculpture, and that its images by Lyson and Leochares were publicly set up; but there is no clew to decide whether they preceded or followed the conceit of Parrhasius." Pliny enumerates many other works of this eminent painter; and he mentions a contest between him and Timanthes of Cythnus, in which the former was beaten. The subject of the picture was the contest between Ulysses and Ajax: and the proud painter, indignant at the decision of the judges, is said to have remarked, that the unfortunate son of Telamon was for a second time, in the same cause, defeated by an unworthy rival. (*Athenæus*, 12, p. 543.) Pliny records also a trial of skill between Parrhasius and Zeuxis (*vid.* Zeuxis), in which the latter allowed his grapes to have been surpassed by the curtain of the former: "this contest," remarks Fuseli, "if not a frolic, was an effort of puerile dexterity."—The story told by Seneca of Parrhasius having crucified an old Olynthian captive when about to paint a "Prometheus chained," that he might seize from nature the true expression of bodily agony, cannot relate to this Parrhasius, and is probably a fiction: it is nowhere to be found but in the "Controversies" (5, 10) of the preceptor of Nero. Olynthus was taken by Philip in the second year of the 108th Olympiad, or B.C. 347, which is nearly half a century later than the latest accounts we have of Parrhasius. (*Encycl. Us. Knowl.*, vol. 17, p. 287.—*Sillig*, *Dict. Art.*, *s. v.*—*Fuseli*, *Lecture on Ancient Art*, p. 40, *seqq.*)

Partheniæ, a name given at one period to a certain class of persons at Sparta, whose history is as follows: The absence from home to which the Lacedæmonians had bound themselves, during the first Messenian war (*vid.* Messenia), became, by the pro-

traction of the contest, an evil threatening the existence of the state, no children being born to supply the waste of war and natural decay. The remedy said to have been adopted was a strange one, highly characteristic of Lacedæmon, and such as no other people would have used. The young men who had come to maturity since the beginning of the war were free from the oath which had been taken, and they were sent home to cohabit promiscuously with the marriageable virgins. But even at Sparta this expedient in some degree ran counter to the popular feelings. When the war was ended, and the children of this irregular intercourse, called Partheniæ (*filii virginum*), had attained to manhood, they found themselves, though bred in all the discipline of Lycurgus, becoming every day more and more slighted. Their spirit was high, and a conspiracy was accordingly formed by them against the state, in conjunction with the Helots; but the public authorities, aware of the existence of disaffection among them, obtained information of all their plans, by means of certain individuals whom they had caused to join the Partheniæ, and to pretend to be friendly to their views. The festival of the Hyacinthia was selected by the conspirators as the day for action; and it was arranged, that when Phalanthus, their leader, should place his felt-cap upon his head, this was to be the signal for commencing. The appointed time arrived, and the festival had begun, when a public crier coming forth, made proclamation, in the name of the magistrates, that "Phalanthus should not put his felt-cap on his head" (μὴ ἂν περιθεῖναι κυνῆν Φάλανθον). The Partheniæ immediately perceived that their plot was discovered, and were soon after sent off in a colony, under the guidance of Phalanthus, and founded the city of Tarentum in Italy. (*Strab.*, 279.) It is more than probable that so much of this story as relates to the oath taken by the Spartans, and the sending home of their young men, is a mere fiction. On the other hand, however, it would seem that the emergencies of the state had actually induced the Spartans to relax the rigour of their principles, by permitting marriages between Spartan women and Laconians of inferior condition. Theopompus (*ap. Athen.*, 6, p. 271) says, that certain of the Helots were selected for this purpose, who were afterward admitted to the franchise under a peculiar name (ἐπεύνακτοι). Still, however, even supposing that the number of the Spartans was thus increased by a considerable body of new citizens, drawn from the servile or the subject class of Laconians, or from the issue of marriages formed between such persons and Spartan women, it would nevertheless remain to be explained, how this act of wise liberality could be connected with that discontent, which is uniformly mentioned, certainly not without some historical ground, as the occasion of the migration to Tarentum. And this seems inexplicable, unless we suppose that a distinction was made between the new and the old citizens, which provoked a part of the former to attempt a revolution, and compelled the government to adopt one of the usual means of getting rid of disaffected and turbulent subjects. (*Thirlwall's Greece*, vol. 1, p. 353.)

Parthenĭum Mare, a name sometimes given to that part of the Mediterranean which lies on the right of Egypt. It was also called *Isiacum Mare*. (*Amm. Marcell.*, 14, 8.—*Id.*, 22, 15.) Gregory Nazianzen styles the sea around Cyprus Παρθενικὸν πέλαγος. (*Or.*, 19.)

Parthenĭum, I. the southwestern extremity of the Tauric Chersonese. It received its name (Παρθένιον ἀκρωτήριον, "*Virgin's Promontory*") from Iphigenia's having been fabled to have offered up here her human sacrifices to the Tauric Diana. It is now called *Felenk Bournon*, and on it stands the monastery of St. George. (*Plin.*, 4, 12.—*Bischoff und Möller*, *Wörterb. der Geogr.*, p. 828.)—II. A city of Mysia, in the territory of Troas. (*Xen.*, *Anab.*, 7, 8.—*Plin.*, 5, 30.)

Parthenĭus, I. a river of Asia Minor, forming the boundary between Paphlagonia and Bithynia, and falling into the Euxine to the southwest of Amastris. Strictly speaking, it separates Bithynia from Paphlagonia only in the lower part of its course, being elsewhere considerably within the limits of the latter country. The modern Greek inhabitants in this quarter call it the *Bartin;* the Turkish name is the *Dolap*. (*Apoll. Rhod.*, 2, 938.—*Xen.*, *Anab.*, 6, 2.) The Greek name of this river was very probably a corruption of the original appellation, or, rather, an adaptation of it to a Grecian ear; and the name *Parthenes* (Παρθένης, *Anon. Peripl.*, p. 8) would seem to be an intermediate form. The Greeks, who were never at a loss for explanations derived from their national mythology, made the stream obtain its title of Parthenius (*Virgin's River*) from the circumstance of Diana's having delighted to bathe in its pure waters and hunt along its banks. (*Apoll. Rhod.*, *l. c.*—*Schol. ad Apoll. Rhod.*, *l. c.*—*Steph. Byz.*, *s. v.*—*Anon. Peripl.*, p. 70.)—II. A mountain in Arcadia, forming the limit between that country and Argolis, and lying to the east of Tegea. (*Strabo*, 376.—*Pausan.*, 8, 6.—*Liv.*, 34, 26.) It was on this mountain that Pan was said to have appeared to Phidippides, the Athenian courier, who was sent to Sparta to solicit succour against the Persians. (*Herod.*, 6, 107.—*Apollod.*, 2, 7, 4.) It still retains the name of *Partheni*. (*Cramer's Anc. Greece*, vol. 3, p. 294.)—III. A river of Elis, to the east of the Harpinates, and, like it, a tributary of the Alpheus. On its banks lay the town of Epina. (*Pausan.*, 6, 21.—*Strab.*, 356.)—IV. A native of Nicæa, in Asia Minor, taken prisoner by Cinna in the war with Mithradates (B.C. 81), and brought to Rome, where he instructed Virgil in Greek. Suidas states that he lived till the time of the Emperor Tiberius. The same lexicographer informs us that he gained his freedom on account of his learning. Of the numerous works written by Parthenius, only one now remains. Its title is Περὶ ἐρωτικῶν παθημάτων ("*Of Amatory Affections*"), and it is addressed to Cornelius Gallus, the elegiac poet. It is a collection of thirty-six erotic tales, all of a melancholy cast. At the period when he wrote, the corruption of taste had not, as yet, become strongly marked, and hence he may almost be regarded as one of the classic Greek writers. Virgil and Ovid have imitated him. He has preserved for us some interesting extracts from various ancient poets, especially those of the elegiac class; as, for example, Alexander the Ætolian, and Euphorion of Chalcis. (*Le Beau*, *Mem. de l'Acad. des Inscr.*, &c., vol. 34, p. 63, *seqq.*) The ancients cite other works of Parthenius, such as his *Metamorphoses*, which, perhaps, first suggested to Ovid the idea of his mythological poem. If any reliance is to be placed on a marginal note in a Milan manuscript, the *Moretum* of Virgil is a mere imitation of one of the poems of Parthenius. (*Voss*, *de Poet. Gr.*, p. 70.) The best edition of this writer is that of Passow, *Lips.*, 1830, 12mo. There is only one MS. of Parthenius (*Bast*, *Epist. Crit.*, p. 168, 208), from which the early editions often depart without any necessity. Passow has made this MS. the basis of his edition. (*Schöll*, *Hist. Lit. Gr.*, vol. 5, p. 42, *seqq.*)

Parthĕnon, a celebrated temple at Athens, on the summit of the Acropolis, and sacred to Minerva, the virgin-goddess (παρθένος, "*Virgin*"). It occupied the site of an older temple, also dedicated to Minerva, and which was denominated Hecatompedon (Ἑκατόμπεδον), from its having been one hundred feet square. This earlier temple was destroyed in the Persian invasion, and the splendid structure of the Parthenon, enlarged and modelled after a more perfect plan, arose in its place. In beauty and grandeur it surpassed all

other buildings of the kind, and was constructed entirely of Pentelic marble. It was built during the splendid era of Pericles, and the expense of its erection was estimated at six thousand talents. The architects were Ictinus and Callistratus, and the work was adorned with sculptures from the hand of Phidias and his scholars. The following animated description, by a modern scholar, may afford some idea of the appearance presented by this splendid edifice in the days of its glory.—"Let us here suppose ourselves as joining that splendid procession of minstrels, priests, and victims, of horsemen and of chariots, which ascended the Acropolis at the quinquennial solemnity of the great Panathenæa. Aloft, above the heads of the train, the sacred Peplus, raised and stretched like a sail upon a mast, waves in the air: it is variegated with an embroidered tissue of battles, of giants, and of gods: it will be carried to the temple of the Minerva Polias in the citadel, whose statue it is intended to adorn. In the bright season of summer, on the twenty-eighth day of the Athenian month Hecatombæon, let us mount with this procession to the western slope of the Acropolis. Towards the termination of its course we are brought in face of a colossal fabric of white marble, which crowns the brow of the steep, and stretches itself from north to south across the whole western part of the citadel, which is about 170 feet in breadth. The centre of this fabric consists of a portico 60 feet broad, and formed of six fluted columns of the Doric order, raised upon four steps, and intersected by a road passing through the midst of the columns, which are 30 feet in height, and support a noble pediment. From this portico two wings project about 30 feet to the west, each having three columns on the side nearest the portico in the centre. The architectural mouldings of the fabric glitter in the sun with brilliant tints of red and blue: in the centre the coffers of its soffits are spangled with stars, and the antæ of the wings are fringed with an azure embroidery of ivy-leaf. We pass along the avenue lying between the two central columns of the portico, and through a corridor leading from it, and formed by three Ionic columns on each hand, and are brought in front of five doors of bronze; the central one, which is the loftiest and broadest, being immediately before us. This structure which we are describing is the *Propylæa*, or vestibule of the Athenian citadel. It is built of Pentelic marble. In the year B.C. 437 it was commenced, and was completed by the architect Mnesicles in five years from that time. Its termination, therefore, coincides very nearly with the commencement of the Peloponnesian war. We will now imagine that the great bronze doors of which we have spoken are thrown back upon their hinges, to admit the riders and charioteers, and all that long and magnificent array of the Panathenaic procession, which stretches back from this spot to the area of the Agora, at the western foot of the citadel. We behold through this vista the *Interior of the Athenian Acropolis*. We pass under the gateway before us, and enter its precincts, surrounded on all sides by massive walls: we tread the soil on which the greatest men of the ancient world have walked, and behold buildings ever admired and imitated, but never equalled in beauty. We behold before and around us almost a city of statues, raised upon marble pedestals, the works of noble sculptors, of Phidias and Polycletus, of Alcamenes, and Praxiteles, and Myron; and commemorating the virtues of benefactors of Athens, or representing the objects of her worship: we see innumerable altars dedicated to heroes and gods; we perceive large slabs of white marble inscribed with the records of Athenian history, with civil contracts and articles of peace, with memorials of honours awarded to patriotic citizens or munificent strangers. Proceeding a little farther, we have, on our left, raised on a high base, a huge statue of bronze, the labour of Phidias. It is seventy feet in height, and looks towards the west, upon the Areopagus, the Agora, and the Pnyx, and far away over the Ægean Sea. It is armed with a long spear and oval shield, and bears a helmet on its head; the point of the lance and the crest of the casque, appearing above the loftiest building of the Acropolis, are visible to the sailor who approaches Athens from Sunium. This is *Minerva Promachus*, the champion of Athens, who, looking down from her lofty eminence in the citadel, seems, by her attitude and her accoutrements, to promise protection to the city beneath her, and to bid defiance to its enemies. Passing onward to the right, we arrive in front of the great marble temple, which stands on the most elevated ground of the Acropolis. We see eight Doric columns of huge dimensions elevated on a platform, ascended by three steps at its western front. It has the same number of columns on the east, and seventeen on each side. At either end, above the eight columns, is a lofty pediment, extending to a length of eighty feet, and furnished with nearly twenty figures of superhuman size. The group which we see before us, at the western end, represents the contest of Minerva with Neptune for the soil of Athens; the other, above the eastern front, exhibits the birth of the Athenian goddess. Beneath the cornice, which ranges on all sides of the temple, is the frieze, divided into compartments by an alternating series of triglyphs and metopes, the latter of which are ninety-two in number, namely, fourteen on either front, and thirty-two on each flank; they are a little more than four feet square, and are occupied by one or more figures in high relief; they represent the actions of the goddess, to whom the temple is dedicated, and of the heroes, especially those that were natives of Athens, who fought under her protection and conquered by her assistance. They are the works of Phidias and his scholars; and, together with the pediments at the two fronts, may be regarded as offering a history in sculpture of the most remarkable subjects contained in the mythology of Athens. Attached to the temple, beneath each of the metopes on the eastern front, hang round shields covered with gold; below them are inscribed the names of those who dedicated them as offerings to Minerva, in testimony of their gratitude for the victories they had won; the spoils of which they shared with her, as she partook in the labours which achieved them. The members of the building above specified are enriched with a profusion of vivid colours, which throw around the fabric a joyful and festive beauty, admirably harmonizing with the brightness and transparency of the atmosphere that encircles it. The cornice of the pediments is decorated with painted ovoli and arrows; coloured mæanders twine along its annulets and beads; and honeysuckle ornaments wind beneath them; the pediments themselves are studded with disks of various hues; the triglyphs of the frieze are streaked with tints which terminate in plate-bands and guttæ of azure dye; gilded festoons hang on the architrave below them. It would, therefore, be a very erroneous idea to regard this temple which we are describing merely as the best school of architecture in the world. It was also the noblest museum of sculpture, and the richest gallery of painting. We ascend by three steps, which lead to the door of the temple at the posticum or west end, and stand beneath the roof of the peristyle. Here, before the end of the cella, and also at the pronaos or eastern front, is a range of six columns, standing upon a level raised above that of the peristyle by two steps. The cella itself is entered by one door at the west and another at the east: it is divided into two compartments of unequal size, by a wall running from north to south; of which, the western or smaller chamber is called the Opisthodomus, and serves as

the treasury of Athens; the eastern is the temple properly so called: it contains the colossal statue of Minerva, the work of Phidias, composed of ivory and gold, and is peculiarly termed, from that circumstance, the *Parthenon*, or Residence of the Virgin-Goddess, a name by which, however, the whole building is more frequently described." (*Wordsworth's Greece*, p. 135, *seqq.*)—The statue of Minerva, to which allusion has just been made, was 39 feet high. It was ornamented with gold to the amount of 40 talents according to Thucydides, but according to Philochorus 44 talents, or about $465,000. Of this, however, it was stripped by Lachares, somewhat more than a century and a quarter after the death of Pericles.—This magnificent temple had resisted all the outrages of time, had been in turn converted into a Christian church and a Turkish mosque; but still subsisted entire when Spon and Wheeler visited Attica in 1676. It was in the year 1687 that the Venetians besieged the citadel of Athens, under the command of General Königsberg. A bomb fell most unluckily on the devoted Parthenon, set fire to the powder which the Turks had made therein, and thus the roof was entirely destroyed, and the whole building almost reduced to ruins. The Venetian general, being afterward desirous of carrying off the statue of Minerva, which had adorned the pediment, had it removed; thereby assisting in the defacement of the place, without any good result to himself, for the group fell to the ground and was shattered to pieces. Since this period, every man of taste must have deplored the demolition of this noble structure, and the enlightened travellers who have visited the spot have successively published engravings of its remains. One of the first of these was Le Roy, in his *Ruins of Greece;* after him came Stuart, who, possessing great pecuniary means, surpassed his predecessor in producing a beautiful and interesting work on the Athenian antiquities. Chandler, and other travellers in Greece, have also described what came under their eye of the remains of the Parthenon, of which many models have likewise been executed. But, not content with these artistical labours and publications, more recent travellers have borne away with them the actual spoils of the Parthenon. The foremost of these was Lord Elgin, who, about the year 1800, removed a variety of the matchless friezes, statues, &c., which were purchased of him by parliament on the part of the nation, and now form the most valuable and interesting portion of the British Museum. This act of Lord Elgin's called forth at the time severe animadversion, though it is now well known that there was imminent danger of those relics of art being totally destroyed by the wanton barbarism of the Turks and others. (*Elmes's Dictionary of the Fine Arts, s. v. Parthenon.*)

PARTHENOPÆUS, son of Milanion (according to some, of Mars) and Atalanta. He was one of the seven chieftains who engaged in the Theban war. (*Vid.* Eteocles and Polynices.) He was slain by Amphidicus, or, as others state, by Periclymenus. (*Apollod.*, 3, 6, 8.—Consult *Heyne, ad loc.*)

PARTHENŌPE, one of the Sirens. (*Vid.* Neapolis.)

PARTHIA, called by Strabo and Arrian Parthyæa (Παρθυαία), was originally a small extent of country to the southeast of the Caspian Sea, of a mountainous and sandy character, with here and there, however, a fruitful plain, and regarded as forming, under the Persian sway, one satrapy with the province of Hyrcania, which lay to the west of it. The inhabitants, a nomadic race, were of Scythian descent. Under the successors of Alexander, the Parthian Arsaces, a man of obscure origin but great military talents, succeeded in founding a separate kingdom, which gradually extended itself, under those who came after him, until it reached the Euphrates, comprehending the fairest provinces of the old Persian monarchy. This new empire took the name of Parthian from the country where it first arose, and, in its fullest extent, reached to the Indus on the east, the Tigris on the west, the Mare Erythræum on the south, and the range of Caucasus, together with a portion of Scythia, on the north. The primitive Parthia was now regarded, under the name of Parthyene, as the royal province, and contained Hecatompylos, the capital, until succeeded by Ctesiphon, of the whole empire. The Parthian empire lasted from B.C. 256 to A.D. 226. Its history may be divided into three periods.—*First Period, from B.C. 256 to B.C.* 130. During this period the Parthians were engaged in almost continual struggles with the Syrian kings. Under Mithradates I., the fifth or sixth in succession from Arsaces I., the dominions of the Parthian kings were extended as far as the Euphrates and the Indus; and Demetrius II., king of Syria, was defeated and taken prisoner about B.C. 140. Mithradates was succeeded by Phraates II., whose dominions were invaded by Antiochus Sidetes, the brother and successor of Demetrius. Antiochus met with considerable success at first, but he was afterward cut off with all his army, about B.C. 130, and Parthia was from this time entirely delivered from the attacks of the Syrian kings. (*Joseph., Ant. Jud.*, 13, 8.—*Appian, Bell. Syr.*, 68.)—*Second Period, from B.C.* 130 *to B.C.* 53. During the early part of this period, the Parthians were constantly engaged in war with the nomadic tribes of Central Asia, who, after the destruction of the Greek kingdom of Bactria, attempted to obtain possession of the western parts of Asia. Phraates II. and his successor Artabanus fell in battle against these invaders; but their farther progress was effectually stopped by Mithradates II., who met, however, with a powerful rival in Tigranes, king of Armenia. Tigranes obtained possession of some of the western provinces of the Parthian empire; but, after his overthrow by the Romans, the Parthians acquired their former power, and were brought into immediate contact with Rome.—*Third Period, from B.C.* 53 *to A.D.* 226. This period comprises the wars with the Romans. The invasion of Crassus, during the reign of Orodes, terminated in the death of the Roman general and the destruction of his army, B.C. 53. In consequence of this victory, the Parthians obtained a great increase of power. They invaded Syria in the following year, but were driven back by Cassius. In the war between Cæsar and Pompey they took the side of the latter, and after the death of Cæsar they sided with Brutus and Cassius. Orodes, at the instigation of Labienus, sent an army into Syria commanded by Pacorus and Labienus, but they were defeated the following year by Ventidius, B.C. 48, and again in B.C. 38. In B.C. 37, Orodes was murdered by his son Phraates IV., an ambitious and energetic prince, who, as soon as he obtained the throne, made great preparations for renewing the war with the Romans. Antony marched into Media against him, but was obliged to retire with great loss. Phraates, however, was unable to follow up his victory, in consequence of having to contend with Tiridates, a formidable competitor for the Parthian throne. After an obstinate struggle, Tiridates was defeated (B.C. 25), but he contrived to get into his power the youngest son of Phraates, with whom he fled to Rome, and besought the aid of Augustus. Menaced by a Roman invasion, and in danger from a large part of his own subjects, Phraates willingly made great concessions to Augustus. He sent four of his sons to Rome as hostages, and restored to Augustus the Roman standards which had been taken on the defeat of Crassus, an event which is frequently alluded to by the poets of the Augustan age. The history of Parthia after this becomes of less importance, and is little more than a record of civil wars and revolts, which tended greatly to diminish the power of this once formidable empire;

and it was the great object of Roman policy to support, as much as possible, pretenders to the throne, and thereby prevent all offensive operations on the part of the Parthians. The great subject of contention between the Romans and Parthians was the kingdom of Armenia, which had monarchs of its own, and was nominally independent; but its rulers were always appointed either by the Parthians or the Romans, and the attempts of each nation to place its own dependants on the throne, led to incessant wars between them. In the reign of Trajan, Armenia and Mesopotamia were converted into Roman provinces, and a new king of the Parthians was appointed by the emperor. Under Hadrian, however, the conquered territory was given up, and the Euphrates again became the boundary of Parthia. The two nations now remained at peace with each other until the reign of Marcus Aurelius and Lucius Verus. Cassius, the general of Verus, met with great success in the war, and at length took and almost destroyed the powerful city of Seleucia on the Tigris, A.D. 165. Under the reign of Vologeses IV., the Parthian dominions were invaded by Septimius Severus, who took Ctesiphon and several other important places, A.D. 198, and annexed to the Roman empire the important province of Osrhoëne. Caracalla followed up the successes of his father; and though Macrinus, who came after him, made a disgraceful peace with the Parthians, their power had become greatly weakened by the conquests of Verus, Severus, and Caracalla.—Artaxerxes, who had served with great reputation in the army of Artabanus, the last king of Parthia, took advantage of the weakened state of the monarchy to found a new dynasty. He represented himself as a descendant of the ancient kings of Persia, and called upon the Persians to recover their independence. The call was readily responded to: a large Persian army was collected; the Parthians were defeated in three great battles, and Artaxerxes succeeded to all the dominions of the Parthian kings, and became the founder of the new Persian empire, which is usually known as that of the Sassanidæ. (*Vid.* Artaxerxes IV.—*Encycl. Us. Knowl.*, vol. 17, p. 292.)—The Parthians, as we have already remarked, were of Scythian origin; and, according to Justin (41, 1), their name signified, in the Scythian language, "*banished*" or "*exiles*." Isidorus makes the same statement, and adds, that they were driven out of Scythia by domestic strife. (*Orig.*, 10, 2, 44.—Compare *Wahl, Vorder- und Mittel-Asien*, p. 545, *in notis*.) The mode of fighting adopted by their cavalry was peculiar, and well calculated to annoy. When apparently in full retreat, they would turn round on their steeds and discharge their arrows with the most unerring accuracy; and hence, to borrow the language of an ancient writer, it was victory to them if a counterfeited flight threw their pursuers into disorder. (*Plut.*, *Vit. Crass.*, 24.—*Horat.*, *Od.*, 1, 19, 11.—*Id. ib.*, 2, 13, 17.—*Lucan*, 1, 230.—*Herodian.*, 3, 4, 20.)

Parthyēne, the original, and subsequently the royal, province of Parthia. (*Vid.* remarks near the commencement of the preceding article.)

Paryādes or Paryardes (*Ptol.*), a branch of Caucasus, running off to the southwest, and separating Cappadocia from Armenia. On the confines of Cappadocia the name was changed to Scordiscus: it here united with the chain of Antitaurus, and both stretched onward to the west and southwest through Cappadocia. The highest elevation in this range was Mons Argæus. Ptolemy gives the name of Paryardes, in particular, to that part of the chain in which the Euphrates and Araxes took their rise; but Pliny calls this Capotes. (*Plin.*, 5, 27.—*Strabo*, 528.)

Parysătis, a Persian princess, queen of Darius Ochus, by whom she had Artaxerxes Mnemon and Cyrus the younger, the latter of whom was her favourite. (*Xen.*, *Anab.*, 1, 1.) She is represented as a very cruel woman, and wreaked her vengeance, as far as she was able, on all who had been instrumental in the fall and death of her son. One of the principal sufferers was the eunuch Mesabates, who had cut off the head and right hand of Cyrus by order of Artaxerxes. She also poisoned Statira, the wife of the king. (*Plut.*, *Vit. Artax.*, 17.) Von Hammer makes the Persian name to have been *Perisade*, i. e., "Periborn." (*Wien. Jahrb.*, vol. 8, p. 394.) Strabo, on the other hand (a very poor authority in such a matter), says that the original Persian name was *Pharziris*. (*Strab.*, 785.—*Bähr*, *ad Ctes.*, p. 186.)

Pasargădæ, sometimes written *Passargada*, and also, but only by Ptolemy and Solinus, *Pasargada*, a very ancient city of Persia, and the royal residence previous to the founding of Persepolis. Some difference of opinion has existed relative to its site; but, from the accounts of Ptolemy and other writers, it would appear to have stood to the southeast of Persepolis, and near the confines of Carmania. (*Mannert*, *Geogr.*, vol. 5, pt. 2, p. 529.—*Bähr*, *ad Ctes.*, p. 118.) Hence Morier is wrong in fixing the position of this place at the modern *Mourgaub* (vol. 1, p. 206), which lies to the north of Persepolis, an error in which he is followed by Malte-Brun. Pasargadæ was situate in Cœle-Persis, on the banks of the Cyrus or Kores (*Strabo*, 729), a circumstance which would seem to point to the modern *Pasa* or *Fasa* as occcupying its site. (Compare the remarks of *Lassen*, in *Ersch und Grubers Encyclopädie*, *s. v. Pasargadæ*.) It was said to have owed its origin to a camp which remained on the spot where Cyrus defeated Astyages, and the name of the city has been explained as signifying "the camp of the Persians." (*Steph. Byz.*, *s. v.*—*Curt.*, 5, 6.—*Strabo*, 730.) Lassen, however, says that it means "the treasury of the Persians." Here Cyrus, in fact, built a treasury, and erected his own tomb in an adjacent park. Strabo (730) and Arrian (6, 30) have given a description of this sepulchre, taken from the work of Aristobulus, who had visited the spot. According to their accounts, the tomb was situated in a well-watered park, and surrounded by numerous trees. The lower part of it, which was solid, was of a quadrangular shape, and above it was a chamber built of stone, with an entrance so very narrow that a person of thin and pliant make could alone pass through. Aristobulus entered this chamber by the command of Alexander, and found in it a golden couch, a table with cups upon it, a golden coffin, and many beautiful garments, swords, and chains. Aristobulus says, that the inscription on the tomb was, "Oh man, I am Cyrus, who acquired sovereignty for the Persians, and was King of Asia. Do not then grudge me this monument." There were certain Magi appointed to guard this tomb, who received every day a sheep, and a certain quantity of wine and wheat, and also a horse every month as an offering to Cyrus. This tomb was plundered during the lifetime of Alexander by some robbers, who carried off everything except the couch and the coffin.—According to Plutarch, the kings of Persia were consecrated at Pasargadæ by the Magi. (*Vit. Artax.*, 3.)—Those modern travellers who make *Mourgaub* correspond to the site of the ancient Pasargadæ, have discovered a building in the plain which they have imagined to be the tomb of Cyrus. This building is called by the people of the country "*Kubr Maderi Suleiman*," i. e., the tomb of the mother of Solomon; and the description given by Sir Robert K. Porter (*Travels*, vol. 1, p. 498) corresponds in many particulars to that of Arrian and Strabo. The tomb contains no inscription, but on a pillar in the neighbourhood there is a cuneiform inscription, which Grotefend, in an essay on the subject, appended to Heeren's work on Asia (vol. 2, p. 360, *seqq.*, *Eng. trans.*), interprets to mean "Cyrus the King, ruler of the universe." Saint-Martin, however (*Journal Asiatique* for Febru-

ary, 1838), supposes that it rather refers to Artaxerxes Ochus; and Lassen, a most competent authority on the subject, thinks it impossible to make out the name of Cyrus in this inscription. Höck is of opinion, that the building described by Porter, and before him by Morier, is the tomb of one of the Sassanian kings, the dynasty that ruled in Persia from the third to the middle of the seventh century of our era. (*Veteris Mediæ et Persiæ Monumenta*, *Gött.*, 1818.) Herodotus does not speak of Pasargadæ as a place, but as the noblest of the Persian tribes, so that Cyrus must have founded the city of the same name in their territory. (*Herod.*, 1, 125.—*Creuzer, ad loc.*)

PASIPHĂE, a daughter of the Sun and of Perseïs, and wife of Minos, king of Crete. The ordinary legend connected with her name has been given in a different article (*vid.* Minotaurus), and the opinion has there been advanced, that the whole story rests on some astronomical basis, and that Pasiphaë is identical with the moon. Thus we find the epithet Πασιφαής ("*all-illumining*" or "*all-bright*") applied to Diana in the Orphic hymns (35, 3), after having been given to the Sun in a previous effusion (7, 14). The same term, together with Πασιφανής, is applied to Selene, or the full moon, by a later bard. (*Maximus, Philos.*, περὶ καταρχῶν, *ap. Fabric.*, *Bibl. Gr.*, vol. 8, p. 415. —*Creuzer, Symbolik*, vol. 4, p. 88.) The "all-illuming" Pasiphaë, then, is, with every appearance of probability, a goddess in the sphere of the Cretan lunar worship. With regard to Pasiphaë, considered as a divinity, we have no direct proof from the island of Crete itself: in Laconia, however, which derived so many of its institutions from Crete, several confirmatory circumstances do not fail to present themselves. Tertullian mentions the ora le of Pasiphaë in Laconia as one of the most celebrated in that country (*de Anima*, c. 46.—*Op.*, vol. 4, p. 311, *ed. Seml.*). Plutarch also speaks of a temple and oracle of Pasiphaë at Thalamæ, though he leaves it undecided what particular deity is meant by the name. (*Vit. Agid.*, c. 9.) It would seem, however, to have been an oracle of one of their most ancient and revered deities, and therefore, in all likelihood, a Cretan one, since it was consulted on all great political occasions by the Spartan Ephori. (Compare *Cic.*, *de Divin.*, 1, 43.—*Plut.*, *Vit. Cleom.*, c. 7.)—Pausanias mentions this same sanctuary (3, 26). He calls it, indeed, the temple and oracle of Ino; and yet he informs us that without was a statue of Pasiphaë, and another of the sun. We must here read Πασιφαής with Sylburgius and Meursius, in place of the common lection Παφίης. (Consult, in relation to the Laconian Pasiphaë, *Meursius*, *Misc. Lacon.*, 1, 4; and, on the subject of Pasiphaë generally, *Höck*, *Kreta*, vol. 2, *Vorrede*, p. xxix.—*Id. ib.*, vol. 2, p. 49, *seqq.*)

PASITĬGRIS. *Vid.* Tigris.

PASSĂRON, a town of Epirus, the capital of the Molossi. Here, according to Plutarch (*Vit. Pyrrh.*), the kings of Epirus convened the solemn assembly of the whole nation, when, after having performed the customary sacrifices, they took an oath that they would govern according to the established laws, and the people, in return, swore to maintain the constitution and defend the kingdom. After the termination of the war between the Romans and Perseus, king of Macedon, Passaron did not escape the sentence which doomed to destruction so many of the unfortunate cities of Epirus that had shown an inclination to favour the cause of the enemy. It was given up to plunder, and its walls were levelled to the ground. (*Liv.*, 45, 34.) With regard to the site of this ancient place, it seems highly probable that it is to be identified with some remarkable ruins, described by more than one traveller, near *Joannina*, in a S.S.W. direction, and about four hours from that city. (*Hughes's Travels*, vol. 2, p. 496.—*Cramer's Anc. Greece*, vol. 1, p. 138, *seqq.*)

PASSIĒNUS, Paulus, a Roman knight, nephew to the poet Propertius, whose elegiac compositions he successfully imitated. He likewise attempted lyric poetry with equal success, and chose for his model the writings of Horace. (*Pliny*, *Ep.*, 6, 9.—*Crinit.*, *de Poet. Lat.*, c. 75.)

PATALA. *Vid.* Pattala.

PATĂRA (*orum*), a city of Lycia, on the left bank and at the mouth of the river Xanthus. (*Arrian*, 1, 24. —*Leake's Tour*, p. 183.) According to Strabo (665), it was built by Patarus, whom mythology made a son of Apollo. (*Eustath. ad Dionys. Perieg.*, v. 129.) Hence the high estimation in which the god was here held, and the famous oracle which he had in this place. Hence also his surname of *Patareus* (*Hor.*, *Od.*, 3, 4, 64), and the legend that he spent the six winter-months at Patara, and the summer at Delos. (*Servius ad Virg.*, *Æn.*, 4, 143.) Strabo speaks of the numerous temples in this city, without particularizing the temple and oracle of Apollo. The oracle, probably, had by this time declined in reputation, and Mela, the geographer, speaks of its *former* fame (1, 15). We learn from Strabo, that Ptolemy Philadelphus restored Patara, and attempted to change its name to "Arsinoë in Lycia;" but this alteration does not appear to have succeeded. Livy and other writers always use the other appellation. (*Liv.*, 37, 15.—*Id.*, 38, 39.—*Polyb.*, 22, 26.) Patara was a city of considerable size, and had a good harbour, though too small to contain the allied fleet of the Romans, Rhodians, and other Greek states in the war with Antiochus. (*Liv.*, 37, 17.) It is now entirely choked up by encroaching sands. Appian remarks, that Patara was like a port to Xanthus; which city appears from Strabo and the Stadiasmus to have been on the banks of the river Xanthus, eight or nine miles above Patara.—The modern *Patera* occupies the site of the ancient city, but is nothing more than a collection of ruins, being entirely uninhabited. Captain Beaufort describes the harbour of Patara as a swamp filled with sand and bushes, and all communication with the sea as being cut off by a straight beach, through which there is no opening. The sand has not only filled up the harbour, but has accumulated to a considerable height between the ruins and the river Xanthus. The ruins are represented as extensive. (*Cramer's Asia Minor*, vol. 2, p. 250.—*Leake's Tour*, p. 182.)

PATAVĬUM, a city of Cisalpine Gaul, in the district of Venetia, and situate between the Meduacus Major and Minor, in the lower part of their course. From its celebrity and importance it may justly be considered as the capital of ancient Venetia. The story of its foundation by Antenor is one which will scarcely be believed in the present day, though so universally accredited by the poets of antiquity. (*Æn.*, 1, 242. —Compare *Mela*, 2, 4.—*Solin.*, 8.—*Senec.*, *Consol. ad Helv.*, 7.) It seems as difficult to refute as to prove a fact of so remote an era; but, granting the origin of Patavium, as far as regards the Trojan prince, to be an invention of a later period, it does not follow that the tradition should be wholly destitute of foundation: perhaps a similarity of name between the Antenor of Homer and the chief of the Heneti might not unreasonably be fixed upon as accounting for this otherwise improbable story; most improbable, indeed, when we consider that, in the Iliad, Antenor is represented as of the same age with Priam (3, 148).—An interesting event in the subsequent history of Patavium is recorded at some length by Livy, who naturally dwells on it as honourable to his native city (10, 2). A Spartan fleet, under the command of Cleomenes, king of Lacedæmon, being driven by contrary winds from the neighbourhood of Tarentum, to the aid of which city he had been summoned against a threatened attack on the part of the Romans (*Strabo*, 208), arrived unexpectedly in the Adriatic,

and anchored at the mouth of the Meduacus Major, and near the present villages of *Chiozza* and *Fusina*. A party of these adventurers, having advanced up the river in some light vessels, effected a landing, and proceeded to burn and plunder the defenceless villages on its banks. The alarm of this unexpected attack soon reached Patavium, whose inhabitants were kept continually on the alert and in arms, from fear of the neighbouring Gauls. A force was instantly despatched to repel the invaders; and such was the skill and promptitude with which the service was performed, that the marauders were surprised and their vessels taken before the news of this reverse could reach the fleet at the mouth of the river. Attacked at his moorings, it was not without great loss, both in ships and men, that the Spartan commander effected his escape. The shields of the Greeks and the beaks of their galleys were suspended in the temple of Juno, and an annual mock-fight on the Meduacus served to perpetuate the memory of so proud a day in the annals of Patavium. This event is placed by the Roman historian in the 450th year of Rome. Strabo speaks of Patavium as the greatest and most flourishing city in the north of Italy; and states that it counted in his time 500 Roman knights among its citizens, and could at one period send 20,000 men into the field. Its manufactures of cloth and woollen stuffs were renowned throughout Italy, and, together with its traffic in various commodities, sufficiently attested the great wealth and prosperity of its inhabitants. (*Strab.*, 213.—Compare *Martial*, 14, 141.) Vessels could come up to Patavium from the sea, a distance of 250 stadia, by the Meduacus. About six miles to the south of the city were the celebrated Patavinæ Aquæ. (*Plin.*, 2, 103.—*Id.*, 31, 6.) The principal source was distinguished by the name of Aponus Fons, from whence that of *Bagni d'Abano*, by which these waters are at present known, has evidently been formed.—The modern *Padua* (in Italian *Padova*) occupies the site of the ancient Patavium. (*Cramer's Anc. Italy*, vol. 1, p. 120, *seqq.*)

Patercŭlus, an historian. (*Vid.* Velleius Paterculus.)

Patmos, a small rocky island in the Ægean, south of Icaria, and southwest of Samos. It belonged to the group of the Sporades. This island appears to have had no place which deserved the name of a city. It became a spot of some consequence, however, in the early history of the church, from St. John's having been banished to it, and having here written his Apocalypse. It is the general opinion of commentators on Scripture, that St. John was banished to Patmos towards the close of the reign of Domitian. It is not known how long his captivity lasted, but it is thought that he was released on the death of Domitian, which happened A.D. 96, when he retired to Ephesus. (*Iren.*, 2, 22, 5.—*Euseb.*, *Hist. Eccles.*, 3, 18.—*Dio Cass.*, 68, 1.) A small bay on the east side, and two others on the western shore, divide Patmos into two portions, of which the southern is the more considerable. The modern name of the island is *Patmo* or *Palmosa*. It contains several churches and convents; the principal one is dedicated to the apostle. There are also the ruins of an ancient fortress, and some other remains. (*Whittington*, in *Walpole's Memoirs of Turkey*, vol. 2, p. 43.) Dr. Clarke, in speaking of Patmos, declares that there is not a spot in the Archipelago with more of the semblance of a volcanic origin than this island. (*Travels*, vol. 6, p. 73, *Lond. ed.*)

Patræ, a city of Achaia, west of Rhium, and at the opening of the Corinthian Gulf. It is said to have been built on the site of three towns, called Aroë, Anthea, and Messatis, which had been founded by the Ionians when they were in possession of the country. On their expulsion by the Achæans, the small towns above mentioned fell into the hands of Patreus, an illustrious chief of that people; who, uniting them into one city, called it by his name. Patræ is enumerated by Herodotus among the 12 cities of Achaia (1, 46). We are informed by Thucydides, that, during the interval of peace which occurred in the Peloponnesian war, Alcibiades persuaded its inhabitants to build long walls down to the sea (5, 53). This was one of the first towns which renewed the federal system after the interval occasioned by the Macedonian dominion throughout Greece. (*Polyb.*, 2, 41.) Its maritime situation, opposite to the coast of Ætolia and Acarnania, rendered it a very advantageous port for communicating with these countries; and in the Social war, Philip of Macedon frequently landed his troops there in his expeditions into Peloponnesus. The Patræans sustained such severe losses in the different engagements fought against the Romans during the Achæan war, that the few men who remained in the city determined to abandon it, and to reside in the surrounding villages and boroughs. (*Pausanias*, 7, 18.—*Polybius*, 40, 3, *seqq.*) Patræ was, however, raised to its former flourishing condition after the battle of Actium by Augustus, who, in addition to its dispersed inhabitants, sent thither a large body of colonists, chosen from his veteran soldiers, and granted to the city, thus restored under his auspices, all the privileges usually conceded by the Romans to their colonies. Strabo (387) affirms, that in his day it was a large and populous town, with a good harbour. The modern *Patras* occupies the site of the ancient city. (*Cramer's Anc. Greece*, vol. 3, p. 67.)

Patrŏclus, one of the Grecian chieftains during the Trojan war, son of Menœtius, and of Sthenele the daughter of Acastus, and the beloved friend of Achilles. Having in his youth accidentally killed Clysonymus, the son of Amphidamas, in a moment of ungovernable fury, he was compelled to fly from Opus, where his father reigned, and found an asylum with Peleus, king of Phthia, who educated him with his son Achilles under the centaur Chiron; and thus was contracted between the two youthful heroes a friendship that never suffered the slightest diminution. Upon the determination of Achilles to retire from the war after his quarrel with Agamemnon, Patroclus, impatient at the successes of the Trojans, obtained permission from his friend to lead the Thessalians to the conflict. Achilles equipped him in his own armour, except giving him the spear called Pelias, which no one but the hero himself could wield, and which he had received from his father Peleus, on whom Chiron had bestowed it. (*Il.*, 16, 140, *seqq.*) The stratagem proved completely successful; and from the consternation into which the Trojans were thrown at the presence of the supposed Achilles, Patroclus was enabled to pursue them to the very walls of the city. The protecting hand, however, of their tutelary god, Apollo, at last prevailed, and the brave Greek fell beneath the arm of Hector, who was powerfully aided by the son of Latona. A fierce contest ensued for the dead body of Patroclus, of which Ajax and Menelaus ultimately obtained possession. The grief of Achilles, and the funeral rites performed in honour of his friend, are detailed in the 18th and 23d books of the Iliad. Patroclus was surnamed *Menœtiades* from his father, and *Actorides* from his grandfather. (*Hom.*, *Il.*, *l. c.*—*Apollod.*, 3, 13.—*Hygin.*, *fab.*, 97, 275.—*Ovid*, *Met.*, 13, 273.)

Patulcĭus, a surname of Janus. (*Vid.* Janus.)

Paulīnus, a Roman commander. (*Vid.* Suetonius Paulinus.)

Paulus, I. Æmilius, son of the consul of the same name, who fell in the battle near Cannæ (B.C. 216), after using his utmost efforts to check the rashness of his colleague. Young Æmilius was a mere boy at the death of his father, yet by his personal merits, and the powerful influence of his friends, he eventually at-

tained to the highest honours of his country. His sister Æmilia was married to P. Cornelius Scipio, the conqueror of Hannibal, who was consul for the second time B.C. 194; and this very year Æmilius, though he had held no public office, was appointed one of three commissioners to conduct a colony to Crotona, in the south of Italy, a city with which he might claim some connexion on the ground of his descent from Mamercus, the son of Pythagoras. Two years after, at the age of about 36, he was elected a curule ædile in preference, if we may believe Plutarch, to twelve candidates of such merit that every one of them became afterward consuls. His ædileship was distinguished by many improvements in the city and neighbourhood of Rome. The following year (191 B.C.) he held the office of prætor, and in that capacity was governor of the southwestern part of the Spanish peninsula, with a considerable force under his command. The appointment was renewed the following year, but with enlarged powers, for he now bore the title of proconsul, and was accompanied by double the usual number of lictors. In an engagement, however, with the Lusitani, 6000 of his men were cut to pieces, and the rest only saved behind the works of the camp. But this disgrace was retrieved in the third year of his government, by a signal defeat of the enemy, in which 18,000 of their men were left upon the field. For this success a public thanksgiving was voted by the senate in honour of Æmilius. Soon after he returned to Rome, and found that he had been appointed, in his absence, one of the ten commissioners for regulating affairs in that part of Western Asia which had lately been wrested by the two Scipios from Antiochus the Great. Æmilius was a member also of the college of augurs from an early age, but we do not find any means of fixing the period of his election. As a candidate for the consulship he met with repeated repulses, and only attained that honour in 182 B.C., nine years after holding the office of prætor. During this and the following year he commanded an army in Liguria, and succeeded in the complete reduction of a powerful people called the Ingauni (who have left their name in the maritime town of *Albenga*, formerly Albium Ingaunum). A public thanksgiving of three days was immediately voted, and, on his return to Rome, he had the honour of a triumph. For the next ten years we lose sight of Æmilius, and at the end of this period he is only mentioned as being selected by the inhabitants of farther Spain to protect their interests at Rome, an honour which at once proved and added to his influence. It was at this period (B.C. 171) that the last Macedonian war commenced; and though the Romans could scarcely have anticipated a struggle from Perseus, who inherited from his father only the shattered remains of the great Macedonian monarchy, yet three consuls, in three successive years, were more than baffled by his arms. In B.C. 168 a second consulship, and with it the command against Perseus, was intrusted to Æmilius. He was now at least 60 years of age, but he was supported by two sons and two sons-in-law, who possessed both vigour and ability. By Papiria, a lady belonging to one of the first families in Rome, he had two sons and three daughters. Of the sons, the elder had been adopted into the house of the Fabii by the celebrated opponent of Hannibal, and consequently bore the name of Quintus Fabius Maximus, with the addition of Æmilianus, to mark his original connexion with the house of the Æmilii. The younger, only seventeen years of age at this period, had been adopted by his own cousin, the son of Scipio Africanus, and was now called by the same name as his grandfather by adoption, viz., P. Cornelius Scipio, with the addition of Æmilianus, as in his brother's case. The careless reader of Roman history often confounds these two persons, and the more so as the younger eventually acquired the same title of Africanus. By the marriage of his daughters, again, Æmilius was father-in-law to Marcus Porcius Cato, son of the censor, and to Ælius Tubero. These four young men accompanied Æmilius to the war in Macedonia, and all contributed in a marked manner to his success. Perseus was strongly posted in the range of Olympus to defend the passes from Perrhæbia into Macedonia, but he allowed himself to be out-manœuvred. Æmilius made good his passage through the mountains, and the two armies were soon in view of each other near Pydna. On the evening before the battle, an officer in the Roman army, named Sulpicius, obtained the consul's permission to address the troops upon a point which was of no little importance in those ages. An eclipse of the moon, it was known to Sulpicius, would occur that night, and he thought it prudent to prepare the soldiers for it. When the eventful moment arrived, the soldiers went out, indeed, to assist the moon in her labours with the usual clamour of their kettles and pans, nor omitted to offer her the light of their torches; but the scene was one of amusement rather than fear. In the Macedonian camp, on the other hand, superstition produced the usual effect of horror and alarm; and on the following day the result of the battle corresponded to the feelings of the night. In a single hour the hopes of Perseus were destroyed for ever. The monarch fled with scarcely a companion, and on the third day reached Amphipolis. Thence he proceeded to Samothrace, where he soon after fell into the hands of the conqueror. The date of the battle of Pydna has been fixed by the eclipse to the 22d of June. Livy, indeed, assigns it to a day in the early part of September; but it is not impossible that the difference may be owing to some irregularity in the Roman calendar, which, prior to the Julian correction, must often have differed widely from the present distribution of the year. The Romans were careful in recording the day of every important battle. After reducing Macedonia to the form of a Roman province, Æmilius proceeded on his return to Epirus. Here, under the order of the senate, he treacherously surprised seventy towns, and delivered up to his army 150,000 of the inhabitants as slaves, and all their property as plunder. On his arrival in Rome, however, he found in this army, with whom he was far from popular, the chief opponents to his claim to a triumph. This honour he at last obtained, and Perseus, with his young children, some of them too young to be sensible of their situation, were paraded for three successive days through the streets of Rome. But the triumphant general had a severe lesson from affliction in the midst of his honour. Of two sons by a second wife (he had long divorced Papiria), one, aged twelve, died five days before the triumph, the other, aged fourteen, a few days after; so that he had now no son to hand down his name to posterity. Æmilius lived eight years after his victory over Perseus, in which period we need only mention his censorship, B.C. 164. At his death, 160 B.C., his two sons, who had been adopted into other families, Fabius and Scipio, honoured his memory in the Roman fashion by the exhibition of funeral games; and the Adelphi of Terence, the last comedy the poet wrote, was first presented to the Roman public on this occasion. The fact is attested by the inscription still prefixed to the play. Æmilius found in his grateful friend Polybius one willing and able to commemorate, perhaps to exaggerate, his virtues. Few Romans have received so favourable a character from history. (*Encycl. Us. Knowl.*, vol. 1, p. 143.)—II. Ægineta, a medical writer. (*Vid.* Ægineta.)—III. A native of Alexandrea, who wrote, A.D. 378, an *Introduction to Astrology* (Εἰσαγωγὴ εἰς τὴν Ἀποτελεσματικήν), dedicated to his son Cronammon, which has come down to us. We have also a body of scholia on this work, composed A.D. 1151. The author of these is called, in one of the MSS., by the apparently Arabian name of Apomasar. Another wri-

ter, equally unknown, by the name of Heliodorus, is the author of a Commentary on this same work, in 53 chapters, which still remains in MS. There are two editions of the work of Paulus: one by Schaton, *Witeb.*, 1586, 8vo, and the other in 1588, *Witeb.*, 4to. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 47.)—IV. Silentiarius, a poet in the time of Justinian. (*Vid.* Silentiarius.)

Pausanias, I. son of Cleombrotus, was of that royal house in Sparta which traced its descent from Eurysthenes. Aristotle calls him "king," but he only governed as the cousin-german and guardian of Pleistarchus, who succeeded to the throne on the death of Leonidas. Pausanias comes principally into notice as commander of the Grecian army at the battle of Platæa. The Spartan contingent had been delayed as long as was possible; but, owing to the representations made by the Athenian ministers at Lacedæmon, it was at last despatched, though not until the Persians had advanced into Bœotia. This delay, however, had one good effect, that of taking the Argives by surprise, and defeating their design of intercepting any troops hostile to Persia which might march through their territory. The Spartans, under the command of Pausanias, got safe to the Isthmus, met the Athenians at Eleusis, and ultimately took up that position which led to the battle of Platæa. The result is well known. Pausanias, elated by his success, took all methods of showing his own unfitness to enjoy good fortune. Being sent with 20 ships, and in the capacity of commander-in-chief of the confederates, to the coast of Asia Minor, he, by his overbearing conduct, disgusted the Greeks under his command, and particularly those Asiatic Greeks who had lately revolted from the Persian rule. To his oppression he added an affectation of Eastern luxury; and what we know of Spartan manners seems to lead to the conclusion, that no mixture could possibly be more repugnant to persons accustomed at once to Persian elegance and Ionic refinement, than a clumsy imitation of both, such as the conduct of Pausanias in all probability presented. Prejudice in favour of the Athenians, who were of the Ionic race, was also active; intrigues commenced, the Athenians encouraged them, and Pausanias was recalled. Much criminality was imputed to him by those Greeks who came to Sparta from the seat of war, and his conduct was clearly more like the exercise of arbitrary power than of regular military command. He was accordingly put on his trial. Private and public charges were brought against him; from the former he was acquitted, but his Medism (or leaning to Persia) seemed to be clearly proved. Dorcis was sent in his place; but the Spartan supremacy had received its death-blow, and thenceforward Lacedæmon interfered only sparingly in the prosecution of the contest with Persia. Pausanias, however, with the feelings of a disappointed man, went in a private capacity to the Hellespont, on pretence of joining the army. After the taking of Byzantium, which happened during his command, he had winked at the escape of certain Persian fugitives of rank, and, by means of an accomplice, had conveyed a letter to the Persian monarch, containing an offer to subjugate Greece to his dominion, and subjoining the modest request of having his daughter to wife. A favourable answer had elated him to such a degree as to disgust the allies in the manner already stated. On his second journey he was forcibly prevented from entering Byzantium, upon which he retired to a city in Troas. There, too, his conduct was unfavourably reported at home, and a messenger was despatched with orders for his immediate return, under threats of declaring him a public enemy. Pausanias returned, but it was still hard to bring home any definite charge against him, and the Spartans were shy of adducing any but the strongest evidence. At last, however, one of his emissaries, having discovered that he was, like all his predecessors, the bearer of orders for his own death, as well as of his master's treason, denounced him to the ephori. By their instructions, this person took sanctuary, and, through a partition made by a preconcerted plan in a hut where he had found refuge, they had the opportunity of hearing Pausanias acknowledge his own treason, during a visit which he paid to his refractory messenger. The ephori proceeded to arrest Pausanias; but a hint from one of their number enabled him to make his escape to the temple of Minerva of the "Brazen House," only, however, to suffer a more lingering death. He was shut up in the temple, and, when on the brink of starvation, was brought out to die (B.C. 467). His mother is said to have carried the first stone to the temple-door for the purpose of immuring him within. (*Thucyd.*, 1, 132, *seqq.*—*Encycl. Us. Knowl.*, vol. 17, p. 390.)—II. A youth of noble family, at the court of Philip, and who filled, according to Diodorus Siculus, a post in the royal guards. He is rendered memorable in history for the murder of Philip of Macedon, father of Alexander the Great. The motive that impelled him to the deed was, that he had suffered an outrage from Attalus, one of the courtiers, for which Philip had refused to give him satisfaction. (*Vid.* Philippus.) After committing the deed, the murderer rushed towards the gates of the city, where horses were waiting for him. He was closely pursued by some of the great officers of the royal body-guard, but he would have mounted before they had overtaken him if his sandal had not been caught by the stump of a vine, which brought him to the ground. In the first heat of their passion his pursuers despatched him. (*Justin*, 9, 6.—*Diod. Sic.*, 16, 93.)—III. A traveller and geographical writer, whose native country has not been clearly ascertained. He is supposed by some to have been born in Lydia, from a passage in his own work (5, 13, 4.—Compare the remarks of *Siebelis, Præf. ad Pausan.*, p. v., *seqq.*), and to have flourished during the reigns of Hadrian and the Antonines. (*Siebelis, Præf. ad Pausan.*, p. viii.) He travelled in Greece, Macedonia, Asia, Egypt, and even in Africa as far as the temple of Jupiter Ammon. After this he appears to have taken up his residence at Rome, and to have there published his *Travels through Greece* (Ἑλλάδος περιήγησις), in ten books. It is an important work for antiquities and archæology, combining with a description of public edifices and works of art, the historical records and the legends connected with them. Hence the researches into which this mode of handling the subject has led him, and the discussions on which he enters, serve not only to throw light upon the Grecian mythology, but also to clear up many obscure points of ancient history. Pausanias displays judgment and erudition: occasionally, however, he falls into errors. He describes, moreover, many things too much in the style of a traveller who has not had sufficient leisure to examine every object with attention; and he describes things, too, on the supposition that Greece would always remain nearly in the same state in which he himself saw it. In consequence of this, he is satisfied oftentimes with merely indicating objects; and, even when he gives an account of them, he does it in a manner that is very concise, and sometimes actually obscure. (Compare *Heyne, Antiq. Aufs.*, vol. 1, p. 11.—*Manso, Versuchen*, &c., p. 377.—*Hemst. ad Lucian*, vol. 1, p. 4, *ed. Amst.*—*Valck. ad Herodot.*, 7, 50.—*Siebelis, Præf. ad Pausan.*, p. xix.)—In respect of style, Pausanias cannot be cited as a model. His own, which is a bad imitation of that of Herodotus, offends frequently by an affectation of conciseness.—In the *first* book of his work Pausanias describes Attica and Megaris; in the *second*, Corinth, Sicyonia, the territory of Phlius, and Argolis; in the *third*, Laconia; in the *fourth*, Messenia; in the *fifth* and *sixth*, Elis; in the *seventh*, Achaia; in the *eighth*, Arcadia; in the *ninth*, Bœotia;

and in the *tenth*, Phocis.—The best edition of Pausanias is that of Siebelis, *Lips.*, 1822–28, 5 vols. 8vo. A new edition has recently appeared, by Schubart and Walz, *Lips.*, 1838–40, 3 vols. 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 307.)—IV. A grammarian, a native of Cæsarea ad Argæum, in Cappadocia. He is often confounded with the preceding. (*Philostr.*, *Vit. Sophist.*, 2, 13.—*Siebelis, Præf. ad Pausan.*, p. iv., *seqq.*)

Pausias, a painter of Sicyon, contemporary with Apelles. After he had learned the rudiments of his art from his father Brietes, he studied encaustic in the school of Pamphilus, where he was the fellow-pupil of Apelles and Melanthius. Pausias was the first painter who acquired a great name for encaustic with the *cestrum*. He excelled particularly in the management of the shadows; his favourite subjects were small pictures, generally of boys, but he also painted large compositions. He was the first who introduced the custom of painting the ceilings and walls of private apartments with historical and dramatic subjects. The practice, however, of decorating ceilings simply with stars or arabesque figures (particularly those of temples) was of very old date. Pausias undertook the restoration of the paintings of Polygnotus at Thespiæ, which had been greatly injured by the hand of time; but he was judged inferior to his ancient predecessor, for he contended with weapons not his own; he generally worked with the cestrum, whereas the paintings of Polygnotus were with the pencil, which Pausias, consequently, also used in this instance. The most famous work of his was the sacrifice of an ox, which in the time of Pliny was in the hall of Pompey. In this picture the ox was foreshortened; but, to show the animal to full advantage, the painter judiciously threw his shadow upon a part of the surrounding crowd, and he added to the effect by painting a dark ox upon a light ground. Pausias, in his youth, loved a native of his own city named Glycera, who earned her living by making garlands of flowers and wreaths of roses, which led him into competition with her, and he eventually acquired great skill in flower-painting. A portrait of Glycera, with a garland of flowers, was reckoned among his master-pieces; a copy of it was purchased by Lucullus at Athens at the great price of two talents (nearly $2200). Pausias was reproached by his rivals for being a slow painter; but he silenced the censure by completing a picture of a boy, in his own style, in a single day, which on that account was called the "*Hemeresius*" (Ἡμερήσιος), or the work "of a single day." (*Plin.*, 35, 11, 40.—*Sillig, Dict. Art.*, *s. v.*—*Junius, Catal.*, *s. v.*—*Encycl. Us. Knowl.*, vol. 17, p. 231.) At a later period, the Sicyonians were obliged to part with the pictures which they possessed of this distinguished artist, to deliver themselves from a heavy debt. They were purchased by M. Scaurus when ædile, and were brought to Rome to adorn the new theatre which he had erected. (*Plin.*, 21, 2.)

Pausilypus, a celebrated mountain and grotto near the city of Naples. It took its name from a villa of Vedius Pollio, erected in the time of Augustus, and called Pausilypum, from the effect which its beauty was supposed to produce in suspending sorrow and anxiety (παύσων λύπην, "*about to make care cease*"). This mountain is said to be beautiful in the extreme, and justly to merit the name bestowed upon it. The grotto is nearly a mile in length, and is made through the mountain 20 feet in breadth, and 30 in height. On the mountain, Vedius Pollio had not only a villa, but also a reservoir or pond, in which he kept a number of lampreys, to which he used to throw such slaves as had committed a fault. When he died, he bequeathed, among other parts of his possessions, his villa to Augustus: but this monarch, abhorring a house where so many ill-fated creatures had lost their lives for very slight faults, caused it to be demolished, and the finest materials in it to be brought to Rome, and with them raised Julia's portico. Virgil's tomb is said to be above the entrance of the grotto of Pausilypus. Cluverius and Addison, however, deny this to be the tomb of the poet. (*Vid.* Virgilius, where an account of this sepulchre is given.)

Paxos, a small island southeast of Corcyra, now *Paxo*. It is one of the seven Ionian islands. (*Plin.*, 4, 12.) The distance from Corcyra is about six miles. No fresh spring-water has been discovered on it; the land does not yield much corn or pasture, but is fruitful in oil and wine. It is peopled by six or seven thousand inhabitants. (*Malte-Brun, Geogr.*, vol. 6, p. 172.—*Pouqueville, Voyage de la Grèce*, vol. 2, p. 145.)

Pedăsus, I. the mortal one of the three steeds of Achilles, and which that hero obtained when he sacked the city of Eëtion. (*Il.*, 16, 153.) He died of a wound received from Sarpedon, in the contest between the latter and Patroclus. (*Il.*, 16, 467, *seqq.*)—II. A town of the Leleges in Troas, on the river Satnioeis. (*Il.*, 21, 86.) The situation of this Homeric town remains undefined. It appears from Pliny, that some authors identified it with Adramyttium. (*Plin.*, 5, 32.)—III. More commonly Pedasum or Pedasa, a city of the Leleges in Caria, and the capital of a district which included no less than eight cities within its limits. It was situated above Halicarnassus, towards the east, and not far from Stratonicea, and the site corresponds probably to the modern *Peitchin*. (*Strab.*, 611.) Herodotus also notices Pedasa, on account of a strange phenomenon which was stated to occur there. Whenever the inhabitants were threatened with any calamity, the chin of the priestess of Minerva became furnished with a beard: this prodigy was reported to have happened three times. (*Herod.*, 1, 175.—Compare *Aristot.*, *Hist. An.*, 3, 11.)—IV. The Homeric name, according to some, for Methone, in Messenia. (*Il.*, 9, 294.)

Pedo Albinovanus. *Vid.* Albinovanus II.

Pedum, an ancient town of Latium, often named in the early wars of Rome, and which must be placed in the vicinity of Præneste. The modern site of *Zagarolo* seems best to answer to the data which are supplied by Livy respecting its position. For, according to this historian (8, 11), Pedum was situate between Tibur, Præneste, Bola, and Labicum. (*Nibby, Viag. Antiq.*, vol. 1, p. 261.) It was taken by storm, and destroyed by Camillus. (*Liv.*, 8, 13.) Horace mentions the Regio Pedana in one of his epistles (1, 4.—*Cramer's Anc. Italy*, vol. 2, p. 74.)

Pegasĭdes, a name given to the Muses from the fountain Hippocrene, which the winged steed Pegasus is said to have produced with a blow of his hoof. (*Propert.*, 3, 1, 19.—*Ovid, Herold.*, 15, 27.—*Columella*, 10, 273.)

Pegăsus, a winged steed, the offspring of Neptune and Medusa, and which sprang forth from the neck of the latter after her head had been severed by Perseus. (*Apollod.*, 2, 4, 2.—*Tzetz. ad Lycophr.*, 17.) Hesiod says he was called Pegasus (Πήγασος) because born near the sources (πηγαί) of Ocean. (*Theog.*, 282.) As soon as he was born he flew upward, and fixed his abode on Mount Helicon, where with a blow of his hoof he produced the fountain Hippocrene. (*Ovid, Met.*, 5, 256, *seqq.*) He used, however, to come and drink occasionally at the fountain of Pirene, on the Acrocorinthus, and it was here that Bellerophon caught him preparatory to his enterprise against the Chimæra. After throwing off Bellerophon when the latter wished to fly to the heavens, Pegasus directed his course to the skies, and was made a constellation by Jupiter. (Consult remarks under the article Bellerophon.) Pegasus was the favourite of the Muses, who derived from him, among the poets, the appellation of "*Pegasides.*" The fountain of Hippocrene is likewise called from him "*Pegasides undæ*" or "*Pegasis unda.*" (*Tzetz. ad Lycophr.*, *l. c.*—*Apollod.*,

l. c.—*Ovid, Met.*, 4, 786.—*Hygin.*, *fab.*, 57.—*Van Staveren, ad Hygin.*, *l. c.*)—"The horse," observes Knight, "was sacred to Neptune and the rivers; and employed as a general symbol of the waters, on account of a supposed affinity, which we do not find that modern naturalists have observed. Hence came the composition, so frequent on the Carthaginian coins, of the horse with the asterisk of the sun, or the winged disk and hooded snakes, over his back; and also the use made of him as an emblematical device on the medals of many Greek cities. In some instances the body of the animal terminates in plumes; and in others has only wings, so as to form the Pegasus, fabled by the later Greek poets to have been ridden by Bellerophon, but only known to the ancient theogonists as the bearer of Aurora, and of the thunder and lightning to Jupiter, an allegory of which the meaning is obvious." (*Inquiry into the Symb. Lang.*, &c., § 111.—*Class. Journ.*, vol. 25, p. 34.)—As regards the constellation Pegasus, it may be remarked, that the Greek astronomers always give it the simple appellation of "*the Horse*" (Ἵππος). The name Πήγασος first comes in among the later mythological poets. It does not even occur in Aratus; the poet merely remarking that this is supposed to be the same horse whose hoof produced the fountain Hippocrene. (*Arat.*, *Phæn.*, 219.) Eratosthenes, however, says (c. 18) that this is the steed, as some think, which, after Bellerophon had been thrown from it, flew upward to the stars. The opinion, however, is, according to him, an erroneous one, since the steed in the heavens has no wings. It would appear, therefore, from this remark of Eratosthenes, that the custom of representing Pegasus with wings came in at a later period. They are added in Ptolemy. The Romans, in imitation of the Greeks, call the constellation simply *Equus*, for which the poets substitute *Sonipes*, *Sonipes ales*, *Cornipes*, and other similar expressions. The name *Pegasus* appears to occur only in Germanicus (v. 221, 282). Ovid has *Equus Gorgoneus*, in allusion to the fabled birth of the steed. (*Fast.*, 3, 450.—*Ideler*, *Sternnamen*, p. 115.)

Pelagonia, I. a district of Macedonia bordering on Illyria. The Pelagones, though not mentioned by Homer as a distinct people, were probably known to him, from his naming Pelagon, the father of Asteropæus, a Pæonian warrior. (Compare *Strabo*, 331.) They must at one time have been widely spread over the north of Greece, since a district of Upper Thessaly bore the name of Pelagonia Tripolitis, and it is ingeniously conjectured by Gatterer, in his learned commentary on ancient Thrace (*Com. Soc. Gott.*, vol. 6, p. 67), that these were a remnant of the remote expedition of the Teucri and Mysi, the progenitors of the Pæonians, who came from Asia Minor, and conquered the whole of the country between the Strymon and Peneus. (*Herod.*, 7, 20.—*Strab.*, 327.) Frequent allusion is made to Pelagonia by Livy, in his account of the wars between the Romans and the kings of Macedon. It was exposed to invasion from the Dardani, who bordered on its northern frontiers; for which reason, the communication between the two countries was carefully guarded by the Macedonian monarchs. (*Liv.*, 31, 28.) This pass led over the chain of Mount Scardus. An account of it is given in *Brown's Travels*, p. 45. (*Cramer's Anc. Greece*, vol. 1, p. 269.)—II. Civitas, a city of Pelagonia, the capital of the fourth division of Roman Macedonia. (*Liv.*, 45, 29.) Little is known of it. Its existence at a late period appears from the Synecdemus of Hierocles, and the Byzantine historian Malchus, who speaks of the strength of its citadel. (*Cramer's Anc. Greece*, vol. 1, p. 270.)—III. Tripolitis or Tripolis, a district of Thessaly, around the upper part of the course of the river Titaresius. It was called Tripolitis from the circumstance of its containing three principal towns; which, as Livy informs us (42, 53), were Azorus, Doliche, and Pythium. This district was connected with Macedonia by a narrow defile over the Cambunian mountains. Livy describes this same canton in one part of his history under the name of Ager Tripolitanus (36, 10.—*Cramer's Anc. Greece*, vol. 1, p. 365).

Pelasgi (Πελασγοί), were the most ancient inhabitants of Greece, as far as the knowledge of the Greeks themselves extended. A dynasty of Pelasgic chiefs existed in Greece before any other dynasty is mentioned in Greek traditions. Danaus is in the ninth, Deucalion in the eighth, and Cadmus in the seventh generation before the Trojan war; but Phoroneus, the Pelasgian, is in the eighteenth generation before that epoch. The Greek traditions represent the Pelasgic race as spread most widely over almost all parts of Greece and the islands of the Ægean. The whole of Hellas, according to Herodotus (2, 56), was originally called Pelasgia; and Æschylus (*Suppl.*, 250) introduces Pelasgus, king of Argos, as claiming for the people named after him all the country through which the Algus flows, and to the west of the Strymon. We find mention of the Pelasgi in the Peloponnesus, Thrace, Thesprotia, Attica, Bœotia, and Phocis. (*Strab.*, 321.—*Herod.*, 8, 44.) The oracles of Dodona and Delphi were originally Pelasgic (*Strab.*, 402.—*Herod.*, 2, 52), and Clinton (*Fast. Hell.*, vol. 1, p. 22) and Niebuhr (*Rom. Hist.*, vol. 1, p. 27) have adduced reasons for believing that the Macedonians were also a Pelasgic race. We likewise find traces of the Pelasgi in many of the islands of the Ægean Sea, as Lemnos, Imbros, Lesbos, Chios, &c. (*Strab.*, 621), and Herodotus informs us (7, 95), that the islands were inhabited by the Pelasgic race till they were subdued by the Ionians. The neighbouring coast of Asia Minor was also inhabited in many parts by the Pelasgi. (*Strab.*, 621.) The country afterward called Æolis was occupied by Pelasgians (*Herod.*, 7, 95), and hence Antandros was called Pelasgic in the time of Herodotus (7, 42). Tralles in Caria was a Pelasgic town (*Niebuhr*, *Rom. Hist.*, vol. 1, p. 33), and two of their towns on the Hellespont were still extant in the time of Herodotus (1, 57). The preceding authorities are sufficient to show the wide diffusion of the Pelasgic race; but it is a difficult matter to determine from what quarter they originally came. Many modern writers conclude, from our knowledge of the original seats of the human race, that the Pelasgians spread themselves from Asia into Europe, across the Hellespont, and around the northern shores of the Ægean Sea. (*Malden*, *Hist. of Rome*, p. 69.—*Marsh*, *Horæ Pelasgicæ*, c. 1.) This, no doubt, is the true opinion, though it is opposed to many Greek traditions, which represent the Peloponnesus as the original seat of the Pelasgians, whence they spread to Thessaly, and thence to the islands of the Ægean and the Asiatic coast.—The Pelasgi were also widely spread over the south of Italy; and the places in which they appear to have been settled are indicated by Malden (*Rom. Hist.*, p. 72, *seqq.*) and Niebuhr (*Rom. Hist.*, vol. 1, p. 25, *seqq.*). There seems no reason for rejecting, as some modern writers have done, the account of Dionysius, that the Pelasgi emigrated from Greece to Italy.—In some parts of Greece, the Pelasgians remained in possession of the country to the latest times. The Arcadians were always considered by the Greeks themselves as pure Pelasgians, and a Pelasgian dynasty reigned in Arcadia until the second Messenian war. (*Herod.*, 1, 146.—*Id.*, 2, 171.—*Id.*, 8, 73.) According to Herodotus (8, 44; 1, 57), the Athenians were a Pelasgic race, which had settled in Attica from the earliest times, and had undergone no change except by receiving a new name and adopting a new language. In most parts of Greece, however, the Pelasgic race became intermingled with the Hellenic; but the Pelasgi probably at all times formed the principal part of the population of Greece. The Hellenes excelled the Pe-

lasgi in military prowess and a spirit of enterprise, and were thus enabled, in some cases, to expel the Pelasgi from the country, though the Hellenes generally settled among the Pelasgi as a conquering people.—The connexion between the Pelasgic and Hellenic races has been a subject of much controversy among modern writers. Many critics have maintained that they belonged to entirely different races, and some have been disposed to attribute to the Pelasgians an Etrurian or Phœnician origin. It is true that many of the Greek writers speak of the Pelasgians and their language as barbarous, that is, not Hellenic; and Herodotus (1, 57) informs us, that the Pelasgian language was spoken in his time at Placia and Scylace on the Hellespont. This language he describes as barbarous; and on this fact he mainly grounds his general argument as to the ancient Pelasgian tongue. It may, however, be remarked, that it appears exceedingly improbable, if the Pelasgic and Hellenic languages had none or a very slight relation to each other, that the two tongues should have so readily amalgamated in all parts of Greece, and still more strange that the Athenians and Arcadians, who are admitted to have been of pure Pelasgic origin, should have lost their original language and learned the pure Hellenic tongue. In addition to which, it may be remarked, that we scarcely ever read of any nation entirely losing its own language and adopting that of its conquerors. Though the Persians have received many new words into their language from their Arab masters, yet twelve centuries of Arab domination have not been sufficient to change, in any essential particular, the grammatical forms and general structure of the ancient Persian; and, notwithstanding all the efforts that were used by the Norman conquerors to bring the French language into general use in England, the Saxon remains to the present day the main element of the English language. It is therefore reasonable to suppose that the Pelasgic and Hellenic tongues were different dialects of a common language, which formed by their union the Greek language of later times.—The ancient writers differ as much respecting the degree of civilization to which the Pelasgi attained before they became an Hellenic people, as they do respecting their original language. According to some ancient writers, they were little better than a race of savages till conquered and civilized by the Hellenes; but others represent them, and perhaps more correctly, as having attained to a considerable degree of civilization previous to the Hellenic conquest. Many traditions represent the Pelasgians as cultivating agriculture and the useful arts. Pelasgus in Arcadia, said the tradition, taught men to bake bread. (*Pausan.*, 1, 14, 1.) The ancient Pelasgic Buzyges yoked bulls to the plough (*Etym. Mag.*, *s. v.* Βουζύγης); Pelasgians invented the goad for the purpose of driving animals (*Etym. Mag.*, *s. v.* ἄκαινα.—*Bekker*, *Anecd. Gr.*, 357); and a (Pelasgic) Thessalian in Egypt taught the art of measuring land (*Etym. Mag.*, *ubi sup.*).—It is a curious fact, which has been noticed by Mr. Malden (*Hist. of Rome*, p. 70), that the Grecian race which made the most early and the most rapid progress in civilization and intellectual attainments, was one in which the Pelasgian blood was least adulterated by foreign mixture, namely, the Ionians of Attica and of the settlements in Asia; and that we probably owe to the Pelasgic element in the population of Greece all that distinguishes the Greeks in the history of the human mind. The Dorians, who were the most strictly Hellenic, long disdained to apply themselves to literature or the fine arts.—Some writers have maintained, that the Greeks derived the art of writing and most of their religious rites from the Pelasgians; but, without entering into these questions, it may be asserted, with some degree of certainty, that the most ancient architectural monuments in Europe clearly appear to have been the work of their hands. The structures in Greece, Italy, and along the western coast of Asia Minor, usually called Cyclopean, because, according to the Greek legends, the Cyclopes built the walls of Tiryns and Mycenæ, may properly be assigned to a Pelasgic origin. All these structures are characterized by the immense size of the stones with which they are built. The most extraordinary of them all is the treasury, or, as others call it, the tomb of Atreus at Mycenæ.—It remains but to add a few remarks respecting the name of this race. The most ancient form of the name was Πελαργοί, and Mr. Thirlwall rather fancifully supposes that the appellation was derived from ἄργος and πέλω, and that it signified "inhabitants" or "cultivators of the plain." The analogy, however, of αἰπόλος, ταυροπόλος, &c., seems, as Mr. Thirlwall himself confesses, unfavourable to this etymology. (*Hist. of Greece*, vol. 1, p. 59.) There is also another objection. Such a derivation of the name makes the Pelasgians to have been solely addicted to agricultural pursuits, a statement which is not borne out by facts. We are told, it is true, that they loved to settle on the rich soil of alluvial plains. The powers, too, that preside over husbandry, and protect the fruits of the earth and the growth of the flocks, appear to have been the eldest Pelasgian divinities; but this is taking too narrow a view of the subject. Even if it were not highly probable that a part of the nation crossed the sea to reach the shores of Greece, and thus brought with them the rudiments of the arts connected with navigation, it would be incredible that the tribes settled on the coast should not soon have acquired them. Accordingly, the islands of the Ægean are peopled by Pelasgians, the piracies of the Leleges precede the rise of the first maritime power among the Greeks, and the Tyrsenian Pelasgians are found infesting the seas after the fall of Troy. (*Thirlwall's Greece*, vol. 1, p. 60.)—Mr. Kenrick, in a very ingenious paper "On the names of the Antehellenic inhabitants of Greece" (*Philol. Museum*, vol. 1, p. 609, *seqq.*), maintains, that the name Pelargi (Πελαργοί) was given to the race on account of their rudeness of speech, which sounded "to the exquisite fineness of the Hellenic ear" like the cry of the stork (πελαργός). Hence the people who spoke thus were called Πελαργοί or storks. And he seeks to confirm this etymology by endeavouring to show that, "among birds, the stork laboured under the heaviest charge of defective elocution;" that he was held to have no tongue at all; that, as being ἄγλωσσος, he was especially adapted to represent a people of barbarous speech; and that we find, in the time of Homer, the inhabitants of the Thracian side of the Hellespont called Κίκονες, a name which appears to be closely analogous to the Latin *Ciconia*. This etymology, however, proves too much. It is based on the supposition that there was a radical difference between the Pelasgic and Hellenic forms of speech, which, from what has already been premised, could not possibly have been the case. This same derivation of the name from that of πελαργός, "a stork," appears also among the Greek writers, but there the explanation is founded on the erroneous idea that the Pelasgi were a roaming race. Myrsilus of Lesbos related, according to Dionysius of Halicarnassus, that the Tyrrhenians, flying from public calamities with which they were chastised by heaven, because among other tithes they had not offered that of their children, had quitted their home, and had long roamed about before they again acquired a fixed abode; and that, as they were seen thus going forth and returning, the name of Pelargi, or storks, was given to them! (*Dion. Hal.*, 1, 23.) This etymology is about as valuable as the one which deduces *Pelasgus* from *Peleg*, or *Graius* from *Reu*. Nor is that derivation much superior which traces *Pelasgus* to πέλαγος, "the sea," and makes the name refer to the maritime habits of the race. It is sanctioned, indeed, by the authority of Hermann

(*Opusc.*, vol. 2, p. 174), but it offends grievously against analogy (*Lobeck, ad Phryn.*, p. 109); and if it be applicable to the Tyrrhenian Pelasgians of later times, it certainly is not so to the original Pelasgians of Dodona or Thessaly. Perhaps the peculiar style of building ascribed to the Pelasgic race may furnish us with an etymology for their name, equal, at least in point of plausibility, to any of those which have thus far been enumerated. The term *Pelargi* may mean "*stone-builders*" or "*stone-workers*," as indicating a race whose massive style of architecture may have excited the wonder of the early Greeks, and have given rise to a species of national appellation. Thus, in the Macedonian dialect, πέλα signified "*a stone*" (τὰς πέλας, τοὺς λίθους, κατὰ τὴν Μακεδόνων φωνήν.—*Ulpian, ad Demosth., de fals. leg.*, p. 376, *B., ed. Francof.*, 1604.—Compare *Ruhnken, ad Tim. Lex.*, p. 270), and ἄργον (or Fάργον) is an earlier form for ἔργον. (*Böckh, Corp. Inscript., fasc.*, 1, p. 29, 83.) The two old forms, then, πέλα ("*a stone*") and ἄργον ("*work*"), may perhaps have produced, by their combination, the name of Πελαργοί. (*Encycl. Us. Knowl.*, vol. 17, p. 377, *seqq.*—*Clinton, Fast. Hell.*, vol. 1, p. 1, *seqq.*—*Curtius, de Antiquis Italiæ incolis*, § 6, *seqq.*—*Kruse, Hellas*, vol. 1, p. 404, *seqq.*—*Thirlwall's Greece*, vol. 1, p. 33, *seqq.*—*Philological Museum*, vol. 1, p. 613.)

Pelasgĭcum (Πελασγικόν), a name given to the most ancient part of the fortifications of the Acropolis at Athens, from its having been constructed by the Pelasgi, who, in the course of their migrations, settled in Attica, and were employed by the Athenians in the erection of these walls. The rampart raised by this people is often mentioned in the history of Athens, and included also a portion of ground below the wall at the foot of the rock of the Acropolis. This had been allotted to the Pelasgi while they resided at Athens, and on their departure it was forbidden to be inhabited or cultivated. (*Thucyd.*, 2, 7.—*Pollux*, 8, 102.—*Myrsil., ap. Dion. Hal.*, 1, 19.—*Herod.*, 2, 51.—*Id.*, 6, 137.) It was apparently on the northern side of the citadel, as we are informed by Plutarch, that the southern wall was built by Cimon, from whom it received the name of Cimonium. (*Cramer's Anc. Greece*, vol. 2, p. 382.)

Pelasgiōtis, a district of Thessaly, occupying the lower valley of the Peneus as far as the sea. It was originally inhabited by the Perrhæbi, a tribe of Pelasgic origin. (*Simon., ap. Strab.*, 441.—*Cramer's Anc. Greece*, vol. 1, p. 363.)

Pelasgus, an ancient monarch of the Pelasgi. (*Vid.* Pelasgi.)

Pelethronĭi, an epithet given to the Lapithæ, because they dwelt in the vicinity of Mount Pelethronium, in Thessaly. (*Virg., Georg.*, 3, 115.) Pelethronium appears to have been a branch of Pelion.

Peleus, a king of Thessaly, son of Æacus monarch of Ægina, and the nymph Endeïs the daughter of Chiron. Having been accessory, along with Telamon, to the death of their brother Phocus, he was banished from his native island, but found an asylum at the court of Eurytus, son of Actor, king of Phthia in Thessaly. He married Antigone, the daughter of Eurytus, and received with her, as a marriage portion, the third part of the kingdom. Peleus was present with Eurytus at the chase of the Calydonian boar; but, having unfortunately killed his father-in-law with the javelin which he had hurled against the animal, he was again doomed to be a wanderer. His second benefactor was Acastus, king of Iolcos; but here again he was involved in trouble, through a false charge brought against him by Astydamia, or, as Horace calls her, Hippolyte, the queen of Acastus. (*Vid.* Acastus.) To reward the virtue of Peleus, as fully shown by his resisting the blandishments of Astydamia, the gods resolved to give him a goddess in marriage. The spouse selected for him was the sea-nymph Thetis, who had been wooed by Jupiter himself and his brother Neptune; but Themis having declared that her child would be greater than his sire, the gods withdrew. (*Pind., Isth.*, 8, 58, *seqq.*) Others say that she was courted by Jupiter alone, till he was informed by Prometheus that, if he had a son by her, that son would dethrone him. (*Apollod.*, 3, 13, 1.—*Schol. ad Il.*, 1, 519.) Others, again, maintain that Thetis, who was reared by Juno, would not assent to the wishes of Jupiter, and that the god, in his anger, condemned her to espouse a mortal; or that Juno herself selected Peleus for her spouse. (*Il.*, 24, 59.—*Apoll. Rhod.*, 4, 793, *seqq.*) Chiron, being made aware of the will of the gods, advised Peleus to aspire to the bed of the nymph of the sea, and instructed him how to win her. He therefore lay in wait, and seized and held her fast, though she changed herself into every variety of form, becoming fire, water, a serpent, and a lioness. (*Pind., Nem.*, 4, 101.—*Soph., frag. ap. Schol. ad Nem.*, 3, 60.) The wedding was solemnized on Mount Pelion: the gods all honoured it with their presence, and bestowed armour on the bridegroom. (*Il.*, 17, 195.—*Ib.*, 18, 84.) Chiron gave him the famous ashen spear afterward wielded by his son; and Neptune bestowed on him the immortal Harpy-born steeds Balius and Xanthus. The offspring of this union was the celebrated Achilles. According to one account, Peleus was deserted by his goddess-wife for not allowing her to cast the infant Achilles into a caldron of boiling water, to try if he were mortal. (*Vid.* Achilles.) This, however, is a posthomeric fiction, since Homer represents Peleus and Thetis as dwelling together all the lifetime of their son. Of Peleus it is farther related, that he survived his son, and even grandson (*Od.*, 11, 493.—*Eurip., Androm.*), and died in misery in the island of Cos. (*Callim., ap. Schol. ad Pind., Pyth.*, 3, 167.—*Keightley's Mythology*, p. 313, *seqq.*) It was at the nuptials of Peleus and Thetis that the goddess of Discord threw the apple of gold into the middle of the assembled deities, with which was connected so much misfortune for both the Trojans and the Greeks. (*Vid.* Helena, and Paris.)

Pelĭădes, daughters of Pelias. (*Vid.* Jason, and also Pelias, towards the end of the latter article.)

Pelĭas, the twin brother of Neleus, was son of Neptune by Tyro, the daughter of Salmoneus. The mother, to conceal her disgrace, exposed her twin-sons as soon as they were born. A troop of mares, followed by their keeper, passing by where they lay, one of the mares touched the face of one of the infants with her hoof, and made it *livid* (πέλιον). The keeper took and reared the babes, naming the one with the mark Pelias, the other Neleus. When they grew up they discovered their mother, and resolved to kill her stepmother Sidero, by whom she was cruelly treated. They pursued her, accordingly, to the altar of Juno; and Pelias, who never showed any regard for that goddess, slew her before it. The brothers afterward fell into discord, and Pelias abode at Iolcos, but Neleus settled in Elis, where he built a town named Pylos. Tyro afterward married her uncle Cretheus, to whom she bore three sons, Æson, Pheres, and Amythaon. Cretheus was succeeded in the kingdom of Iolcos by Æson, who became by Alcimede the father of Jason. Pelias, by force or fraud, deprived Æson of his kingdom, and then sought the life of the infant Jason; but the parents of the latter gave out that he was dead, and meantime conveyed him by night to the cave of the centaur Chiron, to whose care they committed him.—The rest of the legend of Pelias will be found under the article Jason. (*Apollod.*, 1, 9, 7, *seqq.*—*Od.*, 11, 235, *seqq.*) Pelias married Anaxibia the daughter of Bias, or, as others say, Philomache the daughter of Amphion, and became

by her the father of one son, Acastus, and of four daughters, Pisidice, Pelopea, Hippothoë, and Alcestis. (*Apollod.*, 1, 9, 10.) These daughters were called Peliades, and became, unwittingly, through the arts of Medea, the slayers of their sire. (*Vid.* Jason.)

PELĪDES, a patronymic of Achilles, as the son of Peleus. (*Vid.* Peleus.)

PELIGNI, an Italian tribe, belonging to the Sabine race, according to Ovid (*Fast.*, 3, 95), but, according to Festus, deriving their origin from Illyria. The statement of Ovid appears the more probable one, if we consider the uniformity of language, customs, and character apparent in all the minor tribes of central Italy, as well as in the Samnites, between whom and the Sabines these tribes may be said to form an intermediate link in the Oscan chain.—The Peligni were situate to the east and northeast of the Marsi, and had Corfinium for their chief town. They derive some consideration in history from the circumstance of their chief city having been selected by the allies in the Social war as the seat of the new empire. Had their plans succeeded, and had Rome fallen beneath the efforts of the coalition, Corfinium would have become the capital of Italy, and perhaps of the world. (*Strab.*, 241.)—The country of the Peligni was small in extent, and mountainous, and noted for the coldness of its climate, as well as for the abundance of its springs and streams. (*Horace, Od.*, 3, 19.—*Ovid, Fast.*, 4, 685.) That some portion of it, however, was fertile, we learn also from the latter poet. (*Am.*, 2, 16.—*Cramer's Anc. Italy*, vol. 1, p. 332.)

PELĬON, I. a range of mountains in Thessaly, along a portion of the eastern coast. Its principal summit rises behind Iolcos and Ormenium. The chain extends from the southeastern extremity of the Lake Bœbeïs, where it unites with one of the ramifications of Ossa, to the extreme promontory of Magnesia. (*Strabo*, 443.—*Herod.*, 7, 129.—*Cramer's Ancient Greece*, vol. 1, p. 429.) In a fragment of Dicæarchus which has been preserved to us, we have a detailed description of Pelion and its botanical productions, which appear to have been very numerous, both as to forest-trees and plants of various kinds. (*Cramer, l. c.*) On the most elevated part of the mountain was a temple dedicated to Jupiter Actæus, to which a troop of the noblest youths of the city of Demetrias ascended every year by appointment of the priest; and such was the cold experienced on the summit, that they wore the thickest woollen fleeces to protect themselves from the inclemency of the weather. (*Dicæarch.*, p. 29.) It is with propriety, therefore, that Pindar applies to Pelion the epithet of stormy. (*Pyth.*, 9, 6.)—Homer alludes to this mountain as the ancient abode of the Centaurs, who were ejected by the Lapithæ. (*Il.*, 2, 743.—Compare *Pind.*, *Pyth.*, 2, 83.) It was, however, more especially the haunt of Chiron, whose cave, as Dicæarchus relates, occupied the highest point of the mountain. (*Cramer, l. c.*) In their wars against the gods, the giants, as the poets fable, placed Ossa upon Pelion, and "rolled upon Ossa the leafy Olympus," in their daring attempt to scale the heavens. (*Virg.*, *Georg.*, 1, 281, *seq.*) The famous spear of Peleus, which descended to his son Achilles, and which none but the latter and his parent could wield, was cut from an ash-tree on this mountain, and thence received its name of *Pelias*. (*Hom.*, *Il.*, 16, 144.)—II. A city of Illyria, on the Macedonian border, and commanding a pass leading into that country. It was a place of considerable importance from its situation; and Arrian speaks of it at some length in his relation of an attack made upon it by Alexander. (*Exp. Al.*, 1, 5, *seqq.*) We must look for it, most probably, in the mountains which separate the district of *Castoria* (the ancient Orestis) from that of *Okrida*. It cannot have been far from the modern town of *Bichlistas*, situated on a river of the same name.—(*Cramer's Anc. Greece*, vol. 1, p. 76.)

PELLA, a city of Macedonia, near the top of the Sinus Thermaïcus, on the confines of Emathia. It became the capital of the kingdom when Edessa was annihilated, according to Ptolemy, and owed its grandeur to Philip and to his son Alexander, who was born there, and who was hence styled *Pellæus Juvenis* by the Roman poets. According to Stephanus Byzantinus, its more ancient appellation was Bunomus and Bunomeia, which it exchanged for the name of its founder Pellas. Livy describes it as situate on a hill which faced the southwest, and surrounded with morasses formed by stagnant waters from the adjacent lakes, so deep as to be impassable either in winter or in summer. In the morass nearest the city, the citadel rose up like an island, being built on a mound of earth formed with immense labour, so as to be capable of supporting the wall, and secure against any injury from the surrounding moisture. At a distance it seemed to join the city rampart, but it was divided from it by a river which ran between, and over which was a bridge of communication. This river was called Ludias, Lœdias, and Lydius. (*Liv.*, 44, 46.) The baths of Pella were said to be injurious to health, producing biliary complaints, as we are informed by the comic poet Macho. (*Athen.*, 8, 41.) Pella, under the Romans, was made the chief town of the third region of Macedon. (*Liv.*, 45, 29.) It was situated on the Via Egnatia, according to Strabo (323) and the Itineraries. From the coins of this city we may infer that it was colonized by Julius Cæsar. Under the late emperors it assumed the title of *Col. Jul. Pella*; and it is probable, as Mannert has observed, that in the reign of Dioclesian this name was exchanged for Dioclesianopolis, which we find in the Antonine Itinerary (p. 330. —*Mannert, Geogr.*, vol. 7, p. 479). Its ancient appellation, however, still remained in use, as may be seen from Jornandes (*R. G.*, 56) and Hierocles (*Synecdem.*, p. 638). The ruins of Pella are yet visible on the spot called *Palatisa* or *Alaklisi* by the Turks. "Il ne reste plus de Pella," says Beaujour, "que quelques ruines insignificantes; mais on voit encore le pourtour de son magnifique port, et les vestiges du canal qui joignoit ce port à la mer par le niveau le mieux entendu. Les mosquées de *Jenidjé* ont été bâties avec les débris des palais des rois Macédoniens." (*Tableau du Commerce de la Grèce*, vol. 1, p. 87.—*Cramer's Anc. Greece*, vol. 1, p. 225.)

PELLĒNE, a city of Achaia, southwest of Sicyon, situate on a lofty and precipitous hill about sixty stadia from the sea. From the nature of its position, the town was divided into two distinct parts. (*Pausan.*, 7, 26. —*Strabo*, 386.) Its name was derived either from the Titan Pallas, or Pellen, an Argive, who was son of Phorbas. (*Apollon.*, *Arg.*, 1, 176.—*Hom.*, *Il.*, 2, 574.) The Pellenians alone among the Achæans first aided the Lacedæmonians in the Peloponnesian war, though afterward all the other states followed their example. (*Thucyd.*, 2, 9.) They were often engaged in hostilities with their neighbours the Phliasians and Sicyonians. (*Xen.*, *Hist. Gr.*, 7, 2.) Pellene was celebrated for its manufacture of woollen cloaks, which were given as prizes to the riders at the gymnastic games held there in honour of Mercury. (*Pindar*, *Olymp.*, 9, 146.) The ruins of Pellene are to be seen not far from *Tricala*, as we are assured by Sir. W. Gell, who obtained his information from Col. Leake. (*Itin. of the Morea*, p. 20.—*Cramer's Anc. Greece*, vol. 3, p. 55.)

PELOPĒA or PELOPĬA, a daughter of Thyestes, the brother of Atreus. She became, by her own parent, the mother of Ægisthus. (*Vid.* Atreus.)

PELOPĬDAS, son of Hippoclus, belonged to one of the principal families of Thebes. He distinguished himself at the battle of Mantinea (B.C. 385), in which the

Thebans took part as allies of the Lacedæmonians, under the Spartan king Agesipolis. In this battle, Pelopidas being wounded and thrown down, was saved from death by Epaminondas, who protected him with his shield, maintaining his ground against the Arcadians until the Lacedæmonians came to their relief, and saved both their lives. From that time a close friendship was formed between Epaminondas and Pelopidas, which lasted till the death of the latter. When the Lacedæmonians surprised the citadel of Thebes, and established the power of the aristocracy in that city, Pelopidas, who belonged to the popular party, retired to Athens, together with a number of other citizens. After a time, he and his brother exiles formed a plan, with their friends in Thebes, for surprising and overthrowing the oligarchy, and restoring the popular government. Pelopidas and some of his friends set off from Athens disguised as hunters, found means to enter Thebes unobserved, and concealed themselves in the house of a friend, whence they issued in the night, and, having surprised the leaders of the aristocratic party, put them to death. The people then rose in arms, and, having proclaimed Pelopidas their commander, they obliged the Spartan garrison to surrender the citadel by capitulation (B.C. 379). Pelopidas soon after contrived to excite a war between Sparta and Athens, and thus divide the attention of the former power. The war between the Thebans and the Lacedæmonians was carried on for some years in Bœotia by straggling parties, and Pelopidas, having obtained the advantage in several skirmishes, ventured to encounter the enemy in the open field at Tegyræ, near Orchomenus. The Lacedæmonians were defeated, and thus Pelopidas demonstrated, for the first time, that the armies of Sparta were not invincible; a fact which was afterward confirmed by the battle of Leuctra (B.C. 371), in which Pelopidas fought under the command of his friend Epaminondas. In the year 369 B.C., the two friends, being appointed two of the Bœotarchs (*Plut.*, *Vit. Pelop.*, c. 24), marched into the Peloponnesus, obliged Argos, and Arcadia, and other states to renounce the alliance of Sparta, and carried their incursions into Laconia in the depth of winter. Having conquered Messenia, they invited the descendants of its former inhabitants, who had gone into exile about two centuries before, to come and repeople their country. They thus confined the power of Sparta to the limits of Laconia. Pelopidas and Epaminondas, on their return to Thebes, were tried for having retained the command after the expiration of the year of their office, but were acquitted; and Pelopidas was afterward employed against Alexander, tyrant of Pheræ, who was endeavouring to make himself master of all Thessaly. He defeated him. From Thessaly he was called into Macedonia, to settle a quarrel between Alexander, king of that country, and son of Amyntas II., and his natural brother Ptolemy. Having succeeded in this, he returned to Thebes, bringing with him Philip, brother of Alexander, and thirty youths of the chief families of Macedonia as hostages. A year after, however, Ptolemy murdered his brother Alexander, and took possession of the throne. Pelopidas, being applied to by the friends of the late king, enlisted a band of mercenaries, with which he marched against Ptolemy, who entered into an agreement to hold the government only in trust for Perdiccas, a younger brother of Alexander, till he was of age, and to keep the alliance of Thebes; and he gave to Pelopidas his own son Philoxenus and fifty of his companions as hostages. Some time after, Pelopidas, being in Thessaly, was treacherously surprised and made prisoner by Alexander of Pheræ, but the Thebans sent Epaminondas with an army, who obliged the tyrant to release him. The Thebans, soon after, having discovered that the Spartans and Athenians had sent ambassadors to conclude an alliance with Artaxerxes, king of Persia, sent on their part Pelopidas to support their own interest at the same court. His fame had preceded him, and he was received by the Persians with great honour, and Artaxerxes showed him peculiar favour. Pelopidas obtained a treaty, in which the Thebans were styled the king's hereditary friends, and in which the independence of each of the Greek states, including Messenia, was fully recognised. He thus disappointed the ambition of Sparta and of Athens, which aimed at the supremacy over the rest. The Athenians were so enraged at this, that they put their ambassador Timagoras to death on his return to Athens. Pelopidas, after his return, was appointed to march against Alexander of Pheræ, who had committed fresh encroachments in Thessaly. But, when the army was on the point of marching, an eclipse of the sun took place, which so dismayed the Thebans that Pelopidas was obliged to set off with only 300 volunteers, trusting to the Thessalians, who joined him on the route. Alexander met him with a large army at a place called Cynoscephalæ. Pelopidas, by great exertions, although his army was much inferior in numbers, obtained an advantage, and the troops of Alexander were retreating, when Pelopidas, venturing too far amid the enemy, was slain. The grief of both Thebans and Thessalians at his loss was unbounded: they paid splendid funeral honours to his remains. The Thebans avenged his death by sending a fresh army against Alexander, who was defeated, and was soon after murdered by his own wife.—Pelopidas was not only one of the most distinguished and successful commanders of his age, but he and his friend Epaminondas rank among the most estimable public men of ancient Greece. (*Plut.*, *Vit. Pelop.*—*Xen.*, *Hist. Gr.*—*Pausan.*, 9, 13, &c.—*Encycl. Us. Knowl.*, vol. 17, p. 388, *seq.*)

Peloponnesiăcum Bellum is the name given to the great contest between Athens and her allies on the one side, and the Peloponnesian confederacy, headed by Sparta, on the other, which lasted from 431 to 404 B.C. The war was a consequence of the jealousy with which Sparta and Athens regarded each other, as states each of which was aiming at supremacy in Greece, as the heads respectively of the Dorian and Ionian races, and as patrons of the two opposite forms of civil government, oligarchy and democracy. The war was eagerly desired by a strong party in each of those states; but it was necessary to find an occasion for commencing hostilities, especially as a truce for thirty years had been concluded between Athens and Sparta in the year B.C. 445. Such an occasion was presented by the affairs of Corcyra and Potidæa. In a quarrel, which soon became a war, between Corinth and Corcyra, respecting Epidamnus, a colony of the latter state (B.C. 436), the Corcyreans applied to Athens for assistance. Their request was granted, as far as the conclusion of a defensive alliance between Athens and Corcyra, and an Athenian fleet was sent to their aid, which, however, soon engaged in active hostilities against the Corinthians. Potidæa, on the isthmus of Pallene, was a Corinthian colony, and, even after its subjection to Athens, continued to receive every year from Corinth certain functionaries or officers (ἐπιδημιουργοί). The Athenians, suspecting that the Potidæans were inclined to join in a revolt, to which Perdiccas, king of Macedon, was instigating the towns of Chalcidice, required them to dismiss the Corinthian functionaries, and to give other pledges of their fidelity. The Potidæans refused; and, with most of the other Chalcidian towns, revolted from Athens, and received aid from Corinth. The Athenians sent an expedition against them, and, after defeating them in battle, laid siege to Potidæa (B.C. 432). The Corinthians now obtained a meeting of the Peloponnesian confederacy at Sparta, in which they complained of the conduct of Athens with regard to Corcyra and Potidæa. After others of the allies had brought their charges against Athens, and

after some of the Athenian envoys, who happened to be in the city, had defended the conduct of their state, the Spartans first, and afterward all the allies, decided that Athens had broken the truce, and they resolved upon immediate war; King Archidamus alone recommended some delay. In the interval necessary for preparation, an attempt was made to throw the blame of commencing hostilities upon the Athenians, by sending three several embassies to Athens with demands of such a nature as could not be accepted. In the assembly which was held at Athens to give a final answer to these demands, Pericles, who was now at the height of his power, urged the people to engage in the war, and laid down a plan for the conduct of it. He advised the people to bring all their moveable property from the country into the city, to abandon Attica to the ravages of the enemy, and not to suffer themselves to be provoked to give them battle with inferior numbers, but to expend all their strength upon their navy, which might be employed in carrying the war into the enemy's territory, and in collecting supplies from subject states; and farther, not to attempt any new conquest while the war lasted. His advice was adopted, and the Spartan envoys were sent home with a refusal of their demands, but with an offer to refer the matters in difference to an impartial tribunal, an offer which the Lacedæmonians had no intention of accepting. After this, the usual peaceful intercourse between the rival states was discontinued. Thucydides (2, 1) dates the beginning of the war from the early spring of the year 431 B.C., the fifteenth of the thirty years' truce, when a party of Thebans made an attempt, which at first succeeded, but was ultimately defeated, to surprise Platæa. The truce being thus openly broken, both parties addressed themselves to the war. The Peloponnesian confederacy included all the states of Peloponnesus except Achaia (which joined them afterward) and Argos, and without the Peloponnesus, Megaris, Phocis, Locris, Bœotia, the island of Leucas, and the cities of Ambracia and Anactorium. The allies of the Athenians were Chios and Lesbos, besides Samos and the other islands of the Ægean which had been reduced to subjection (Thera and Melos, which were still independent, remained neutral), Platæa, the Messenian colony in Naupactus, the majority of the Acarnanians, Corcyra, Zacynthus, and the Greek colonies in Asia Minor, in Thrace and Macedonia, and on the Hellespont. The resources of Sparta lay chiefly in her land forces, which, however, consisted of contingents from the allies, whose period of service was limited; the Spartans were also deficient in money. The Athenian strength lay in their fleet, which was manned chiefly by foreign sailors, whom the wealth they collected from their allies enabled them to pay. Thucydides informs us, that the cause of the Lacedæmonians was the more popular, as they professed to be deliverers of Greece, while the Athenians were fighting in defence of an empire which had become odious through their tyranny, and to which the states which yet retained their independence feared to be brought into subjection. In the summer of the year 431 B.C., the Peloponnesians invaded Attica under the command of Archidamus, king of Sparta. Their progress was slow, as Archidamus appears to have been still anxious to try what could be done by intimidating the Athenians before proceeding to extremities. Yet their presence was found to be a greater calamity than the people had anticipated; and, when Archidamus made his appearance at Acharnæ, they began loudly to demand to be led out to battle. Pericles firmly adhered to his plan of defence, and the Peloponnesians returned home. Before their departure the Athenians had sent out a fleet of 100 sail, which was joined by fifty Corcyrean ships, to waste the coasts of Peloponnesus; and towards the autumn Pericles led the whole disposable force of the city into Megaris, which he laid waste. In the same summer the Athenians expelled the inhabitants of Ægina from their island, which they colonized with Athenian settlers. In the winter there was a public funeral at Athens for those who had fallen in the war, and Pericles pronounced over them an oration, the substance of which is preserved by Thucydides (2, 35–46). In the following summer (B.C. 430) the Peloponnesians again invaded Attica under Archidamus, who now entirely laid aside the forbearance which he had shown the year before, and left scarcely a corner of the land unravaged. This invasion lasted forty days. In the mean time, a grievous pestilence broke out in Athens, and raged with the more virulence on account of the crowded state of the city. Of this terrible visitation Thucydides, who was himself a sufferer, has left a minute and apparently faithful description (2, 46, *seq.*). The murmurs of the people against Pericles were renewed, and he was compelled to call an assembly to defend his policy. He succeeded so far as to prevent any overtures for peace being made to the Lacedæmonians, but he himself was fined, though immediately afterward he was re-elected general. While the Peloponnesians were in Attica, Pericles led a fleet to ravage the coasts of Peloponnesus. In the winter of this year Potidæa surrendered to the Athenians on favourable terms. (*Thucyd.*, 2, 70.) The next year (B.C. 429), instead of invading Attica, the Peloponnesians laid siege to Platæa. The brave resistance of the inhabitants forced their enemies to convert the siege into a blockade. In the same summer, an invasion of Acarnania by the Ambracians and a body of Peloponnesian troops was repulsed; and a large Peloponnesian fleet, which was to have joined in the attack on Acarnania, was twice defeated by Phormion in the mouth of the Corinthian gulf. An expedition sent by the Athenians against the revolted Chalcidian towns was defeated with great loss. In the preceding year (B.C. 430) the Athenians had concluded an alliance with Sitalces, king of the Odrysæ in Thrace, and Perdiccas, king of Macedon, on which occasion Sitalces had promised to aid the Athenians to subdue their revolted subjects in Chalcidice. He now collected an army of 150,000 men, with which he first invaded Macedonia, to revenge the breach of certain promises which Perdiccas had made to him the year before, and afterward laid waste the territory of the Chalcidians and Bottiæans, but he did not attempt to reduce any of the Greek cities. About the middle of this year Pericles died. The invasion of Attica was repeated in the next summer (428 B.C.); and, immediately afterward, all Lesbos except Methymne revolted from the Athenians, who laid siege to Mytilene. The Mytilenæans begged aid from Sparta, which was promised, and they were admitted into the Spartan alliance. In the same winter a body of Platæans, amounting to 220, made their escape from the besieged city in the night, and took refuge in Athens. In the summer of 427 the Peloponnesians again invaded Attica, while they sent a fleet of 42 galleys, under Alcidas, to the relief of Mytilene. Before the fleet arrived Mytilene had surrendered, and Alcidas, after a little delay, sailed home. In an assembly which was held at Athens to decide on the fate of the Mytilenæans, it was resolved, at the instigation of Cleon, that all the adult citizens should be put to death, and the women and children made slaves; but this barbarous decree was repealed the next day. The land of the Lesbians (except Methymne) was seized and divided among Athenian citizens, to whom the inhabitants paid a rent for the occupation of their former property. In the same summer the Platæans surrendered; they were massacred, and their city was given up to the Thebans, who razed it to the ground. In the year 426 the Lacedæmonians were deterred from invading Attica by earthquakes. An expedition against Ætolia, under the Athenian general Demos-

thenes, completely failed; but afterward Demosthenes and the Acarnanians routed the Ambracians, who nearly all perished. In the winter (426–5) the Athenians purified the island of Delos, as an acknowledgment to Apollo for the cessation of the plague. At the beginning of the summer of 425, the Peloponnesians invaded Attica for the fifth time. At the same time, the Athenians, who had long directed their thoughts towards Sicily, sent a fleet to aid the Leontini in a war with Syracuse. Demosthenes accompanied this fleet, in order to act, as occasion might offer, on the coast of Peloponnesus. He fortified Pylus on the coast of Messenia, the northern headland of the modern Bay of Navarino. In the course of the operations which were undertaken to dislodge him, a body of Lacedæmonians, including several noble Spartans, got blockaded in the island of Sphacteria, at the mouth of the bay, and were ultimately taken prisoners by Cleon and Demosthenes. Pylus was garrisoned by a colony of Messenians, in order to annoy the Spartans. After this event the Athenians engaged in vigorous offensive operations, of which the most important was the capture of the island of Cythera by Nicias early in B.C. 424. This summer, however, the Athenians suffered some reverses in Bœotia, where they lost the battle of Delium, and on the coasts of Macedonia and Thrace, where Brasidas, among other exploits, took Amphipolis. The Athenian expedition to Sicily was abandoned, after some operations of no great importance, in consequence of a general pacification of the island, which was effected through the influence of Hermocrates, a citizen of Syracuse. In the year 423, a year's truce was concluded between Sparta and Athens, with a view to a lasting peace. Hostilities were renewed in 422, and Cleon was sent to cope with Brasidas, who had continued his operations even during the truce. A battle was fought between these generals at Amphipolis, in which the defeat of the Athenians was amply compensated by the double deliverance which they experienced in the deaths both of Cleon and Brasidas. In the following year (421) Nicias succeeded in negotiating a peace with Sparta for fifty years, the terms of which were, a mutual restitution of conquests made during the war, and the release of the prisoners taken at Sphacteria. This treaty was ratified by all the allies of Sparta except the Bœotians, Corinthians, Eleans, and Megarians. This peace never rested on any firm basis. It was no sooner concluded than it was discovered that Sparta had not the power to fulfil her promises, and Athens insisted on their performance. The jealousy of the other states was excited by a treaty of alliance which was concluded between Sparta and Athens immediately after the peace; and intrigues were commenced for the formation of a new confederacy, with Argos at the head. An attempt was made to draw Sparta into alliance with Argos, but it failed. A similar overture, subsequently made to Athens, met with better success, chiefly through an artifice of Alcibiades, who was at the head of a large party hostile to the peace, and the Athenians concluded a treaty offensive and defensive with Argos, Elis, and Mantinea for 100 years (B.C. 420). In the year 418, the Argive confederacy was broken up by their defeat at the battle of Mantinea, and a peace, and soon after an alliance, was made between Sparta and Argos. In the year 416 an expedition was undertaken by the Athenians against Melos, which had hitherto remained neutral. The Melians surrendered at discretion; all the males who had attained manhood were put to death; the women and children were made slaves; and subsequently 500 Athenian colonists were sent to occupy the island. (*Thucyd.*, 5, 116.) The fifty years' peace was not considered at an end, though its terms had been broken on both sides, till the year 415, when the Athenians undertook their disastrous expedition to Sicily. (*Vid.* Syracusæ.) Sicily proved a rock against which their resources and efforts were fruitlessly expended. And Sparta, which furnished but a commander and a handful of men for the defence of Syracuse, soon beheld her antagonist reduced, by a series of unparalleled misfortunes, to a state of the utmost distress and weakness. The accustomed procrastination of the Spartans, and the timid policy to which they ever adhered, alone preserved Athens in this critical moment, or at least retarded her downfall. Time was allowed for her citizens to recover from the panic and consternation occasioned by the news of the Sicilian disaster; and, instead of viewing the hostile fleets, as they had anticipated, ravaging their coasts and blockading the Piræus, they were enabled still to dispute the empire of the sea, and to preserve the most valuable of their dependancies. Alcibiades, whose exile had proved so injurious to his country, since it was to his counsels alone that the successes of her enemies are to be attributed, now interposed in her behalf, and by his intrigues prevented the Persian satrap, Tissaphernes, from placing at the disposal of the Spartan admiral that superiority of force which must at once have terminated the war by the complete overthrow of the Athenian republic. (*Thucyd.*, lib., 8.) The temporary revolution which was effected at Athens by his contrivance also, and which placed the state at variance with the fleet and army stationed at Samos, afforded him another opportunity of rendering a real service to his country by moderating the violence and animosity of the latter. The victory of Cynossema and the subsequent successes of Alcibiades, now elected to the chief command of the forces of his country, once more restored Athens to the command of the sea, and, had she reposed that confidence in the talents of her general which they deserved and her necessities required, the efforts of Sparta and the gold of Persia might have proved unavailing. But the second exile of Alcibiades, and, still more, the iniquitous sentence which condemned to death the generals who fought and conquered at Arginusæ, sealed the ruin of Athens; and the battle of Argos Potamos at length terminated a contest which had been carried on, with scarcely any intermission, during a period of twenty-seven years, with a spirit and animosity unparalleled in the annals of warfare. Lysander now sailed to Athens, receiving as he went the submission of the allies, and blockaded the city, which surrendered after a few months (B.C. 404) on terms dictated by Sparta, with a view of making Athens a useful ally by giving the ascendancy in the state to the oligarchical party. The history of the Peloponnesian war was written by Thucydides, upon whose accuracy and impartiality, as far as his narrative goes, we may place the fullest dependance. His history ends abruptly in the year 411 B.C. For the rest of the war we have to follow Xenophon and Diodorus. The value of Xenophon's history is impaired by his prejudices, and that of Diodorus by his carelessness. (*Encycl. Us. Knowl.*, vol. 17, p. 389, *seqq.*—*Cramer's Ancient Greece*, vol. 2, p. 299, *seq.*)

Peloponnēsus (Πελοπόννησος), that is, according to the commonly-received explanation, "*the island of Pelops*" (Πέλοπος νῆσος), a celebrated peninsula, comprehending the most southern part of Greece, and which would be an island were it not for the Isthmus of Corinth. Its name is said to have been derived from Pelops, who is reported by the later Greek mythologists to have been of Phrygian origin. Thucydides, however (1, 9), simply observes that he came from Asia, and brought great wealth with him. He married Hippodamia, the daughter of Œnomaus, king of Pisa in Elis, and succeeded to his kingdom. Pelops is said also to have subsequently extended his dominions over many of the districts bordering upon Elis, whence the whole country, according to the common account, obtained the name of Peloponnesus. Aga-

memnon and Menelaüs were descended from him.—Such is the mythic legend relative to the origin of the name Peloponnesus. The word, however, does not occur in Homer. The original name of the peninsula appears to have been Apia (*Hom.*, *Il.*, 1, 270.—*Id. ib.*, 3, 49), and it was so called, according to Æschylus (*Suppl.*, 255), from Apis, a son of Apollo, or, according to Pausanias (2, 5, 5), from Apis, a son of Telchin, and descendant of Ægialeus. When Argos had the supremacy, the peninsula, according to Strabo (371), was sometimes called Argos; and, indeed, Homer seems to use the term Argos, in some cases, as including the whole peninsula. (*Thucyd.*, 1, 9.) The origin, therefore, of the name Peloponnesus still remains open to investigation. It is possible that Pelops, instead of having actually existed, may be merely a symbol representing an old race by the name of Pelopes, according to the analogy which we find in the national appellations of the Dryopes, Meropes, Dolopes, and others. The Peloponnesus, then, will have derived its name from this old race, and the very term *Pelopes* (Pel-opes) itself will receive something like confirmation from the ingenious remarks of Buttmann relative to the early population along the shores of the Mediterranean. (*Vid.* Apia, and Opici.) After the line of the mythic Pelops had become celebrated in epic poetry as the lords of all Argos and of many islands, the name of Peloponnesus would appear to have come into general use, and, by a common error, to have been transferred from the race or nation of the Pelopes to their fabulous leader. (*Vid.* Pelops.)—Peloponnesus, though inferior in extent to the northern portion of Greece, may be looked upon, says Strabo, as the acropolis of Hellas, both from its position, and the power and celebrity of the different people by which it was inhabited. In shape it resembled the leaf of a plane-tree, being indented by numerous bays on all sides. (*Strab.*, 335.—*Plin.*, 4, 5.—*Dionys. Per.*, 403.) It is from this circumstance that the modern name of *Morea* is doubtlessly derived, that word signifying a mulberry leaf.—Strabo estimates the breadth of the peninsula at 1400 stadia from Cape Chelonatas, now *Cape Tornese*, its westernmost point, to the isthmus, being nearly equal to its length from Cape Malea, now *Cape St. Angelo*, to Ægium, now *Vostizza*, in Achaia. Polybius reckons its periphery, setting aside the sinuosities of the coast, at 4000 stadia, and Artemidorus at 4400; but, if these are included, the number of stadia must be increased to 5600. Pliny says that "Isidorus computed its circumference at 563 miles, and as much again if all the gulfs were taken into the account. The narrow stem from which it expands is called the isthmus. At this point the Ægean and Ionian seas, breaking in from opposite quarters north and east, eat away all its width, till a narrow neck of five miles in breadth is all that connects Peloponnesus with Greece. On one side is the Corinthian, on the other the Saronic Gulf. Lechæum and Cenchreæ are situated on opposite extremities of the isthmus, a long and hazardous circumnavigation for ships, the size of which prevents their being carried over land in wagons. For this reason various attempts have been made to cut a navigable canal across the isthmus by King Demetrius, Julius Cæsar, Caligula, and Nero, but in every instance without success." (*Plin.*, 4, 5.)—On the north the Peloponnesus is bounded by the Ionian Sea, on the west by that of Sicily, to the south and southeast by that of Libya and Crete, and to the northeast by the Myrtoan and Ægean. These several seas form in succession five extensive gulfs along its shores: the Corinthiacus Sinus, now *Gulf of Corinth* or *Lepanto*, which separated the northern coast from Ætolia, Locris, and Phocis; the Sinus Messeniacus, now *Gulf of Coron*, on the coast of Messenia; the Sinus Laconicus, now *Gulf of Colokythia*, on that of Laconia; the Sinus Argolicus, now *Gulf of Napoli*; and, lastly, the Sinus Saronicus, a name derived from Saron, which in ancient Greek signified an oak leaf (*Plin.*, 4, 5), now called *Gulf of Engia*. (*Strab.*, *l. c.*)—The principal mountains of Peloponnesus are, those of Cyllene (*Zyria*) and Erymanthus (*Olonos*) in Arcadia, and Taÿgetus (*St. Elias*) in Laconia. Its rivers are, the Alpheus, now *Rouphia*, passing through Arcadia and Elis, and discharging itself into the Sicilian Sea; the Eurotas, or *Basilipotamo*, watering Laconia, and falling into the Sinus Laconicus; the Pamisus, or *Pirnatza*, a river of Messenia, falling into the Sinus Messeniacus. The Peloponnesus contains but one small lake, which is that of Stymphalus, or *Zaracca*, in Arcadia.—According to the best modern maps, the area of the whole peninsula may be estimated at 7800 square miles; and in the more flourishing period of Grecian history, an approximate computation of the population of its different states furnishes upward of a million as the aggregate number of its inhabitants.—The divisions of the Peloponnesus were Achaia, Elis, Messenia, Laconia, Argolis, and Arcadia. (*Cramer's Anc. Greece*, vol. 3, p. 1, *seqq.*)

Pelops, son of Tantalus king of Phrygia, and celebrated in both the mythic and historical legends of Greece. At an entertainment given to the gods by Tantalus, the latter, in order to try their divinity, is said to have killed and dressed his son Pelops, and to have set him for food before them. The assembled deities, however, immediately perceived the horrid nature of the banquet, and all abstained from it with the exception of Ceres, who, engrossed with the loss of her daughter Proserpina, in a moment of abstraction ate one of the shoulders of the boy. At the desire of Jupiter, Mercury put all the parts back into the caldron, and then drew forth the young Pelops alive again, and perfect in all his parts except the shoulder, which was replaced by an ivory one, that was said to possess the power of removing every disorder and healing every complaint by its touch. Hence, says the scholiast to Pindar, the descendants of Pelops had all such a shoulder as this (τοιοῦτον εἶχον τὸν ὦμον.—*Schol. ad Pind.*, *Ol.*, 1, 38). The ivory shoulder of Pelops became also a subject for the painter, as appears from Philostratus (*Imag.*, 1, 30, p. 807), where Pelops is said ἀστράψαι τῷ ὤμῳ, "*to flash forth rays of light from his shoulder.*" The shoulder of the son of Tantalus also plays a conspicuous part in the legend of Troy. The soothsayers, it seems, had declared that the city of Priam would never be taken, until the Greeks should have brought to their camp the arrows of Hercules and one of the bones of Pelops. Accordingly, the shoulder-blade (ὠμοπλάτη) of the son of Tantalus was brought from Pisa to Troy. (*Pausan.*, 5, 13, 3.—*Böckh*, *ad Pind.*, *l. c.*) Another legend states, that the Palladium in Troy was made of the bones of Pelops. (*Vid.* Palladium.)—But to return to the regular narrative: Neptune, attracted by the beauty of Pelops, carried him off in his golden car to Olympus, where he remained until his father Tantalus had drawn on himself the indignation of the gods, when they sent Pelops once more down to the "swift-fated race of men." (*Pind.*, *Ol.*, 1, 60, *seqq.*)—When Pelops had attained to manhood, he resolved to seek in marriage Hippodamia, the daughter of Œnomaüs, king of Pisa. An oracle having told this prince that he would lose his life through his son-in-law, or, as others say, being unwilling, on account of her surpassing beauty, to part with her, he proclaimed that he would give his daughter only to the one who should conquer him in the chariot-race. The race was from the banks of the Cladius in Elis to the altar of Neptune at the Isthmus of Corinth, and it was run in the following manner: Œnomaüs, placing his daughter in the chariot with the suitor, gave him the start; he himself followed with a spear in his hand, and, if he overtook the unhappy lover, he ran him through.—

Thirteen had already lost their lives when Pelops came. In the dead of the night, says Pindar, Pelops went down to the margin of the sea, and invoked the god who rules it. On a sudden Neptune stood at his feet, and Pelops conjured him, by the memory of his former affection, to grant him the means of obtaining the lovely daughter of Œnomaüs. Neptune heard his prayer, and bestowed upon him a golden chariot, and horses of winged speed. Pelops then went to Pisa to contend for the prize. He bribed Myrtilus, son of Mercury, the charioteer of Œnomaüs, to leave out the linchpins of the wheels of his chariot, or, as others say, to put in waxen ones instead of iron. In the race, therefore, the chariot of Œnomaüs broke down, and he fell out and was killed, and thus Hippodamia became the bride of Pelops. (*Schol. ad Pind.*, *Ol.*, 1, 114.—*Hygin.*, *fab.*, 84.—*Pind.*, *Ol.*, 1, 114, *seqq.* —*Apoll. Rhod.*, 1, 752.—*Schol.*, *ad loc.*—*Tzetz. ad Lycophr.*, 156.) Pelops is said to have promised Myrtilus, for his aid, one half of his kingdom, or, as other accounts have it, to have made a most dishonourable agreement of another nature with him. Unwilling, however, to keep his promise, he took an opportunity, as they were driving along a cliff, to throw Myrtilus into the sea, where he was drowned. To the vengeance of Mercury for the death of his son were ascribed all the future woes of the line of Pelops. (*Soph.*, *Electr.*, 504, *seqq.*) Hippodamia bore to Pelops five sons, Atreus, Thyestes, Copreus, Alcathoüs, and Pittheus, and two daughters, Nicippe and Lysidice, who married Sthenelus and Mestor, sons of Perseus.—The question as to the personality of Pelops has been considered in a previous article (*vid.* Peloponnesus), and the opinion has there been advanced which makes him to have been merely the symbol of an ancient race called Pelopes. To those, however, who are inclined to regard Pelops as an actual personage, the following remarks of Mr. Thirlwall may not prove uninteresting: "According to a tradition, which appears to be sanctioned by the authority of Thucydides, Pelops passed over from Asia to Greece with treasures, which, in a poor country, afforded him the means of founding a new dynasty. His descendants sat for three generations on the throne of Argos: their power was generally acknowledged throughout Greece; and, in the historian's opinion, united the Grecian states in the expedition against Troy. The renown of their ancestor was transmitted to posterity by the name of the southern peninsula, called after him Peloponnesus, or the isle of Pelops. Most authors, however, fix his native seat in the Lydian town of Sipylus, where his father Tantalus was fabled to have reigned in more than mortal prosperity, till he abused the favour of the gods, and provoked them to destroy him. The poetical legends varied as to the marvellous causes through which the abode of Pelops was transferred from Sipylus to Pisa, where he won the daughter and the crown of the bloodthirsty tyrant Œnomaüs as the prize of his victory in the chariot-race. The authors who, like Thucydides, saw nothing in the story but a political transaction, related that Pelops had been driven from his native land by an invasion of Ilus, king of Troy (*Pausan.*, 2, 22, 3); and hence it has very naturally been inferred, that, in leading the Greeks against Troy, Agamemnon was merely avenging the wrongs of his ancestor. (*Kruse*, *Hellas*, vol. 1, p. 486.) On the other hand, it has been observed that, far from giving any countenance to this hypothesis, Homer, though he records the genealogy by which the sceptre of Pelops was transmitted to Agamemnon, nowhere alludes to the Asiatic origin of the house. As little does he seem to have heard of the adventures of the Lydian stranger at Pisa. The zeal with which the Eleans maintained this part of the story, manifestly with a view to exalt the antiquity and the lustre of the Olympic games, over which they presided, raises a natural suspicion that the hero's connexion with the East may have been a mere fiction, occasioned by a like interest, and propagated by like arts. This distrust is confirmed by the religious form which the legend was finally made to assume when it was combined with an Asiatic superstition, which found its way into Greece after the time of Homer. The seeming sanction of Thucydides loses almost all its weight, when we observe that he does not deliver his own judgment on the question, but merely adopts the opinion of the Peloponnesian antiquaries, which he found best adapted to his purpose of illustrating the progress of society in Greece." (*Thirlwall's Greece*, vol. 1, p. 70.) Mr. Kenrick sees in Pelops the *dark-faced* one (πελός and ὤψ), and thinks that the reference is to a system of religion, characterized by dark and mysterious rites, which spread from Phrygia into Greece. (*Philol. Museum*, No. 5, p. 353.) For another explanation of the legend of Pelops, consult remarks under the article Tantalus.

Pelōrus (v. *is-idis*, v. *ias-iados*), now *Cape Faro*, one of the three great promontories of Sicily. It lies near the coast of Italy, and is said to have received its name from Pelorus, the pilot of the ship which carried Hannibal away from Italy. This celebrated general, as it is reported, was carried by the tide into the straits between Italy and Sicily; and, as he was ignorant of the coast, and perceived no passage through (for, in consequence of the route which the vessel was pursuing, the promontories on either side seemed to join), he suspected the pilot of an intention to deliver him into the hands of the Romans, and killed him on the spot. He was soon, however, convinced of his error, and, to atone for his rashness and pay honour to his pilot's memory, he gave him a magnificent funeral, and called the promontory on the Sicilian shore after his name, having erected on it a tomb with a statue of Pelorus. (*Val. Max.*, 9, 8.—*Mela*, 2, 7.—*Strab.*, 5.—*Virg.*, *Æn.*, 3, 411, 687.—*Ovid*, *Met.*, 5, 350; 13, 727; 15, 706.)—This whole story is fabulous; nor is that other one in any respect more worthy of belief, which makes the promontory in question to have derived its name from a *colossal* (πελώριος) statue of Orion placed upon it, and who was fabled to have broken through and formed the straits and promontory. (*Diod. Sic.*, 4, 85.—*Mannert*, *Geogr.*, vol. 9, pt. 2, p. 264.) The name is, in fact, much older than the days of Hannibal. Polybius, a contemporary of the Carthaginian commander, gives the appellation of Pelorius to this cape without the least allusion to the story of the pilot: Thucydides, long before the time of Hannibal, speaks of Peloris as being included in the territory of Messana (4, 25): and, indeed, it may be safely asserted that Hannibal never was in these straits.—The promontory of Pelorus is sandy, but Silius Italicus errs when he speaks of its being a lofty one (14, 79). It is a low point of land, and the sand-flats around contain some salt-meadows. Solinus describes them with an intermixture of fable (c. 11). The passage directly across to Italy is the shortest; but as there is no harbour here, and the current runs to the south, the route from the Italian shore is a southwestern one to Messana. The Italian promontory facing Pelorus is that of Cænys. (*Mannert*, *Geogr.*, vol. 9, pt. 2, p. 265.)

Peltæ, a city of Phrygia, southeast of Cotyæum, mentioned by Xenophon in his narrative of the retreat of the Ten Thousand (1, 2). He describes it as well inhabited. Pliny (5, 27) speaks of Peltæ as belonging to the Conventus Juridicus of Apamea. In the notices of the ecclesiastical writers it appears as the seat of a bishopric. Xenophon makes the distance between it and Celænæ ten parasangs. We must look for the site of this place to the north of the Mæander, and probably in the valley and plain formed by the

western branch of that river, now called *Askli-tchai*, out formerly Glaucus. (*Cramer's Asia Minor*, vol. 2, p. 24.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 104.—Compare *Rennell's Geography of Western Asia*, vol. 2, p. 141, *seqq.*, *in notis.*)

PELUSĬUM, an important city of Egypt, at the entrance of the Pelusiac mouth of the Nile, and about 20 stadia from the sea. It was surrounded by marshes, and was with truth regarded as the key of Egypt in this quarter. An Arabian horde might indeed traverse the desert on this side without approaching Pelusium; but an invading army would be utterly unable to pass through this sandy waste, where water completely failed. The route of the latter would have to be more to the north, and here they would encounter Pelusium, surrounded with lakes and marshes, and which extended from the walls of the city down to the very coast. Hence it was that the Persian force sent against King Nectanebis did not venture to attack the city, but sailed into the Mendesian mouth with their vessels. (*Diod. Sic.*, 15, 42.) Subsequently, however, the Persians diverted the course of that arm of the Nile on which the city stood, and succeeded in throwing down the walls and taking the place. Pelusium, after this, was again more than once taken, and gradually sank in importance. Ptolemy does not even name it as the capital of a Nome. In the reign of Augustus, however, it became the chief city of the newly-erected province of Augustamnica. The name of this city is evidently of Grecian origin, and is derived from the term πηλός, *mud*, in allusion to its peculiar situation. It would seem to have received this name at a very early period, since Herodotus gives it as the usual one, without alluding to any older term. Most probably the appellation was first given under the latter Pharaohs, and a short time previous to the Persian sway, since about this time the Greeks were first allowed to have any regular commercial intercourse with the ports of Egypt. To give a more reputable explanation of the Grecian name than that immediately suggested by its root, the mythologists fabled that Peleus, the father of Achilles, came to this quarter, for the purpose of purifying himself, from the murder of his brother Phocus, in the lake that afterward washed the walls of Pelusium, being ordered so to do by the gods; and that he became the founder of the city. (*Amm. Marcell.*, 22, 16.)—As soon as the easternmost or Pelusiac mouth of the Nile was diverted from its usual course, Pelusium, as has already been remarked, began to sink in importance, and soon lost all its consequence as a frontier town, and even as a place of trade. It fell back eventually to its primitive mire and earth, the materials of which it was built having been merely burned bricks; and hence, among the ruins of Pelusium at the present day, there are no remains of stone edifices, no large temples; the ground is merely covered with heaps of earth and rubbish. Near the ruins stands a dilapidated castle or fortress named *Tineh*, the Arabic term for "mire."

PENĀTES, a name given to a certain class of household deities among the Romans, who were worshipped in the innermost part of their dwellings. For the points of distinction between them and the Lares, consult the latter article.

PENELŎPE, a princess of Greece, daughter of Icarius, brother of Tyndarus king of Sparta, and of Polycaste or Periboea. She became the wife of Ulysses, monarch of Ithaca, and her marriage was celebrated about the same time with that of Menelaus and Helen. Penelope became by Ulysses the mother of Telemachus, and was obliged soon after to part with her husband, whom the Greeks compelled to go to the Trojan war. (*Vid.* Ulysses.) Twenty years passed away, and Ulysses returned not to his home. Meanwhile, his palace at Ithaca was crowded with numerous and importunate suiters, aspiring to the hand of the queen. Her relations also urged her to abandon all thoughts of the probability of her husband's return, and not to disregard, as she had, the solicitations of the rival aspirants to her favour. Penelope, however, exerted every resource which her ingenuity could suggest to protract the period of her decision: among others, she declared that she would make choice of one of them as soon as she should have completed a web that she was weaving (intended as a funeral ornament for the aged Laertes); but she baffled their expectations by undoing at night what she had accomplished during the day. This artifice has given rise to the proverb of "Penelope's web," or "to unweave the web of Penelope" (*Penelopes telam retexere*), applied to whatever labour appears to be endless. (*Erasm.*, *Adag. Chil.*, 1, cent. 4, col. 145.) For three years this artifice succeeded; but, on the beginning of a fourth, a disclosure was made by one of her female attendants; and the faithful and unhappy Penelope, constrained at length by the renewed importunities of her persecutors, agreed, at their instigation, to bestow her hand on him who should shoot an arrow from the bow of Ulysses through a given number of axe-eyes placed in succession. An individual disguised as a beggar was the successful archer. This was no other than Ulysses, who had just returned to Ithaca. The hero then directed his shafts at the suiters, and slew them all. (*Vid.* Ulysses.)—The character of Penelope has been variously represented; but it is the more popular opinion that she is to be considered as a model of conjugal and domestic virtue. (*Apollod.*, 3, 10, 11.—*Heyne, ad loc.*—*Hom.*, *Od.*—*Hygin.*, *fab.*, 127.—*Ovid, Her. Ep.*, 1.)

PENĒUS, I. a river of Thessaly, rising in the chain of Pindus, and falling into the Sinus Thermaïcus after traversing the whole breadth of the country. Towards its mouth it flows through the celebrated Vale of Tempe. (*Vid.* Tempe.) It seems to have been the general opinion of antiquity, founded on very early traditions, that the great basin of Thessaly was at some remote period covered by the waters of the Peneus and its tributary rivers, until some convulsion of nature had rent asunder the gorge of Tempe, and thus afforded a passage to the pent-up streams. This opinion, which was first reported by Herodotus in his account of the march of Xerxes (7, 129), is repeated by Strabo, who observes in confirmation of it, that the Peneus in his day was still liable to frequent inundations, and also that the land in Thessaly is higher towards the sea than towards the more central parts. (*Strab.*, 430.) The Peneus is called Salambria by Tzetzes (*Chil.*, 9, 707), and Salabria and Salampria by some of the Byzantine historians, which name appears to be derived from σαλάμβη, "an outlet," and was applicable to it more particularly at the Vale of Tempe, where it has forced a passage through the rocks of Ossa and Olympus. (*Dodwell, Tour*, vol. 2, p. 102.) The Peneus is said to be never dry, though in summer it is shallow: after heavy rains, and the sudden melting of the snow on Pindus, it sometimes overflows its banks, when the impetuous torrent of its waters sweeps away houses and inundates the neighbouring plain. Ælian, in his description of Tempe (*V. H.*, 3, 1), makes the Peneus flow through the vale as smoothly as oil; and Dodwell remarks, that, in its course through the town of Larissa, it has at the present day a surface as smooth as oil. The intelligent traveller just mentioned observes in relation to this river, "Many authors have extolled the diaphanous purity of the Peneus, although it must in all periods have exhibited a muddy appearance, at least during its progress through the Thessalian plain; for who can expect a current of lucid crystal in an argillaceous soil? Strabo, Pliny, and others have misunderstood the meaning of Homer (*Il.*, 2, 756) when he speaks of the confluence of the silvery

Peneus and the beautiful Titaresius, which he says do not mix their streams, the latter flowing like oil on the silver waters of the former. Strabo, in complete contradiction to the meaning of Homer, asserts that the Peneus is clear, and the Titaresius muddy. Pliny has committed the same error. The mud of the Peneus is of a light colour, for which reason Homer gives it the epithet of silvery. The Titaresius, and other smaller streams, which are rolled from Olympus and Ossa, are so extremely clear, that their waters are distinguished from those of the Peneus to a considerable distance from the point of their confluence. Barthelemy has followed Strabo and Pliny, and has given an interpretation to the descriptive lines of Homer which the original was never intended to convey. The same effect is seen when muddy rivers of considerable volume mingle with the sea or any other clear water." (*Tour*, vol. 2, p. 110.)—II. A river of Elis, now the *Igliaco*, falling into the sea a short distance below the promontory of Chelonatas. Modern travellers describe it as a broad and rapid stream. (*Itin. of the Morea*, p. 32.) The city of Elis was situate in the upper part of its course. (*Strab.*, 337.—*Cramer's Anc. Greece*, vol. 2, p. 86.)

Penninæ Alpes, a part of the chain of the Alps, extending from the *Great St. Bernard* to the source of the Rhone and Rhine. The name is derived from the Celtic *Penn*, a summit. (*Vid.* Alpes.)

Pentapŏlis, I. a town of India, placed by Mannert in the northeastern angle of the Sinus Gangeticus, or *Bay of Bengal*.—II. A name given to Cyrenaïca in Africa, from its five cities. (*Vid.* Cyrenaïca.)—III. A part of Palestine, containing the five cities of Gaza, Gath, Ascalon, Azotus, and Ekron.—IV. A name applied to Doris in Asia Minor, after Halicarnassus had been excluded from the Doric confederacy. (*Vid.* Doris.)

Pentelĭcus, a mountain of Attica, containing quarries of beautiful marble. According to Dodwell (*Tour*, vol. 1, p. 498), it is separated from the northern foot of Hymettus, which in the narrowest part is about three miles broad. It shoots up into a pointed summit; but the outline is beautifully varied, and the greater part is either mantled with woods or variegated with shrubs. Several villages and some monasteries and churches are seen near its base.—According to Sir W. Gell, the great quarry is forty-one minutes distant from the monastery of Penteli, and affords a most extensive prospect from Cithæron to Sunium. (*Itin.*, p. 64.) "Mount Pentelicus," observes Hobhouse, "at this day called *Pendele*, and sometimes *Mendele*, must be, I should think, one third higher than Hymettus, and its height is the more apparent, as it rises with a peaked summit into the clouds. The range of Pentelicus runs from about northwest to southeast, at no great distance from the eastern shore of Attica overhanging the plain of Marathon, and mixing imperceptibly, at its northern extremity, with the hills of Brilessus, now called, as well as part of Mount Parnes, *Ozea*." (*Hobhouse, Journey*, vol. 1, p. 235, *seqq.*)—Interesting accounts of visits to the quarries are given by Dodwell and Hobhouse.

Penthesilēa, a celebrated queen of the Amazons, daughter of Mars, who came to the aid of Priam in the last year of the Trojan war, and was slain by Achilles after having displayed great acts of valour. According to Tzetzes, Achilles, after he had slain Penthesilea, admiring the prowess which she had exhibited, and struck by the beauty of the corpse, wished the Greeks to erect a tomb to her. Thersites, thereupon, both ridiculed the grief which the hero testified at her fall, and indulged in other remarks so grossly offensive that Achilles slew him on the spot. Diomede, the relative of Thersites, in revenge for his loss, dragged the dead body of the Amazon out of the camp, and threw it into the Scamander. (*Tzetz. ad Lycophr.*, 999.—*Dict. Cret.*, 4, 2.—*Heyne ad Virg.*, *Æn.*, 1, 490.) Dares Phrygius, however, makes Penthesilea to have been slain by Neoptolemus. (*Dar. Phryg.*, 36.)

Pentheus, son of Echion and Agave, and king of Thebes in Bœotia. During his reign, Bacchus came from the East, and sought to introduce his orgies into his native city. The women all gave enthusiastically in to the new religion, and Mount Cithæron resounded with the frantic yells of the Bacchantes. Pentheus sought to check their fury; but, deceived by the god, he went secretly and ascended a tree on Cithæron, to be an ocular witness of their revels. While there he was descried by his mother and aunts, to whom Bacchus made him appear to be a wild beast, and he was torn to pieces by them. (*Eurip.*, *Bacchæ*.—*Apollod.*, 3, 5, 2.—*Ovid*, *Met.*, 3, 511, *seqq.*)

Peparēthos, a small island in the Ægean Sea, off the coast of Thessaly, and in a northeastern direction from Eubœa. Pliny (4, 12) observes that it was formerly called Evænus, and assigns to it a circuit of nine miles. It was colonized by some Cretans, under the command of Staphylus. (*Scymn.*, *Ch.*, 579.) The island produced good wine (*Athen.*, 1, 51) and oil. (*Ovid*, *Met.*, 7, 470.) The town of Peparethos suffered damage from an earthquake during the Peloponnesian war. (*Thucyd.*, 3, 89.) It was defended by Philip against the Romans (*Liv.*, 28, 5), but was afterward destroyed. (*Strab.*, 9, p. 436.)—Diocles, who wrote an early history of the origin of Rome, was a native of this island. (*Plut.*, *Vit. Rom.*—*Athen.*, 2, 44.) The modern name is *Piperi*. (*Cramer's Anc. Greece*, vol. 1, p. 453.)

Peræa, I. a name given by the Greeks to that part of Judæa which lay east of Jordan, from its egress out of the Lake of Gennesareth to its entrance into the Dead Sea, and still lower down as far as the river Arnon. The term is derived from πέραν, *beyond*. (*Plin.*, 5, 14.)—II. A part of Caria, deriving its name from its lying over against Rhodes (πέραν, *beyond, over against*). It began at the promontory Cynossema, and is mentioned by Scylax (p. 38) under the name of ἡ Ῥοδίων χώρα. Philip, king of Macedon, having seized upon it, was called upon by the Romans to restore it to Rhodes. (*Polyb.*, 17, 2, *seq.*—*Liv.*, 32, 33.) The Rhodians, however, were obliged to recover this territory by force of arms. (*Liv.*, 33, 18.)

Percōte, an ancient town of Mysia, south of Lampsacus, and not far from the shores of the Hellespont. It appears to have been situate on the banks of the small river Practius. (*Il.*, 2, 835.) Charon of Lampsacus, cited by Strabo (583), reckoned 300 stadia from Parium to the Practius, which he looked upon as the northern boundary of the Troad. This distance serves to identify the stream with the river of *Bergas* or *Bergan*, a small Turkish town situated on its left bank, and which probably represents Percote. This place continued to exist long after the Trojan war, since it is spoken of by Herodotus (5, 117), Scylax (*Peripl.*, p. 35), Arrian (*Exp. Al.*, 1, 13), Pliny (5, 32), and others. It is named by some writers among the towns given to Themistocles by the King of Persia. (*Athenæus*, 1, p. 29.—*Plut.*, *Vit. Themist.*, c. 30.—*Cramer's Asia Minor*, vol. 1, p. 69, *seq.*)

Perdiccas, I. the youngest of the three brothers who came from Argos and settled in Upper Macedonia, and who are said to have been descended from Temenus. (*Vid.* Macedonia.) The principality of which they became possessed devolved on Perdiccas, who is therefore considered by both Herodotus (8, 137) and Thucydides (2, 99) as the founder of the Macedonian dynasty. Eusebius, however, names three kings before Perdiccas I., thus making him the fourth Macedonian monarch. These are, Caranus, who reigned 28 years; Cœnus, who reigned 12 years; and Thurimas, who continued on the throne for 38. Herodotus and Thucydides, however, omit all notice of these three mon-

archs, and begin with the dynasty of the Temenidæ. (Compare *Clinton, Fast. Hell.*, vol. 1, p. 221.) Little is known of the reign of Perdiccas. On his deathbed he is said to have given directions to his son and successor Argæus, where he wished his remains to be interred; and to have told him also, that, as long as the remains of the Macedonian kings should be deposited in the same place, so long the crown would remain in his family. (*Justin*, 7, 2.—*Vid.* Edessa II.)—II. The second of the name, was son of Alexander I. of Macedon, and succeeded his father about 463 B.C. He was a fickle and dishonourable prince, who took an active part in the Peloponnesian war, and alternately assisted Athens and Sparta, as his interests or policy dictated. (*Thucyd.*, 1, 57, *seqq.*—*Id.*, 4, 79.—*Id.*, 2, 99, &c.) There is great uncertainty about the beginning and the length of this monarch's reign. Dodwell makes it commence within B.C. 454; but Alexander I. lived at least to B.C. 463, when Cimon recovered Thasos. (*Plut.*, *Vit. Cim.*, 14.) Mr. Clinton makes the last year of Perdiccas to have been the third of the 91st Olympiad, or B.C. 414. (*Fast. Hell.*, vol. 1, p. 223.)—III. The third of the name, who succeeded Alexander II., after having cut off Ptolemy Alorites, who was acting as regent, but who had abused his trust. Perdiccas, after a reign of five years, fell in battle against the Illyrians, B.C. 359. (*Diod. Sic.*, 16, 2.—*Clinton, Fast. Hell.*, vol. 1, p. 227.)—IV. Son of Orontes, was one of the generals of Alexander the Great, to whom that conqueror, on his deathbed, delivered his royal signet, thus apparently intending to designate him as protector or regent of his vast empire. Alexander's wife Roxana was then far advanced in pregnancy, and his other wife, Statira, the daughter of Darius, was supposed to be in the same situation. In the mean time, the Macedonian generals agreed to recognise as king, Aridæus, a natural son of Philip, a youth of weak intellects, with the understanding that, if the child of Roxana should prove a son, he should be associated in the throne with Aridæus. Perdiccas contented himself with the command of the household troops which guarded the person of King Aridæus; but in that capacity he was in reality the guardian of the weak king and the minister of the whole empire. He distributed among the chief generals the government of the various provinces, or, rather, kingdoms, subject to Alexander's sway. Roxana being soon after delivered of a son, who was called Alexander, became jealous of Statira, from fear that the child she was pregnant with might prove a rival to her own son; and, in order to remove her apprehensions, Perdiccas did not scruple to put Statira to death. He endeavoured to strengthen himself by an alliance with Antipater, whose daughter he asked in marriage, while, at the same time, he was aspiring to the hand of Cleopatra, Alexander's sister. Olympias, Alexander's mother, who hated Antipater, favoured this last alliance. Antipater, having discovered this intrigue, refused to give his daughter to Perdiccas, who, in the end, obtained neither. The other generals, who had become satraps of extensive countries, considered themselves independent, and refused to submit to Perdiccas and his puppet-king. Perdiccas, above all, fearing Antigonus as the one most likely to thwart his views, sought to destroy him; but Antigonus escaped to Antipater in Macedonia, and represented to him the necessity of uniting against the ambitious views of Perdiccas. Antipater, having just brought to a successful termination a war against the Athenians, prepared to march into Asia, and Ptolemy joined the confederacy against Perdiccas. The latter, who was then in Cappadocia, with Aridæus and Alexander the infant son of Roxana, held a council, in which Antipater, Antigonus, and Ptolemy being declared rebels against the royal authority, the plan of the campaign against them was arranged. Eumenes, who remained faithful to Perdiccas, was appointed to make head against Antipater and Antigonus, while Perdiccas, having with him the two kings, marched to attack Ptolemy in Egypt. He was, however, unsuccessful, owing to his ill-concerted measures; he lost a number of men in crossing a branch of the Nile, and the rest became discontented, and, in the end, Perdiccas was murdered in his tent, B.C. 321, after holding his power for two years from the death of Alexander. (*Encycl. Useful Knowl.*, vol. 17, p. 435.)

Perdix, nephew of Dædalus. He is said to have shown a great genius for mechanics; having, from the contemplation of a serpent's teeth, or, according to some, of the back bone of a fish, invented the saw. He also discovered the compasses. Dædalus, jealous of his skill, and apprehensive of the rivalry of the young man, cast him down from the Acropolis at Athens and killed him. The poets fabled that he was changed after death into the bird called *Perdix* or "partridge." (*Hygin.*, *fab.*, 274.—*Ovid, Met.*, 8, 241, *seqq.*) The cry of the partridge resembles very much the noise made by a saw in cutting wood, and this circumstance, in all likelihood, gave rise to the fable. (*Buffon, Hist. Nat.*, vol. 6, n. 25.—*Gierig, ad Ovid, l. c.*)

Perenna. *Vid.* Anna Perenna.

Perga or Perge (Πέργα or Πέργη), a city of Pamphylia, at the distance of sixty stadia inland from the mouth of the river Cestrus. It was renowned for the worship of Diana Pergæa. The temple of the goddess stood on a hill near the city, and a festival was annually celebrated in her honour. (*Callim.*, *H. in Dian.*, 187.—*Strab.*, 667.) Alexander occupied Perga with part of his army after quitting Phaselis; and we are informed by Arrian that the road between these two places was long and difficult. (*Exp. Al.*, 1, 26.) Polybius leads us to suppose that Perga belonged rather to Pisidia than Pamphylia (5, 72, 9.—Compare 22, 25.—*Liv.*, 38, 37). We learn from the Acts of the Apostles (14, 24, *seq.*), that Paul and Barnabas, having "passed throughout Pisidia, came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia." This was their second visit to the place, since they had come thither from Cyprus. It was here that John, surnamed Mark, departed from them; for which he incurred the censure of St. Paul. (*Acts* 13, 13.) Perga, in the Ecclesiastical Notices, and in Hierocles (p. 679), stands as the metropolis of Pamphylia. (Compare *Plin.*, 5, 28.—*Steph. Byz.*, *s. v.* Πέργη.) The ruins of this city are probably those noticed by General Köhler, under the name of *Eski Kelesi*, between *Stauros* and *Adalia*. (*Leake's Asia Minor*, p. 132.) Mr. Fellows says, "The first object that strikes the traveller on arriving here (at Perga) is the extreme beauty of the situation of the ancient town, lying between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of Taurus." He speaks also of the ruins here of an immense and beautiful theatre; and likewise of the remains of an enormous building, which he thinks can have been nothing but a palace of great extent. (*Fellows' Asia Minor*, p. 191.—*Cramer's Asia Minor*, vol. 2, p. 279.)

Pergămus (gen. *-i*, in the plural *Pergama*, gen. *-orum*), the citadel or acropolis of Ilium (*Hom.*, *Il.*, 4, 508), and sometimes used by the poets as a term for the city itself. (*Senec.*, *Troad.*, 14.—*Id.*, *Agam.*, 421.—*Virg.*, *Æn.*, 1, 466, &c.) The relationship of the word Pergamus to the Greek πύργος and the Teutonic *berg*, is obvious. The names of the towns Berge in Thrace and Perge in Pamphylia, contain the same element *berg*. (Compare the Gothic *baurgs*; the German *burg*, "a castle, fort, citadel;" the Irish *brog* and *brug*, "a grand house or building; a fortified place; a palace or royal residence," &c.) The writers on Linguistic seek to trace these and other cognate expressions to the Sanscrit root *pūr* or *pŭr*, "to fill," "to

furnish," but with no very great success. (Consult remarks under the article Mesembria.—*Eichhoff, Parallèle des Langues*, p. 348.—*Kaltschmidt, Vergleichung der Sprachen*, p. 238.)—II. or PERGĂMUM (Πέργαμος or Πέργαμον), the most important city in Mysia, situate in the southern part of that country, in a plain watered by two small rivers, the Selinus and Cetius, which afterward joined the Caïcus. This celebrated city is mentioned for the first time in Xenophon's Anabasis (7, 84). Xenophon remained here for some time as the guest of Gorgion and Gongylus, who appear to have been the possessors of the place. (Compare *Hist. Gr.*, 3, 1, 4.) It would seem to have been at first a fortress of considerable natural strength, situate on the top of a conical hill, and, when the city began to be formed around the base of this hill, the fortress served as a citadel. In consequence of the strength of the place, it was selected by Lysimachus, Alexander's general, as a place of security for the reception and preservation of his great wealth, said to amount to the enormous sum of 9000 talents. The care of this treasure was confided to Philetærus of Tium in Bithynia, in whom he placed the greatest confidence. Philetærus remained for a long time faithful to his charge; but, having been injuriously treated by Arsinoë, the wife of Lysimachus, who sought to prejudice the mind of her husband against him, he was induced to withdraw his allegiance from that prince, and declare himself independent. The misfortunes of Lysimachus prevented him from taking vengeance on the offender, and thus Philetærus remained in undisturbed possession of the town and treasure for twenty years, having contrived, by dexterous management and wise measures, to remain at peace with all the neighbouring powers. He transmitted the possession of his principality to Eumenes, his nephew. An account of the reign of this monarch, and of the other kings of Pergamus, has been already given. (*Vid.* Eumenes II., III.; Attalus I., II., III.)—After the death of Attalus III., who left his dominions by will to the Romans, Aristonicus, a natural son of Eumenes, the father of Attalus, opposed this arrangement, and endeavoured to establish himself on the throne; but he was vanquished and made prisoner, and the Romans finally took possession of the kingdom, which henceforth became a province of the empire under the name of Asia. (*Strab.*, 624, 646.) Pergamus continued to flourish and prosper as a Roman city, so that Pliny (5, 32) does not scruple to style it "*longe clarissimum Asiæ Pergamum.*" To the Christian the history of Pergamus affords an additional interest, since it is one of the seven churches of Asia mentioned in the Book of Revelations. Though condemnation is passed upon it as one of the churches infected by the Nicolaïtan heresy, its faithful servants, more especially the martyr Antipas, are noticed as holding fast the name of Christ. (*Rev.* 2, 12, *seqq.*)—Pergamus was famed for its library, which yielded only to that of Alexandrea in extent and value. (*Strab.*, 624.—*Athenæus*, 1, 3.) It was founded by Eumenes II., and consisted of no less than 200,000 volumes. This noble collection was afterward given by Antony to Cleopatra, who transported it to Alexandrea, where it formed part of the splendid library in the latter city. (*Plut.*, *Vit. Ant.*, 58.) It was from their being first used for writing in this library that parchment skins were called "*Pergamenæ chartæ*" (*Varro, ap. Plin.*, 13, 11), but it is erroneous to say that parchment was invented at Pergamus. What drove Eumenes to employing it for books, was the circumstance of Ptolemy's having forbidden the exportation of papyrus from his kingdom, in order to check, if possible, the growth of the Pergamenian library, and prevent it from rivalling his own.—Pergamus was the native place of the celebrated Galen. In the vicinity of the city was a famous temple of Æsculapius, which, among other privileges, had that of an asylum. The concourse of individuals to this temple was almost without number or cessation. They passed the night there to invoke the deity, who communicated remedies, either in dreams or by the mouths of his priests, who distributed drugs and performed chirurgical operations. The Emperor Caracalla, A.D. 215, repaired to Pergamus for the recovery of his health, but Æsculapius was unmoved by his prayers. When Prusias, second king of Bithynia, was forced to raise the siege of Pergamus, he nearly destroyed this temple, which stood contiguous to the theatre, without the city walls.—The modern town retains the name of *Bergamah* or *Bergma*, and is still a place of considerable importance. Mr. Fellows, who visited it in 1838, says that it is as busy and thriving as heavy taxation will allow, and has seven or eight khans. (*Tour in Asia Minor*, p. 34.) It contains many extensive ruins. Col. Leake informs us, that remains of the temple of Æsculapius, of the theatre, stadium, amphitheatre, and several other buildings, are still to be seen. (*Journal*, p. 266.) Mr. Fellows remarks, that the walls of the Turkish houses are full of the relics of marbles, with ornaments of the richest Grecian art (p. 34.—*Cramer's Asia Minor*, vol. 1, p. 136, *seqq.*).

PERGE. *Vid.* Perga.

PERIANDER, son of Cypselus, tyrant of Corinth. He succeeded his father in the sovereign power, and in the commencement of his reign displayed a degree of moderation unknown to his parent. Having subsequently, however, contracted an intimacy with Thrasybulus, tyrant of Miletus, he is said by Herodotus to have surpassed, from that time, his father Cypselus in cruelty and crime. It is certain that, if the particulars which the historian has related of his conduct towards his own family be authentic, they would fully justify the execration he has expressed for the character of this disgusting tyrant (5, 92; 3, 50, &c.). Notwithstanding these enormities, Periander was distinguished for his love of science and literature, which entitled him to be ranked among the seven sages of Greece. (*Diog. Laert.*, *Vit. Periand.*) According to Aristotle, he reigned 44 years, and was succeeded by his nephew Psammetichus, who lived three years only. (*Cramer's Anc. Greece*, vol. 3, p. 13.)—Herodotus relates, that Periander, having sent a messenger to Thrasybulus of Miletus, to ascertain from him in what way he might reign most securely, Thrasybulus led the messenger out of the city, and, taking him through a field of standing corn, kept interrogating him about the object of his mission, and every now and then striking down an ear of grain that was taller than the rest. After having passed through the field, he dismissed the man without any answer to his message. On his return to Corinth, the messenger reported to Periander all that had occurred, and the latter, quickly perceiving what Thrasybulus meant by his apparently strange conduct, put to death the most prominent and powerful of the citizens of Corinth. (*Herod.*, 5, 92.) Niebuhr thinks that this story furnished the materials for the somewhat similar one related of Sextus Tarquinius and the people of Gabii. (*Rom. Hist.*, vol. 1, p. 450, *Eng. transl.*) Plutarch, however, makes Periander to have disapproved of the advice which Thrasybulus silently gave him, and not to have followed it. (*Sept. Sap. Conviv.*—*Op.*, *ed. Reiske*, vol. 6, p. 558.) Aristotle, on the other hand, reverses the story, and says that Periander was applied to by Thrasybulus, and did what Herodotus makes the latter to have done. (*Polit.*, 3, 11.—*Id.*, 5, 10.—Consult *Creuzer*, *ad Herod.*, 5, 92.)

PERICLES (Περικλῆς) was son of Xanthippus, who defeated the Persians at Mycale, and of Agariste, niece of the famous Clisthenes. (*Herod.*, 6, 131.) He was thus the representative of a noble family, and he improved the advantages of birth by those of education. He attended the teaching of Damon, who communicated political instruction in the form of music lessons; of

Zeno the Eleatic; and, most especially, of the subtle and profound Anaxagoras. Plutarch's account shows that he acquired from Anaxagoras moral as well as physical truths; and that, while he learned enough of astronomy to raise him above vulgar errors, the same teachers supplied him with those notions of the orderly arrangement of society which were afterward so much the object of his public life. But all these studies had a political end; and the same activity and acuteness which led him into physical inquiries, gave him the will and the power to become ruler of Athens. In his youth, old men traced a likeness to Pisistratus, which, joined to the obvious advantages with which he would have entered public life, excited distrust, and actually seems to have retarded his appearance on the stage of politics. However, about the year 469, two years after the ostracism of Themistocles, and about the time when Aristides died, Pericles came forward in a public capacity, and before long became head of a party opposed to that of Cimon the son of Miltiades. Plutarch accuses Pericles of taking the democratic side because Cimon headed that of the nobles. A popular era usually strengthens the hands of the executive, and is therefore unfavourable to public liberty; and the Persian war seems to have been emphatically so to Athens, as at its termination she found herself under the guidance of a statesman who partook more of the character of a general than of the prime minister. (*Heeren's Polit. Antiq. of Greece.*) Cimon's character was in itself a guarantee against aggrandizement, either on his own part or others; but we may perhaps give Pericles credit for seeing the danger of so much power in less scrupulous hands than Cimon's. Be this as it may, Pericles took the popular side, and, as such, became the opponent of Cimon. About the time when Cimon was prosecuted and fined (B.C. 461), Pericles began his first attack on the aristocracy through the side of the Areopagus; and in spite of Cimon, and of an advocate yet more powerful (the poet Æschylus), succeeded in depriving the Areopagus of its judicial powers, except in certain inconsiderable cases. This triumph preceded, if it did not produce, the ostracism of Cimon (B.C. 461). From this time until Cimon's recall, which Mr. Thirlwall places, though doubtfully, in the year 453, we find Pericles acting as a military commander, and by his valour at Tanagra preventing the regret which Cimon's absence would otherwise undoubtedly have created. What caused him to bring about the recall of Cimon is doubtful; perhaps, as Mr. Thirlwall suggests, to strengthen himself against his most virulent opponents by conciliating the more moderate of them, such as their great leader himself. After the death of Cimon, Thucydides took his place, and for some time stood at the head of the stationary party. He was a better rhetorician than Cimon; in fact, more statesman than warrior; but the influence of Pericles was irresistible; and in 444 Thucydides was ostracized, which period we may consider as the turning point of Pericles' power, and after which it was wellnigh absolute. We are unable to trace the exact steps by which Athens rose from the situation of chief among allies to that of mistress over tributaries; but it seems pretty clear that Pericles aided in the change, and increased their contributions nearly one third. His finishing blow to the independence of the allies was the conquest of Samos and Byzantium, a transaction belonging rather to history than biography; he secured his success by planting colonies in various places, so as to accustom the allies to look on Athens as the capital of a great empire, of which they themselves were component parts, but still possessed no independent existence. From this time till the beginning of the Peloponnesian war, Pericles appears engaged in peaceful pursuits. He constructed a third wall from Athens to the harbour of the Piræus. He covered the Acropolis with magnificent buildings, and encouraged public taste by the surest of all methods, the accustoming the eye to statuesque and architectural beauty. At Athens, as is usually the case, poetry had the start of the kindred arts; but, during the age of Pericles, it attained to a greater height than had ever before been reached. The drama was then at perfection in the hands of Sophocles; and, by enabling the poor to attend theatrical representations, Pericles nurtured their taste, and increased his own popularity by thus throwing open the theatre to all. This precedent, whether made by Pericles or not, ultimately proved more ruinous to the state than any defeat. It made the people a set of pleasure-takers, with all that restlessness in the pursuit of pleasure which usually belongs to the privileged few. Another innovation, of which Pericles is supposed to have been the author, was equally injurious in its consequences, that, namely, of paying the dicasts in the courts. At first the pay was only moderate; but it operated as a premium on the attendance at lawsuits, the causes became a mode of excitement for a people whose intellectual activity made them particularly eager for anything of the kind, and thence resulted that litigious spirit which is so admirably ridiculed in the "Wasps" of Aristophanes. But we may well excuse mistakes of this kind, grounded probably on a false view of civil rights and duties, such as an Athenian, with the highest possible sense of the dignity of Athens, would be the most likely to fall into. Pericles, no doubt, had an honest and serious wish to establish such an empire for Athens as should enable her citizens to subsist entirely on the contributions of their dependent allies, and, like a class of rulers, to direct and govern the whole of that empire, of which the mere brute force and physical labour were to be supplied by a less noble race. Pericles was descended, as we have seen, by the mother's side from the family of Clisthenes, and he was thus implicated, according to the religious notions of those times, in the guilt of the murder of Cylon's partisans, which was committed at the very altars of the Acropolis. (*Thucyd.*, 1, 126.—*Herod.*, 5, 70, &c.) The Lacedæmonians, before the actual commencement of the Peloponnesian war, urged on the Athenians the necessity of banishing the members of the family who had committed this offence against religion, which was only an indirect way of attacking Pericles and driving him into exile. The Athenians retorted by urging the Lacedæmonians to cleanse themselves from the guilt incurred by the death of Pausanias. (*Vid.* Pausanias.) Pericles lived to direct the Peloponnesian war for two years. His policy was that of uncompromising though cautious resistance, and his great effort was to induce the Athenians to consider Attica in the light merely of a post, to be held or resigned as occasion required, not of hallowed ground, to lose which was to be equivalent to the loss of all. In the speech which he made before war was declared, as it is recorded by Thucydides, he impressed the Athenians with these opinions, representing the superiority of their navy and the importance of avoiding conflicts in the field, which, if successful, could only bring temporary advantage; if the contrary, would be irretrievable. At the end of the first campaign, Pericles delivered an oration upon those who had fallen in the war, as he had done before at the close of the Samian war. From that speech (at least if Thucydides reported well) we learn what Pericles considered to be the character of a good citizen, and we see in what strong contrast he placed the Spartan to the Athenian method of bringing up members of the state. This speech, the most remarkable of all the compositions of antiquity—the full transfusion of which into a modern language is an impossibility—exhibits a more complete view of the intellectual power and moral character of Pericles than all that the histo

rian and biographers have said of him. The form in which the great orator and statesman has imbodied his lofty conceptions, is beauty chastened and elevated by a noble severity. Athens and Athenians are the objects which his ambition seeks to immortalize, and the whole world is the theatre and the witness of her glorious exploits. His philosophy teaches that life is a thing to be enjoyed; death a thing not to be feared. The plague at Athens soon followed, and its debilitating effects made restraint less irksome to the people; but, while it damped their activity, it increased their impatience of war. In spite of another harangue, in which he represented most forcibly how absurd it would be to allow circumstances like a plague to interfere with his well-laid plans, he was brought to trial, and fined, but his influence returned when the fit was over. In the third year of the war, having lost his two legitimate sons, his sister, and many of his best friends, he fell ill, and, after a lingering sickness, died. Some beautiful tales are told of his deathbed, all tending to show that the calm foresight and humanity for which he was so remarkable in life did not desert him in death. It is an interesting question, and one which continually presents itself to the student of history, how far those great men, who always appear at important junctures for the assertion of some principle or the carrying out of some great national object, are conscious of the work which is appointed for them to do. It would, for instance, be most instructive, could we now ascertain to what extent Pericles foresaw that approaching contest of principles, a small part only of which he lived to direct. Looking from a distance, we can see a kind of necessity imprinted on his actions, and think we trace their dependance on each other and the manner in which they harmonize. Athens was to be preserved by accessions of power, wealth, and civilization, to maintain a conflict in which, had she been vanquished, the peculiar character of Spartan institutions might have irreparably blighted those germes of civilization, the fruit of which all succeeding generations have enjoyed. But how should this be? Her leader must have been a single person, for energetic unity of purpose was needed, such as no cluster of contemporary or string of successive rulers could have been expected to show. That ruler must have governed according to the laws, for a tyrant would have been expelled by the sword of the Spartans, as so many other tyrants were, or by the voice of the commonalty, every day growing into greater power. Moreover, without being given to change, he must have been prepared to modify existing institutions so as to suit the altered character of the times. He must have been above his age in matters of religious belief, and yet of so catholic a temper as to respect prejudices in which he had no share; for otherwise, in so tolerant an age, he would probably have incurred the fate of Anaxagoras, and destroyed his own political influence without making his countrymen one whit the wiser. He must have been a man of taste, or he would not have been able to go along with and direct that artistic skill, which arose instantly on the abolition of those old religious notions forbidding any departure from traditional resemblances in the delineation of the features of gods and heroes, otherwise he would have lost one grand hold upon the people of Athens. If Pericles had not possessed oratorical skill, he would never have won his way to popularity; and later in life he must have been able to direct an army, or the expedition to Samos might have been fatal to that edifice of power which he had been so long in building. Lastly, had he not lived to strengthen the resolve of the wavering people while the troops of Sparta were yearly ravaging the Thriasian plain, the Peloponnesian war would have been prematurely ended, and that lesson, so strikingly illustrative of the powers which a free people can exercise under every kind of misfortune, would have been lost to posterity. (*Encycl. Useful Knowl.*, vol. 17, p. 445, *seqq.*)—As regards the connexion that existed between Pericles and the celebrated Aspasia, consult remarks under the latter article.

PERILLUS, an ingenious artist, who made a brazen bull as an instrument of torture, and presented it to Phalaris, tyrant of Agrigentum. His native city has not been ascertained. In the pseudo-epistles of Phalaris he is called an Athenian; but it is more probable that he was a Sicilian, perhaps an Agrigentine. (*Bentley on Phalaris*, p. 382, *ed.* 1816.) The brazen image which he fabricated was hollow, and had an opening or door (*θυρίς*) on the upper part of the back, where the shoulder-blades approach each other (*περὶ τὰς συνωμίας.—Polyb.*, 12, 25). Through this opening the victim of the tyrant's cruelty was introduced into the body of the bull, and, a fire being kindled beneath the belly of the image, was slowly roasted alive; while the cry of the sufferer, as it came forth from the mouth of the bull, resembled the roaring of a living animal. Phalaris is said to have tried the experiment first upon the artist himself. He lost his own life, too, according to Ovid, in this same manner, having himself been burned in the bull when stripped of his tyranny, and having had his tongue previously cut out. (*Val. Max.*, 3, 3.—*Phal.*, *Epist.*, 103.—*Plin.*, 34, 8.—*Lucian*, *Phalaris prior*, 11.—*Ovid*, *Ibis*, 441.) According to Lucian's account, pipes were to be inserted into the nostrils of the bull when a person was about to suffer, and the cry of the victim would come forth with a kind of low, moaning music (*ἡ βοὴ δὲ διὰ τῶν αὐλῶν μέλη ἀποτελέσει, οἷα λιγυρώτατα, καὶ ἐπαυλήσει θρηνῶδες, καὶ μυκήσεται γοερώτατον.—Lucian, l. c.*). This, however, is all embellishment; and in the same light, no doubt, are we to regard what this writer also tells us, that Phalaris, after having punished the artist by means of his own work, sent the bull as an offering to Apollo at Delphi; unless, as Bentley inclines to believe, there was some tradition that the bull had been so sent, and that, having been rejected by the priests, it was carried back to Agrigentum. (*Bentley on Phalaris*, p. 383.)—Timæus, the Sicilian historian, who wrote about the 128th Olympiad (B.C. 268–264), maintained, as we are informed by Polybius (12, 25) and Diodorus Siculus (13, 90), that the whole story of the bull of Phalaris was a mere fiction, though it had been so much talked of by historians as well as poets. The two writers just mentioned, however, undertake to refute this assertion of Timæus, and inform us that the brazen bull of Phalaris was carried off from Agrigentum by the Carthaginians; and that, when Carthage was taken by the younger Scipio, the image was restored to Agrigentum by the Roman commander, its identity having been fully proved by the opening on the back alluded to above. (*Polybius*, *l. c.*—*Diod. Sic.*, *l. c.*) The scholiast on Pindar (*Pyth.*, 1, 185) gives the narration of Timæus in a different way; for he tells us, from this historian, that the Agrigentines cast the bull of Phalaris into the sea; and that the bull in Agrigentum, which in his (Timæus') time was shown for that of Phalaris, was only an effigy of the river Gela. From this it would appear, that Timæus did not deny that the tyrant had a brazen bull, but only censured the mistake of those who took a tauriform image of a river for it. Bentley thinks, however, that few will prefer the account of the scholiast to that of Polybius and Diodorus (*Phal.*, p. 380), but perhaps the solution which Göller proposes is the best, namely, that the bull of Phalaris had been carried away to Carthage, and that the one which Timæus saw at Agrigentum was actually a tauriform effigy of the river Gela. The only difficulty that remains is the statement respecting the bull of Phalaris having been cast into the sea, which may possibly be an error on the part of the scholiast. (*Göller, de Situ et orig. Syracus.*, p. 274.—Compare

the remarks of *Böckh, ad Schol., l. c., in not.—Pind., Op.*, vol. 2, p. 310.)—As regards the name of the artist himself, most authors adopt the form *Perillus*, as we have given it; Lucian, however, and the scholiast on Pindar have *Perilaus*, and Bentley also prefers this. The change, indeed, from ΠΕΡΙΛΛΟΣ to ΠΕΡΙΛΑΟΣ is so extremely easy, that one or the other must be a mere error of transcription. A similar name has been critically discussed by Hermann in his work entitled, "*Ueber Böckhs Behandlung der Griech. Inschriften* (p. 106.—*Sillig, Dict. Art., s. v.*).

PERINTHUS, a city of Thrace, on the coast of the Propontis, west of Byzantium. It was originally colonized by the Samians (*Scymn., Ch.*, v. 713.—*Scylax*, p. 28), and was said to have received its name from the Epidaurian Perinthus, one of the followers of Orestes. Another account, however, assigned its foundation to Hercules, and the inhabitants themselves would seem to have believed this, from their having a figure of Hercules on the reverse of their coins. Perinthus soon became a place of great trade, and, surpassing in this the neighbouring Selymbria, eventually rivalled Byzantium. When this last-mentioned city, however, fell under the Spartan power, Perinthus was compelled to follow its example. It subsequently suffered from the attacks of the Thracians, but principally from those of Philip of Macedon, who besieged and vigorously pressed the city, but was unable to take it. The city was situate on a small peninsula, and the isthmus connecting it with the mainland was only a stadium broad, according to Ephorus, but Pliny (4, 11) makes it somewhat more. The place was built along the slope of a hill, and afforded to one approaching it the appearance of a theatre, the inner rows of dwellings being overtopped by those behind. (*Diod.*, 16, 76.) Perinthus continued to be a flourishing city even under the Roman power, and received a great accession of power when its rival Byzantium fell under the displeasure of the Emperor Severus. The case was altered, however, when Constantine transferred the seat of empire to Byzantium; and about this period we find Perinthus appearing with the additional name of Heraclea, without our being able to ascertain either the exact cause or period of the change. Ptolemy, it is true, says "Perinthus or Heraclea," but this is evidently the interpolation of some later scholiast. The coins of this place reach upward to the time of Aurelian: they bear no other name but that of Perinthus. With the writers of the fourth century, on the other hand, the more usual name is Heraclea; though they almost all add that the city was once called Perinthus, or else, like Ammianus Marcellinus, join both names together. Hence it would appear that the change of appellation was a gradual one, and not suddenly made, in accordance with the command of any emperor, as in the case of Constantinople. After this last-mentioned place Perinthus was the most important city in this quarter of Thrace. Justinian rebuilt the ancient palace in it, and repaired the aqueducts. (*Procop., Ædif.*, 4, 9.) It could not, indeed, be an unimportant city, as all the main roads to Byzantium from Italy and Greece met here. The modern *Erekli* occupies the site of the ancient city. (*Mannert, Geogr.*, vol. 7, p. 174, *seqq.*)

PERIPATĒTĬCI (Περιπατητικοί), a name given to the followers of Aristotle. According to the common account, the sect were called by this appellation from the circumstance of their master's *walking about* as he discoursed with his pupils (Περιπατητικοί, ἀπὸ τοῦ περιπατεῖν). Others, however, more correctly, derive the name from the public walk (περίπατος) in the Lycæum, which Aristotle and his disciples were accustomed to frequent. (*Brucker, Hist. Crit. Phil.*, vol. 1, p. 788.) A summary of the doctrine of this school will be found under the article Aristoteles.—Before withdrawing from his public labours, Aristotle appointed Theophrastus his successor in the chair (*vid.* Theophrastus), and the latter was followed consecutively by Strato of Lampsacus, Lycon or Glycon of Troas, Ariston of Ceos, and Critolaus the Lycian. With Diodorus of Tyre, who came immediately after Critolaus, the uninterrupted succession of the Peripatetic school terminated, about the 140th Olympiad. The Peripatetic doctrines were introduced into Rome, in common with the other branches of the Greek philosophy, by the embassy of Critolaus, Carneades, and Diogenes, but were little known until the time of Sylla. Tyrannion the grammarian and Andronicus of Rhodes were the first who brought the writings of Aristotle and Theophrastus into notice. The obscurity of Aristotle's works tended much to hinder the success of his philosophy among the Romans. Julius Cæsar and Augustus patronised the Peripatetic doctrines. Under Tiberius, Caligula, and Claudius, however, the adherents of this school, in common with those of other sects, were either banished or obliged to remain silent on the subject of their peculiar tenets. This was the case, also, during the greater part of the reign of Nero, although, in the early part of it, philosophy was favoured. Ammonius the Peripatetic made great exertions to extend the authority of Aristotle; but about this time the Platonists began to study his writings, and prepared the way for the establishment of the Eclectic Peripatetics under Ammonius Sacas, who flourished about a century after Ammonius the Peripatetic. After the time of Justinian, philosophy in general languished. But in that mixture of ancient opinions and theological dogmas which constituted the philosophy of the middle ages, the system of Aristotle predominated. About the 12th century it had many adherents among the Saracens and Jews, particularly in Spain; and at the same period, also, it began to be diligently studied, though not without much opposition, among the ecclesiastics of the Christian Church. Out of this latter circumstance gradually arose the Scholastic philosophy, which took its tone and complexion from the writings of Aristotle, and which continued long to perplex the minds of men with its frivolous though subtile speculations. The authority of Aristotle received a severe shock at the Reformation, but it survived the fall of the scholastic system. His opinions were patronised by the Catholic Church on account of their supposed favourable bearing upon certain doctrines of faith; and, although Luther and others of the Reformers determinedly opposed them, they were maintained by such men as Melanchthon, who himself commented on several portions of the works of the Stagirite. Many individuals, distinguished for their genius and learning, exerted themselves to revive the Peripatetic philosophy in its primitive purity; nor did it cease to have numerous illustrious supporters until the time of Bacon, Grotius, and Des Cartes. (*Brucker, Hist. Crit. Phil.—Enfield, Hist. Phil.*, vol. 2, p. 95, *seqq.*—*Tennemann, Hist. Phil.*, p. 121, 168, 275.)

PERMESSUS, a river of Bœotia, rising in Mount Helicon, and which, after uniting its waters with those of the Olmius, flowed along with that stream into the Copaïc Lake near Haliartus. Both the Olmius and Permessus received their supplies from the fountains of Aganippe and Hippocrene. The river Permessus, as well as the fountain Aganippe, were sacred to the Muses. (*Strab.*, 407.—*Propert.*, 2, 10, 26.)

PERO, a daughter of Neleus, king of Pylos, by Chloris. She married Bias, son of Amythaon. (*Vid.* Melampus.)

PERPENNA, I. M., was consul B.C. 130, and defeated and took prisoner Aristonicus in Asia. (*Liv.*, 44, 27.—*Id.*, 44, 32.—*Vell. Pat.*, 2, 4.)—II. M. Vento, was proscribed by Sylla, whereupon he passed into Spain, and became one of the lieutenants of Sertorius. Dissatisfied eventually with playing only a secondary

part, and envious of the fame and successes of his leader, he conspired against him, along with others of his officers. Sertorius was assassinated by the conspirators at a banquet, and Perpenna took the command of the forces; but he soon showed his utter incapacity, and was defeated by Pompey and put to death. (*Plut.*, *Vit. Sertor.*)

PERRHÆBIA, a district of Thessaly. Strabo, in his critical examination of the Homeric geography of Thessaly, affirms, that the lower valley of the Peneus, as far as the sea, had been first occupied by the Perrhæbi, an ancient tribe, apparently of Pelasgic origin. (*Simonid. ap. Strab.*, 441.) On the northern bank of the great Thessalian river, they had peopled also the mountainous tract bordering on the Macedonian districts of Elimiotis and Pieria, while to the south they stretched along the base of Mount Ossa, as far as the shores of Lake Bœbeïs. These possessions were, however, in course of time, wrested from them by the Lapithæ, another Pelasgic nation, whose original abode seems to have been in the vales of Ossa and the Magnesian district. Yielding to these more powerful invaders, the greater part of the Perrhæbi retired, as Strabo informs us, towards Dolopia and the ridge of Pindus; but some still occupied the valleys of Olympus, while those who remained in the plains became incorporated with the Lapithæ, under the common name of Pelasgiotæ. (*Strab.*, 439.) The Perrhæbi are noticed in the catalogue of Homer among the Thessalian clans who fought at the siege of Troy. (*Il.*, 2, 794.) Their antiquity is also attested by the fact of their being enrolled among the Amphictyonic states. As their territory lay on the borders of Macedonia, and comprised all the defiles by which it was possible for an army to enter Thessaly from that province, or return from thence into Macedonia, it became a frequent thoroughfare for the troops of different nations. The country occupied by them seems to have been situated chiefly in the valley of the river Titaresius, now *Saranta Poros*. (*Cramer's Anc. Greece*, vol. 1, p. 363, *seqq.*)

PERSÆ, the inhabitants of Persia. (*Vid.* Persia.)

PERSEPHŎNE, the Greek name of Proserpina. (*Vid.* Proserpina.)

PERSEPŎLIS, a celebrated city, situate in the royal province of Persis, about twenty stadia from the river Araxes. It is mentioned by Greek writers after the time of Alexander as the capital of Persia. The name, however, does not occur in Herodotus, Ctesias, Xenophon, or Nehemiah, who were well acquainted with the other principal cities of the Persian empire, and make frequent mention of Susa, Babylon, and Ecbatana. Their silence may be accounted for by the fact that Persepolis never appears to have been a place of residence for the Persian kings, though we must conclude, from the account of Arrian and other writers, that it was from the most ancient times regarded as the capital of the empire. The kings of Persia appear to have been buried here or at Pasargadæ. There was at Persepolis a magnificent palace, which, at the time of Alexander's conquest, was full of immense treasures, that had accumulated there since the time of Cyrus. (*Diod. Sic.*, 17, 71.—*Strab.*, 729.) We know scarcely anything of the history of Persepolis. The palace of the Persian kings was burned by Alexander (*Arrian*, 3, 18.—*Curt.*, 5, 7.—*Strab.*, 729.—*Diod. Sic.*, 17, 70), and Persepolis was plundered by the Macedonian soldiers in retaliation, according to Diodorus Siculus (17, 69), for the cruelties inflicted by the Persians upon the Greek prisoners that had fallen into their hands; for Alexander had met, in his approach to the city, with a body of about 800 Greek captives shamefully mutilated. Curtius, after speaking of the plundering of Persepolis, states that Alexander, while under the influence of wine, was instigated by Thaïs, the courtesan, to set fire to the royal palace, an account in which Diodorus also concurs. The city was not destroyed by fire on this occasion, as some suppose. The palace was the only building that suffered, Alexander having repented of the rash act almost the very instant after the work of destruction had commenced. That the city was not laid in ruins on this occasion is proved by the circumstance of Peucestes, the satrap of Persia, having given in Persepolis, only a few years after, a splendid entertainment to the whole army. (*Diod.*, 19, 22.) Alexander, moreover, found the city still standing on his return from India. (*Arrian*, 7, 1.) Persepolis is mentioned also by subsequent writers, and even under the sway of Mohammedan princes, this city, with its name changed to *Istakhar*, was their usual place of residence. Its destruction was owing to the fanatic Arabs. (*Langlè*, *Voyages*, &c., vol. 3, p. 199.) Oriental historians say that the Persian name for Persepolis was likewise *Istakhar* or *Estekhar*. (*D'Herbelot*, *Biblioth. Oriental.*) The fullest account of the ruins of Persepolis is to be found in the Travels of Sir Robert Ker Porter. The most remarkable part of these ruins is the *Shehel-Minar*, or *Forty Columns*. The general impression produced by this part of the ruins is said to be the strong resemblance which they bear to the architectural taste of Egypt. It is somewhat doubtful, however, whether the ruins called *Shehel-Minar* are in reality those of Persepolis; and whether we are not to look for the remains of the ancient city more to the north. The sculptures of Persepolis, though of no value as works of art, serve to elucidate some passages in Greek and Roman writers which relate to Persian affairs. (Compare the remarks of *Hirt*, *Geschichte der Baukunst*, vol. 1, p. 168.)

PERSES, a son of Perseus and Andromeda. From him the Persians, who were originally called *Cephenes*, are fabled to have received their name. (*Herod.*, 7, 61.)

PERSEUS, I. son of Jupiter and Danaë the daughter of Acrisius. A sketch of his fabulous history has already been given under a previous article (*vid.* Danaë); and it remains here but to relate the particulars of his enterprise against the Gorgons.—When Perseus had made his rash promise to Polydectes, by which he bound himself to bring the latter the Gorgon's head, full of grief, he retired to the extremity of the island of Scyros, where Mercury came to him, promising that he and Minerva would be his guides. Mercury brought him first to the Graiæ (*vid.* Phorcydes), whose eye and tooth he stole, and would not restore these until they had furnished him with directions to the abode of the Nymphs, who were possessed of the winged shoes, the magic wallet, and the helmet of Pluto which made the wearer invisible. Having obtained from the Graiæ the requisite information, he came unto the Nymphs, who gave him their precious possessions: he then flung the wallet over his shoulder, placed the helmet on his head, and fitted the shoes to his feet. Thus equipped, and grasping the short curved sword (*harpe*) which Mercury gave him, he mounted into the air, accompanied by the gods, and flew to the ocean, where he found the three Gorgons asleep. (*Vid.* Gorgones.) Fearing to gaze on their faces, which changed the beholder to stone, he looked on the head of Medusa as it was reflected on his shield, and Minerva guiding his hand, he severed it from her body. The blood gushed forth, and with it the winged steed Pegasus, and Chrysaor the father of Geryon, for Medusa was at that time pregnant by Neptune. Perseus took up the head, put it into his wallet, and set out on his return. The two sisters awoke, and pursued the fugitive; but, protected by the helmet of Pluto, he eluded their vision, and they were obliged to give over the bootless chase. Perseus pursued his aërial route, and after having, in the course of his journey, punished the inhospitality of Atlas by changing him into a rocky mountain (*vid.* Atlas), he came to the country of the Æthiopians. Here he lib-

erated Andromeda from the sea-monster, and then returned with the Gorgon's head to the island of Seriphus. This head he gave to Minerva, who set it in the middle of her shield. The remainder of his history, up to the death of Acrisius, is given elsewhere. (*Vid.* Danaë, and Acrisius.) After the unlooked-for fulfilment of the oracle, in the accidental homicide of his grandfather, Perseus, feeling ashamed to take the inheritance of one who had died by his means, proposed an exchange of dominions with Megapenthes, the son of Proetus, and thenceforward reigned at Tiryns. He afterward built and fortified Mycenæ and Midea. (*Apollod.*, 2, 4, 2, *seqq.*—*Schol. ad Apoll. Rhod.*, 4, 1091, 1515.—*Keightley's Mythology*, p. 415, *seqq.*)—We now come to the explanation of the whole legend. The Perseus of the Greeks is nothing more than a modification of the Persian Mithras (*Creuzer, Symbolik, par Guigniaut*, vol. 1, p. 368, *in notis*), and a piece of ancient sculpture on one of the gates of the citadel of Mycenæ fully confirms the analogy. (*Guigniaut, l. c.*—*Gell, Specimens of Ancient Sculpture, Lond.*, 1810.—*Id., Itinerary of Greece*, p. 35, *seqq.*—*Knight, Carm. Homeric. Prolegom*, 58, p. 31.)—Perseus, however, if we consult his genealogy as transmitted to us by the mythographers, will appear to have still more relation to Egypt than to Asia. Descended from the ancient Inachus, the father of Phoroneus and Io, we see his family divide itself at first into two branches. From Phoroneus sprang Sparton, Apis-Serapis, and the Argive Niobe. The union of Io and Jupiter produced Epaphus, Belus, Danaüs, and, omitting some intermediate names, Acrisius, Danaë, and the heroic Perseus. If we examine closely the import of the names that form both branches of this completely mythic genealogy, we shall discover an evident allusion to Mithriac ideas and symbols. For example, *Sparton* has reference to the sowing of seed; *Apis*, become *Serapis*, is the god-bull upon or under the earth; *Io* is the lowing heifer, wandering over the whole earth, and at last held captive; *Epaphus*, another and Græcised name of Apis, is the sacred bull, the representative of all the bulls in Egypt; Belus is the Sun king both in Asia and Egypt, &c. It is in the person, however, of Perseus that all these scattered rays are in some degree concentrated. The name of his mother Danaë would seem to have reference to the earth in a dry and arid state. Jupiter, descending in a shower of gold, impregnating and rendering her the mother of Perseus, is Mithras, or the golden Sun, fertilizing the earth. Perseus, coming forth from the court of the king of the shades (*Polydectes*, the "all-recipient;" πολὺς and δέχομαι), proceeds under the protection of the goddess Minerva, holding in his hand the *harpé* (ἅρπη), symbol of fertility, to combat in the West the impure and steril Gorgons: after this, returning to the East, he delivers Andromeda from the sea-monster, and becomes the parent of a hero of light, another Perses, a son resembling his sire. Having returned victorious to Argolis, he builds, by the aid of the Cyclopes subterranean workmen whom he leads in his train, a new city; Mycenæ, the name of which, according to different traditions, had reference either to the lowings of Io, or to the Gorgons mourning for the fate of their sister (μύκη, "*lowing*:" μυκάομαι, -ῶμαι, "*to low*."—Μυκῆναι). Others, again, derive the appellation from the scabbard (μύκης) of the hero's sword, which fell upon the spot; and others, again, from a mushroom (μύκης) torn up by Perseus when suffering from thirst, and which yielded a refreshing supply of water in the place it had occupied. (*Pausan.*, 2, 16.—*Plut.*, *de flum.*, 18, p. 1034, *ed. Wytt.*) In all these there is more or less of mystic meaning, the leading idea being still that of the earth; just as in the legend which makes Perseus to have killed Acrisius (the "confused," "dark," or "gloomy one," ἀ and κρίνω), there is an evident allusion in the discus, by which the blow was given, to the orb of the sun.—If now we closely compare the principal features of these legends with the essential symbols presented by the Mithriac bas-reliefs, we cannot but discover, as well in the myths as in the sculptures of Mycenæ, a wonderful accordance with these symbols. The Argive fables tell of a heifer, a heifer lowing and distracted by pain. An allusion to the sword plunged into the bosom of the earth (represented by the heifer and by the Mithriac bull) is preserved in the legend of the scabbard that fell to the earth, and gave name to the city of which it presaged the founding. The shower of gold, the mushroom, and the never-ending stream of water, of which this last is the pledge, are emblems of the solar emanations, the signs of terrestrial fertility, and all Mithriac ideas. The Gorgons have reference to the moon, regarded as a dark body; and in the early language of Greece the moon was called γοργόνιον, in allusion to the dark face believed to be seen in it. (*Clem. Alex.*, *Strom.*, 5, p. 667.) They typify the natural impurity of this planet, and which the energies of the sun (Mithras-Perseus, armed with his golden sword) are to remove, and to give purity in its stead. Here, then, at the very foundation of the mythus, we find ideas of purification. Perseus, and Hercules who descends from him, are purifiers in heaven and on earth. They purify the stains of evil by force and by the shedding of blood. They are just murderers; and the wings given in preference to Perseus enter into this general conception. (*Olympiodor.*, *Comment. in Alcib.*, 1, p. 156, *seqq.*, *ed. Creuzer.*) Both, assuming an aspect more and more moral, end with intermingling themselves in human history; and thus Perseus, according to one tradition, put to death the sensual and voluptuous Sardanapalus. (*Malal.*, *Chron.*, 21, *Oxon.*—*Suid.*, *s. v.* Σαρδαν.—*Reines.*, *Obs. in Suid.*, p. 222, *ed. Müller.*) This brings us to consider the numerous points of approximation, acknowledged to exist even by the ancient writers themselves, between the Greek hero Perseus and various countries of antiquity, such as Asia Minor, Colchis, Assyria, and Persia. At Tarsus in Cilicia, of which city both Perseus and Sardanapalus passed as the founders, the first was worshipped as a god, and very probably the second also. (*Hellanic.*, *frag.*, p. 92, *ed. Sturz, ad loc.*—*Dio Chrysost.*, *Orat.*, 32, p. 24, *seqq.*, *ed. Reiske.*—*Amm. Marcell.*, 14, 8.) The name of Perseus (or Perses) is found in the solar genealogies of Colchis. (*Hesiod*, *Theog.*, tab. 5, p. 164, *ed. Wolf.*—*Apollod.*, 1, 9, 1.—*Diod. Sic.*, 4, 45.) Perses, the son of Perseus and Andromeda, was, according to Hellanicus, the author of civilization in the district of Persia called Artæa. (*Fragm.*, p. 94.) Herodotus also was acquainted with the traditions which, emanating originally from Persia itself, claimed Perseus for Assyria (6, 54). Finally, in the place of Perses, it is Achæmenes (Djemschid) whom the ancient expounders of Plato make to have sprung from Perseus and Andromeda. (*Olympiodor.*, *l. c.*, p. 151, *Coll.*, 157.—*Schol. Plat.*, *Alcib.*, 1, p. 75, *ed. Ruhnken.*) We have here, under the form of a Greek genealogy, the fundamental idea of the worship of Mithras: the beam of fire which the sun plunges into the bosom of the earth, produces a solar hero, who in his turn becomes the parent of one connected with agriculture. Djemschid-Perses, the chief and model of the dynasty of the Achæmenides, was the first to open the soil of Persia with the same golden sword wielded by Perseus and Mithras, and which is nothing else but an emblem of the penetrating and fertilizing rays of the luminary of day. If Perseus, however, seems, by his father or his primitive type, to have reference to Asia, on the mother's side he is connected with Egypt, the native country of Danaüs and the Danaïdes. (*Herod.*, 2, 91, 171.—*Apollod.*, 2, 1, 4.) At Chemmis he had a temple and statue; and as Tarsus, where he was

also worshipped, received its name from the impress made by the fertilizing foot of Pegasus or Bellerophon, who followed in the track of the high deeds achieved by Perseus in Lower Asia, so the Chemmites pretended that Egypt was indebted for its fertility to the gigantic sandal left by the demi-god upon earth at the periods of his frequent visitations. (*Herod.*, 2, 91.) They alone of the Egyptians celebrated games in honour of this warlike hero of the Sun, this conqueror in his celestial career, this worthy precursor of Hercules, his grandson.—If we connect what has been here said with the traces of Mithriac worship in Ethiopia and Egypt, as well as in Persia and Greece, we will be tempted to conjecture, that these two branches of a very early religion, the fundamental idea in which was the contest incessantly carried on by the pure and fertilizing principle of light against darkness and sterility, unite in one parent trunk at the very centre of the East. (*Creuzer, Symbolik, par Guigniaut*, vol. 3, p. 156, *seqq.*)—II. Son of Philip V., king of Macedonia, began at an early age to serve in his father's army, and distinguished himself by some successes against the barbarous nations which bordered on Macedonia. His younger brother Demetrius was carried away as hostage by the consul Flamininus, at the time of the peace between Rome and Philip, and, after remaining several years at Rome, where he won the favour of the senate, was sent back to Macedonia. After a time, he was again sent by his father to Rome, on a mission, in consequence of fresh disagreements which had sprung up between the two states. Demetrius succeeded in maintaining peace, but, after his return to Macedonia, he was accused of ambitious designs, of aspiring to the crown, and of being in secret correspondence with Rome. Perseus, who was jealous of him, supported the charges, and Philip doomed his younger son to death; but, not daring to have him openly executed, through fear of the Romans, he caused him to be poisoned. It is said that, having discovered his innocence, his remorse and his indignation against Perseus hastened his death. Perseus ascended the throne B.C. 179. This monarch had been brought up by his father with sentiments of hatred against the Romans, for the humiliation which they had inflicted on Macedonia. He dissembled his feelings, however, at the beginning of his reign, and confirmed the treaty existing between his father and the senate. Meanwhile he endeavoured, by a prudent and diligent administration, to strengthen his power, and retrieve the losses which his kingdom had sustained during the previous reign. But the Romans, who viewed with suspicion these indications of rising opposition, sought an early opportunity of crushing their foe, before his plans could be brought to maturity. Pretexts were not long wanting for such a purpose, and war was declared, notwithstanding every offer of concession on the part of Perseus. After a campaign of no decisive result in Thessaly, the war was transferred to the plains of Pieria in Macedonia, where Perseus encamped in a strong position on the banks of the river Enipeus. But the consul Paulus Æmilius having despatched a chosen body of troops across the mountains to attack him in the rear, he was compelled to retire to Pydna, where a battle took place, which terminated in his entire defeat, 20,000 Macedonians having fallen on the field. This single battle decided the fate of the ancient and powerful kingdom of Macedonia, after a duration of 530 years. Perseus fled almost alone, without waiting for the end of the conflict. He went first to Pella, the ancient seat of the Macedonian kings, then to Amphipolis, and thence to the island of Samothrace, whose asylum was considered inviolable. From this quarter he attempted to escape by sea to Thrace; but a Cretan master of a vessel, after having shipped part of his treasure, sailed away, and left the king on the shore. The attendants having also forsaken him except one, Perseus, with his eldest son Philip, came out of the temple where he had taken refuge and surrendered to the Romans. He was treated at first by Æmilius with considerable indulgence, but was obliged to parade the streets of Rome with his children, to grace the triumph of his conqueror. He was afterward confined, by order of the senate, at Alba Fucentia, near the lake Fucinus, where he died in a few years. His son Philip also died at Alba. Another and younger son is said to have become a scribe or writer to the municipality of the same place. (*Liv.*, 44, 42.—*Plut.*, *Vit. P. Æmil.* —*Encycl. Us. Knowl.*, vol. 17, p. 466.—*Cramer's Anc. Greece*, vol. 1, p. 191.)

Persia, a celebrated kingdom of Asia, comprehending, in its utmost extent, all the countries between the Indus and the Mediterranean, and from the Euxine and Caspian to the Persian Gulf and Indian Ocean. In its more limited acceptation, however, the name Persia (or rather Persis) denoted a particular province, the original seat of the conquerors of Asia, where they were inured to hardship and privation. This region was bounded on the north and northwest by Media, from which it was separated by the mountain-range known to the ancients under the name of Parachoathras (*Ptol.*, 6, 4.—*Strab.*, 522); on the south by the Persian Gulf; on the east by Carmania; and on the west by Susiana, from which it was separated by rugged and inaccessible mountains. (*Strab.*, 728.) The country included within these limits is, according to Chardin's estimate, as large as France. The southern part of it, near the coast, is a sandy plain, almost uninhabitable, on account of the heat and the pestilential winds that blow from the desert of Carmania. (*Plin.*, 12, 20.—*Strab.*, 727.) But, at some distance from the coast, the ground rises, and the interior of the country, towards the north, is intersected by numerous mountain-ranges. The soil upon these mountains is very dry and barren, and, though there are some fertile valleys among them, they are in general fit only for the residence of nomadic shepherds. In the inner part of the country, however, there are many well-watered and fertile plains, in the largest of which Persepolis is situated. (*Strab.*, 727.—*Ptol.*, 6, 4.)

1. *Names of Persia.*

Persia is called, in the Old Testament, *Paras*. Another name employed by the sacred writers is *Elam*. Moses first uses this appellation in *Genesis* (10, 22), but a great error is committed by many who regard the ancient Elamites as the forefathers and progenitors of the whole nation of the Persians. The term *Elam*, strictly speaking, belongs only to one particular province of the Persian empire, called by the Grecian writers Elymaïs, and forming part of the modern *Chousistan*. The geographical notions of the ancient Hebrews were extremely limited: and as they first became acquainted with the inhabitants of the province of Elymaïs, before they knew anything respecting the rest of the Persians, they applied the term *Elam* to the whole of Persia.—Some modern writers have also regarded the name *Chouta* (Cuthæa), in the Scriptures, as designating Persia; and, in forming this opinion, they have been guided by the passage in the 2d book of *Kings*, 17, 24, where a Chouta is mentioned, which Josephus (*Ant. Jud.*, 9, 14, 3) places in Persia. Michaelis, however (*Spicileg.*, *Geogr. Hebr. Ext.*, pt. 1, p. 104, *seqq.*), seeks to prove that Chouta was in Phœnicia, not in Persia; while Hyde and Reland place it in Babylonia. If we adopt, in preference to the two last-mentioned writers, the testimony of Josephus, we may, with great probability, conclude that Chouta, like Elam, only denoted in fact a part, but, like it, was used to designate a whole.—Among the Greek and Roman writers Persia occasionally bears the name of *Achæmenia*, and the Persians themselves that of *Achæmenii* (Ἀχαιμένιοι) Hence Hesychius

remarks, 'Αχαιμένης, Πέρσης. Ammianus Marcellinus (19, 2), in the common text of his history, gives *Achæmesium* as equivalent, in the Persian tongue, to "*Rex regibus imperans*;" but Valois (Valesius) corrects the common reading by the substitution of *Saansaan*, which closely resembles the modern title of royalty in Persia, *Schaahinschaah*.—The name *Achæmenia* comes in reality from that of *Achæmenes*, the founder of the royal line of Persia. In the word *Achæmenes*, the last two syllables (*-enes*) are a mere Greek appendage, owing their existence to the well-known custom, on the part of the Greeks, of altering foreign, and particularly Oriental names, in such a way as to adapt them to their own finer organs of hearing. (Compare *Josephus*, *Ant. Jud.*, 1, 6.—*Plin.*, *Ep.*, 8, 4.) We have, then, *Achæm* ('Αχαιμ) remaining. The initial letter is merely the Oriental *elif* pronounced as a soft breathing, and the root of the word is *Chaem* (Χαιμ). On comparing this with the Oriental name *Djemschid* (in which the final syllable, *schid*, is a mere addition of a later age), we cannot fail to be struck by the resemblance. And this resemblance will become still more marked if we consider that *Djem* (*Djoëmo* in the Zend-Avesta) begins properly with a species of sibilant *G*, which, being pronounced more roughly in some dialects than in others, approximates very closely to the sound of *Ch*. Besides, all that the Greeks tell us of Achæmenes corresponds very exactly with what the East relates of its Djemschid. Achæmenes was the founder of the royal line of Persia, and to him Cyrus, Darius, and Xerxes were proud of tracing their origin. With the Persians of the present day, the name of *Djemschid* is held in the highest veneration as that of the founder of Persepolis, and a great and glorious monarch.—Herodotus (7, 61) states that the Persians were anciently (πάλαι) called by the Greeks *Cephenes* (Κηφῆνες), but by themselves and their neighbours *Artæi* ('Αρταῖοι). As regards the name Cephenes, there is an evident mistake on the part of the historian, and the appellation beyond a doubt belongs only to certain tribes of the ancient Northern Chaldæa, who actually bore this name. With respect to the term *Artæi* it may be remarked, that it merely designates a brave and warrior-people, being derived from the Persian *art* or *ard*, "strong," "brave." (Consult remarks at the end of the article Artaxerxes.)—One of the earliest names of Persia and the Persian empire, and the one most usual with the Persians themselves up to the present day, is *Iran*, while all the country beyond the Oxus was denominated *Turan*. The former of these appellations is identical with the *Eeriene* of the Zend-Avesta, and will be alluded to again in the course of the present article.—The name *Persia* would seem to have come from that of the province of *Faarsi-stan* or *Paarsi-stan*, called also *Faars* or *Paars*, and the same with the *Persis* (Πέρσις) of the Greeks. (Compare the Scripture *Paras* already mentioned.) In this province we find the genuine race of Iranians; and it was here that the magnificent city of *Istakhar*, which the Greeks have made known to Europe by the name of Persepolis, was built by the monarchs of Iran. The origin of the term *Faars* or *Paars* has been much disputed by philologists (*Wahl*, *Vorder und Mittel-Asien*, p. 225, *seqq.*); the root is evidently to be sought for in the term *Aria* or *Eeriene*, and this would bring *Iran* and *Persia*, as names of the same country, in close approximation. (*Vid.* Aria.) One explanation of the name "Persian" will be given farther on.

2. *Origin and Early History of the Persians.*

The first historical and religious epochs of Persia are enveloped in such obscurity, and so many have erred in relation to the character, far more mythic than historical, of the early Oriental traditions, that we need not wonder at the earnest enthusiasm with which such men as Sir W. Jones and J. von Müller have adopted the fictions of Dabistan. These fictions have far more connexion with the Brahminical traditions than with those of the Zend-Avesta, though they are found, in fact, ingrafted on the latter. The fourteen *Abads*; the institution of the four castes by the great Abad; in a word, that ideal empire, as unlimited in geographical extent as in the immensity of the periods (sidereal in appearance, but at bottom purely artificial and arbitrary), that are connected with it; all this is evidently borrowed from India: and yet all this, when joined to the name of *Mahabali*, supposed to be identical with Baal or Belus, was thought to furnish a wonderful confirmation of the favourite hypothesis of a great antediluvian monarchy, which had embraced India, Persia, and Assyria in a common bond of language, religion, and national institutions. In this way it was believed that a solution could be given of all the difficult problems presented by the earliest portion of the history of the world. These traditions, however, have an air of philosophic abstraction, or, to speak more candidly, of premeditated invention, which ill agrees with the native simplicity that marks the legends of the Zend-Avesta. It is from the Zend-Avesta, carefully compared with the more genuine portion of the Schah-Nameh, and with the scanty information which the Hebrews and Greeks have transmitted to us on this subject, that we must seek for some true information relative to the first periods of Persian history. At first view, indeed, there seems to be the widest possible difference between the narratives of the Jews and Greeks, and the national recollections of the people of Iran; and critics have heaped hypothesis upon hypothesis, in order to reconcile this discrepance: some have even regarded the thing as altogether impossible. Before the discovery of the Zend books, it was easy to suppose that the Oriental writers, coming as they did at so late a period upon the stage, had confounded together the Assyrians, Medes, and Persians as one and the same people, or else that they had designedly, and from feelings of national vanity, connected their own history with that of the powerful communities which had preceded them in the sovereignty of Western Asia. (Consult *Anquetil du Perron*, *Mem. de l'Acad. des Inscript.*, vols. 40 and 42.—*Görres*, *Mythengesch.*, vol. 1, p. 213, *seqq.*, &c.) At the present day, however, this opinion is accompanied with great difficulties; for the same names, and, in general, the same ancient facts, are found, with some slight shades of difference, in the Zend-Avesta and in Ferdousi or his copyists. Everything, therefore, depends upon the period to be assigned for the composition of the Zend books.—Most writers distinguish between the Medes and Persians from their very origin; and to the former of these two nations they refer Zoroaster, his laws, the books that bear his name—in a word, the whole system of the Magian worship, and the civilization of the Persians themselves. This theory makes the Medes to have formed originally a part of a great Bactrian nation, a Bactro-Median empire, and to have received from the Bactrians the elements of their own civilization. (Compare *Heeren*, *Ideen*, vol. 1, p. 427, *seqq.*) The writer just mentioned even inclines to the opinion that the Medes and Bactrians formed, for a long time, two distinct states, of which the latter was much earlier in its origin than the former (*Handbuch der Gesch.*, p. 29); and this will serve to explain the two dynasties, so different from each other and so very unequal in number, that are given by Herodotus and Ctesias, while it at the same time re-establishes in their rights the communities on the banks of the Oxus, whom Aristotle and Clearchus regarded as having enjoyed, at so remote a period, the blessings of civilization. (*Diog. Laert.*, *proœm.* vi.)—As regards the origin of the Medes, Persians, and other ancient nations of the remote East, as well as their early history, all remains uncertain and obscure. It

is generally conceded, however, that the Bactrians, Medes, and Persians bore at first the common name of *Arii*, which recalls to mind that of *Iran;* but with respect to the primitive country of these *Arii* there is little unanimity of opinion. Some make them to have come from Caucasus; others seek for their earliest settlement among the mountains to the northeast of India, and, it must be confessed, with great probability. Görres persists in his hypothesis of making the Assyrians, Medes, and Persians to have descended from the chain of Caucasus, speaking the same language, and forming one and the same race; and to this race, thus combined, he assigns a great monarchy of Iran, extending from Caucasus to the Himmalayan Mountains. He brings together and compares with each other the names *Iran*, *Aria*, *Aturia*, *Assyria*, *Assur*, &c., and appears to identify *Shem* with *Djem* or *Djemschid*, the first mythic chief of this early empire. (*Mythengesch.*, vol. 1, p. 213, *seqq.*—Compare *Schah. Nameh, Einleit.*, p. vi., *seqq.*) Another system has been more recently started by Rhode, and has been developed with great ability. According to this writer, the Bactrians, Medes, and Persians composed the common and primitive Iran, speaking the Zend language or its different dialects, and coming originally from *Eeriene Veedjo*, and from Mount *Albordj*, which he finds near the sources of the Oxus and the mountains to the north of India, the names of which were transferred in a later age to Caucasus and Armenia. The arguments adduced by this writer in support of his hypothesis are drawn from the Zend books, and in particular from the Vendidad, at the commencement of which latter work an account is given of the creation, or, as Rhode expresses it, of the successive inhabitings of various countries, and in the number of which we find, after *Eeriene Veedjo*, *Soghdo* (Sogdiana), *Moore* (Merou), *Bakhdi* (probably *Balk*), *Nevæ* (Nysa), *Haroiou* (Herat), &c. Rhode sees in this enumeration an ancient tradition respecting the migrations of a race, for a long period of nomadic habits, who kept moving on gradually towards the south, under the conduct of Djemschid, as far as *Ver* or *Var*, a delightful country, where they finally established themselves, and where Djemschid built a city and palace, *Var-Djemsgherd*, which Rhode, after Herder, takes for Persia proper (*Persis*) or *Pars*, with its capital Persepolis, identifying at the same time Achæmenes with Djemschid. M. Von Hammer adopts, in general, this opinion of Rhode in regard to the geography of the Vendidad, with the exception of the last point. He thinks that *Ver* and *Var-Djemschid* cannot be *Pars* or *Fars* and Persepolis, but the country more to the north, where are at the present day *Damaghan* and *Kaswin*, and where stood in former days Hecatompylos, the true city of Djemschid. The celebrated traveller and Orientalist, Sir W. Ousely, without identifying *Var* and *Pars* as Rhode does, inclines, nevertheless, to the belief that it is to Persepolis, its edifices, and the plain in which it is situated, that the Zend-Avesta refers under the names already mentioned, as well as under that of *Djemkand*. Without presuming to offer any opinion on this disputed point, we may take the liberty of remarking, that the Greeks themselves speak of the *Arii* as a large family of nations, to which the Magi, and, in general, all the Median tribes or castes were considered as belonging. (Μαγοὶ δὲ καὶ πᾶν τὸ Ἄρειον γένος.—*Damasc.*, *ap. Wolf, Anecd. Græc.*, 3, p. 259.—Compare *Herod.*, 7, 62, and 1, 101.) The Persians called their ancient heroes Ἀρταῖοι (*Herod.*, 7, 61.—*Id.*, 6, 98.—*Hellanic.*, *ap. Steph. Byz.*, *s.v.* Ἀρταία), and *Artaxerxes* is said to signify, as an appellation, "a great warrior," and to be compounded of *Art* or *Ard*, "strong," and the Zendic *Khshetra*, "a warrior," which is almost identical in form with the Sanscrit *Arta-Kchatryia*. Moreover, the terms *Arii* and *Aria* or *Ariana*, together with *Artæ* and *Ari* or *Eeri* (a root found in various Zendic terms, such as *Ariema*, *Eeriene*, *Eerieneæ*, *Eeriene-Veedjo*, &c.), re-appear in the *Aryas* and *Aria-Verta* of the Sanscrit books, "the illustrious," and "the land of the illustrious," or "of heroes." (Compare the Greek Ἥρωες, a word of the same origin.) All these analogies, joined to the striking resemblance between the Zend, the Parsi, and the Sanscrit, point to a primitive race of one and the same origin, speaking at first one and the same language, but subsequently divided into various nations and dialects. The tribes in Bactriana and the neighbouring country, continuing to dwell in the neighbourhood of the parent source, remained more faithful than others to the ancient name and language. Other tribes moved off in a southeast direction, and towards the region of Caucasus, whither they transported with them the names of both *Albordj* and *Ariema* (*Armenia*). Hence we have both Eastern and Western *Arii*, and these last became in time a separate nation, the Medes, known to the Hindus under the name of *Pahlavas* (*Pehlavan* is "a hero" in Firdousi), which recalls to mind the *Pehlvi*, their language, the fruit of their intermixture with people of another race. Finally, the Persians, the antiquity of whose name (*Parsi*, "the clear," "the pure," "the brilliant," "the inhabitants of the country of light"), as well as their idiom, worship, and traditions, would seem to indicate a close and long-continued connexion with the first branch, established themselves, we know not at what epoch, in the country of *Pares* or *Pars*, which became, in the time of Cyrus, the centre of an empire, that recalled to mind in some degree the fabulous sway of his great progenitor Djemschid. (*Rhode, Heilige Sage*, p. 60, *seqq.*—*Id.*, *über Alter.*, &c., p. 18, *seqq.*—*Von Hammer, Heidelb. Jahrb.*, 1823, p. 84, *seqq.*—*Ousely's Travels*, vol. 2, p. 305, *seqq.*—*F. Von Schlegel, Wien. Jahrb.*, vol. 8, p. 458, *seqq.*—*D'Anquetil, Zend-Avesta*, vol. 1, p. 2, 263, *seqq.*; vol. 2, p. 408.—*Creuzer, Symbolik, par Guigniaut*, vol. 2, p. 677, *seqq.*)—According to the Pehlvi traditions, the first dynasty in Iran was that of the Pischdadians. *Keïoumaratz*, say the same legends, was the first who governed in the world. He lived a thousand years, and reigned thirty. Covered with the skin of a tiger, he descended from the mountains and taught men the use of vestments and more nutritive food. Ahriman, the genius of evil, sent a demon to attack him. *Siamek*, the son of Keïoumaratz, was slain in the conflict. *Houcheng* avenged the death of his father. He came to the throne at the age of forty years. He reigned with justice, taught men the art of cultivating and sowing the fields, and made them acquainted with the use of grain. Meeting, on one occasion, a monster in a forest, he seized an enormous stone to attack him; the stone, striking against a rock, flew into a thousand pieces, and fire was discovered. With the aid of this element he invented the art of working metals: he thus formed the pincers, the saw, and the hammer. He directed also the courses of rivers, and constructed canals. He taught his subjects, moreover, the art of raising cattle and of substituting woollen stuffs for the skins of animals. *Theioumouratz*, son of Houcheng, succeeded. He was the first that pursued the chase with the onca and the falcon, and taught music to men. An angel, sent from heaven, presented him with a lance and horse, to combat and subdue the evil spirits. He gave them battle at the head of the Iranians, completely defeated them, and took a great number prisoners. These begged for life, and, in return for the boon, taught him writing and the elements of knowledge. *Theioumouratz*, the conqueror of these demons, reigned thirty years. He was succeeded by his son *Djemschid*. The birds, and the *peris* or good spirits, obeyed him. He invented the cuirass, precious stuffs, and the art of embroidery. He built the city of Var Djemschid, divided his sub-

jects into four castes, and during three hundred years reigned in the utmost prosperity and power, until his pride impelled him to revolt against the deity. *Dzohâk'* was at this time prince of the *Tasi*, and held communication with the evil genii. He collected together the subjects of Djemschid, who had abandoned their sovereign since his altered course of conduct, put himself at their head, dethroned Djemschid, and deprived him of existence after a reign of seven hundred years. *Dzohâk'* reigned a thousand years. His tyranny reduced Persia to the utmost wretchedness. By the malice of the evil spirits, two serpents sprang from his shoulders and remained attached to them. To appease their craving appetites, they had to be fed every day with the brains of men. By an adroit stratagem, the cooks of the palace saved each day one of the two persons destined thus to afford nourishment to the serpents, and sent him to the mountains: it is from these fugitives, say the traditions of Persia, that the Kurds of the present day derived their origin. A dream forewarned the sanguinary Dzohâk' of the lot that awaited him, and of the vengeance that would be inflicted on him by *Feridoun*, the son of one of his victims. He caused diligent search to be made for the formidable infant, but the mother of *Feridoun*, who had given him to the divine cow *Pour-mayeh* to be nursed, saved herself and her child by fleeing to Mount *Albrouz*, in the north of India. There Feridoun was brought up by a Parsi. Having attained the age of sixteen years, he descended from the mountain and rejoined his mother, who made him acquainted with the story of his birth and misfortunes: for he was a member of the royal line, which had been driven from the throne of Persia by the sanguinary Dzohâk'. Burning with the desire of avenging his wrongs, he seized the first opportunity that presented itself. A sedition broke out in Persia, headed by a smith, who affixed his apron to the point of a spear, and made it the standard of revolt. The continued searches ordered by Dzohâk' had apprized the people both of the dream of the tyrant and the existence of the young prince whom he persecuted. The Persians ran in crowds to their deliverer, who caused the apron of the smith to be profusely adorned with gold and precious stones, adopted it as the royal standard, and named it *Direfch-gawâny;* and this standard continued to be in after ages an object of the greatest veneration throughout all the empire of Persia. Feridoun immediately marched against the tyrant, crossed the Tigris where Bagdad now stands, proceeded to *Beit-ul-makaddes*, the residence of Dzohâk', conquered his antagonist, and confined him with massive fetters in a cavern of Mount *Damawend.* The two sisters of Djemschid, *Chehrnius* and *Amewas*, had been the favourite wives of Dzohâk'. Feridoun found them, though after the lapse of a thousand years, still young enough to espouse. He had by them three sons, whom he married to three princesses of *Yemen.* The eldest was *Selm*, the second *Tour*, and the youngest *Iredj.* He divided the earth among them. *Selm* received *Roum* and *Khâwer*, that is to say, Greece, Asia Minor, and Egypt. *Tour* obtained *Tourân* and *Djin*, that is, the country beyond the Oxus and China. *Iredj* became master of Persia (*Iran*) and Arabia. Dissatisfied with this division, the first two made an inroad, at the head of an army, into Persia; slew *Iredj*, who had come to their camp for the purpose of appeasing them, and sent his head to Feridoun. The afflicted father prayed the gods to prolong his life until he could avenge the death of his son. Only one of the wives of *Iredj* proved with child; she gave birth to a daughter, whom Feridoun united to *Menoutchehr*, his brother's son. He brought him up in wisdom, and, when he had reached the age of manhood, gave this *Menoutchehr* the throne. *Selm* and *Tour*, having endeavoured, but in vain, to appease their irritated father, determined to have recourse to arms. Their forces, composed of the people of *Djin* and *Khâwer*, entered Persia, but were defeated in succession, and their leaders slain. Feridoun died beloved by his subjects, whom he had rendered happy during a period of five hundred years. During this time lived the valiant *Sâm*, son of *Nerimân*, prince of *Sedjestan*, and of *Zaboulistân* or *Ghizneh.* His son *Zal* received from Menoutchehr the sovereignty of all the countries from *K'aboul* to the river *Sind*, and from his father the country of *Zaboulistân.* *Mihrâb* reigned at this period in *K'aboul.* He was of *Tasi* origin, and of the race of *Dzohâk'.* Zal married his daughter *Roudabeh*, and became the father of *Roustem*, the hero of Persia, and whose exploits form the principal subject of the poem of Firdousi. Menoutchehr transmitted the crown to his son *Nauder.* This latter followed not the precepts of his father: his subjects revolted, and his kingdom being invaded by Afrasiâb, the son of Pecheng, king of Touran, he fell into the hands of his opponent and was put to death, after a reign of only seven years. Afrasiâb then quitted the province of *Dahestân*, which had been the theatre of the war, and entered by *Rei* into *Iran*, where he placed the crown of the *schahs* upon his own head. During this invasion of Afrasiâb, *Zal*, the son and successor of *Sâm*, had taken upon him, in his turn, the defence of the dynasty of Feridoun, and had caused a member of the race to be proclaimed *schah:* this was *Zou*, son of *Thamasp.* During five years the country was exposed to the ravages of war, and afterward a general scarcity prevailed. Peace was concluded; according to the terms of which the river Gihon (*Djihoun* or Oxus) was declared the common limit of the two empires. Zou died soon after, leaving as his successor his son *Gerchâsp*, who only reigned nine years, and left Persia, at his death, without a master. With him ended the dynasty of the *Pischdadians.*—Before proceeding to the consideration of the second or *Kaianian* dynasty, we shall offer a few remarks on the one of which we have just been treating. The lives and reigns of 700 and 1000 years will obtain, of course, no credit now. *Djemschid* and *Dzohâk'* represent, in all probability, entire families.—It would be useless to compare the Greek traditions with the monstrous recital of the *Schah-nameh*, through which we have just passed. These recitals, having only been collected under the Sassanides, have reached us full of fable and improbability. It will be safer and more reasonable to limit ourselves to some general approximations. The Greek historians mention three principal facts: 1. The existence of a vast empire, known among them by the name of the Assyrian empire; 2. The overthrow of this empire by the Medes; 3. The frequent incursions of the Scythian tribes from the region of Caucasus, from the vicinity of the Caspian, and from the Oxus. These three grand movements may be traced without difficulty in the Persian traditions. In fact, the theatre of the first four reigns of the *Schah-nameh* is, beyond a doubt, Media, where was established the worship of fire by Houcheng. Kaïoumaratz and his successors were then a Median dynasty dethroned by Dzohâk, a Tasi or Arab prince, and who began what is called by the Greeks the Assyrian empire. The word *Tasi* designates, at the present day, the inhabitants of Arabia; but there is nothing to prevent the belief that anciently it was applied to all the people of the Semitic race, and consequently to the Assyrians. The new dynasty of Dzohâk', so detested by the Iranians, because it was composed of strangers, and brought in with it an impure and devilish worship, was probably none other than that of the Assyrian princes, who, according to the Greek writers, were masters of all Persia as far as the Indus and Oxus (*Djihoun* or *Gihon*). Feridoun himself, who, according to the *Schah-nameh*, dethroned and imprisoned Dzohâk', will be the representative of the new dynasty of the Medes, which commenced with Dejoces and

overthrew the Assyrian empire. The Assyrian princes, or *Tasi*, did not inhabit Jerusalem, as one might be inclined to suppose from the name *Beit-ul-makaddes*, "the holy dwelling," given by Firdousi to their residence, and which is that by which the Arabs designate the capital of the Jews. The Persian poet himself gives us the requisite information on this point, by adding that *Beit-ul-makaddes* also bore the *Tasi* name of *Hameh-el-Harran*. It was probably, therefore, *Harran*, in Mesopotamia, in the region called *Diar Modzár*. According to traditions still existing, this city was built a short time after the deluge; and it is regarded by the people of the East as one of the most ancient in the world. *Albrouz* is the ancient name of the great chain of mountains which commences on the west of the Cimmerian Bosporus, borders the Caspian Sea to the southeast and south, and, proceeding eastward, joins the Himalayan chain which separates Hindoostan from Thibet. It comprehends, therefore, the Caucasus of our days, the mountains of *Ghilan*, Mount *Damawend*, the chain of *Chorasan*, and the Paropamisus or *Hendu-Khos*. Feridoun, coming from Media to found the new Median empire on the ruins of the Assyrian, descended Mount *Albrouz*. Eastern Persia, comprising *Sedjestân* and *Zaboulistân*, which is the country of *Ghizneh*, was subject to the *schah*, but governed under him by the princes of the race of *Sâm*. As to *Kaboul*, it was only tributary, and belonged to a branch of the family of *Dzohák'*, that is, to princes of Assyrian origin who had treated with the Medes. The third analogy between the Greek and Persian traditions is found in the inroads of barbarous tribes from Eastern Persia. The incursions of the Scythian Nomades, mentioned by the Greek writers, will agree very well with those of the princes of *Touran*, coming from beyond the *Djihoun* or Oxus. From the earliest periods, Persia has been exposed to invasion from the tribes in the direction of Caucasus, the Caspian, and the Oxus. The Greeks called all these tribes Scythians, because they had no other name by which to designate these barbarous communities. The Persians call them *Turan* and *Djin* (Turks and Chinese), although at this time (700 B.C.) neither the one nor the other of the two last-mentioned people were to be found on the eastern borders of Persia. When, however, the *Schah-nameh* was composed, the Persians knew only the Turks and Chinese, and they gave their names to all those who had at any time preceded them. The ancient enemies of Persia, in this quarter, were probably *Hunnic* and *Tudesc* tribes, to whom, about the era of the Sassanides, succeeded the Turks and Chinese.—The main fact that results from a comparison of these traditions is, that two empires followed in succession: one, coming from Assyria, ruled over Media and all Eastern Asia; the other, coming from Media, reacted on the first, and drove the Semitic communities across the Tigris and Euphrates; and, finally, to these two great revolutions were joined frequent inroads on the part of the barbarous tribes coming from Caucasus, Scythia, and the banks of the Oxus.—To the *Pischdadian* succeeded the *Kaianian* dynasty. The recital of the *Schah-nameh* respecting this second dynasty is as disfigured by fable as that which treats of the first; and it would be of no use to seek in it any exact coincidences with the narratives of Xenophon and Herodotus. The Dejoces of the latter historian was, like *Kai K'obad*, chosen king on account of his justice and wisdom, at a time when Persia was involved in misery and anarchy. We find also another resemblance between Dejoces and *Kai K'obad*. *Kai K'obad* is called *Arch* by some Mohammedan authors, and *Dejoces* is called *Arcaces* by Ctesias. Herodotus informs us that Dejoces had for his successor a son named Phraortes, and it is to this Median prince that he ascribes the conquest of Persia. Firdousi makes no mention of this monarch; he probably confounds his reign with that of his father. Nevertheless, a Mohammedan author mentions this second Phraortes, and he states that *Kai K'aous* was the son of *Aphra* and grandson of *Kai K'obad*. It would appear, moreover, that the history of *Kai K'aous*, as given by Firdousi, is at one and the same time that of Cyaxares and Astyages. The blindness of *Kai K'aous* and his army is probably nothing else but the total eclipse of the sun, which took place between Cyaxares and the Lydians, and which had been predicted to the Ionians by Thales. The expedition against *Hamawer* appears to coincide with the siege of Nineveh mentioned by the Greek writers; and these same writers also agree with Firdousi, when they make the operations of the siege to have been broken off by an invasion of the Scythians. The statement also, made by Herodotus, respecting the marriage of Astyages with the daughter of the Lydian monarch, agrees with that of the Persian author, who informs us of the marriage of *Kai Khosrou* with *Sendabeh*. With regard to *Kai Khosrou*, or simply *Khosrou*, it appears evident that he was the same with the Cyrus of the Greek writers. *Khosrou*, however, according to Firdousi, was not the grandson of the schah of Persia, but of *Afrasiab*, king of *Touran*, and the scene of the history of his youth is laid entirely in this latter country. After *Kai Khosrou*, the narrative of the Mohammedan writers begins to differ totally from that of the Greeks. Down to the time of Alexander, there are only two points of resemblance between the two statements: the first is the name of *Gouchtasp*, who is the *Darius Hystaspis* of the Greeks; and the other, that of *Ardecheer Dirazdest* (Artaxerxes Longimanus), given to Bahmen of the *Schah-nameh* by *Mirkhond*. (*Klaproth*, *Tableaux Historiques de l'Asie*, &c., p. 5, *seqq.*)

3. *Later history of Persia.*

The accession of Darius Hystaspis is fixed by chronologists in the year 521 B.C.; and in his reign, supposing him to be the same with *Gouchtasp*, all authorities seem to agree that the famous *Zerdusht*, the Zoroaster of the western writers, succeeded in establishing his new religion. The reign of *Gouchtasp* is extended by the Persian historians over sixty years, that of Xerxes, his son and successor, being wholly passed over; but *Isfundeer*, who is supposed by Sir John Malcolm to be the same as Xerxes, is made the hero of his reign. His chivalrous achievements are rivalled only by those of the illustrious *Roustem*, who is again brought on the scene, and Isfundeer is slain by him in an unjust war, in which he had reluctantly engaged, at the command of his wicked father, with the king of *Segistan*. It is from the Western historians only that we learn anything of the leading events of the reign of Darius Hystaspis. In like manner, all the great events of the history of Xerxes, which form the most brilliant page in the history of Greece, are passed over in silence in the Persian annals. The assassination of Xerxes, by his relative Artabanus, took place B.C. 461, in the twenty-first year of his reign. He was succeeded by his third son, Artaxerxes Longimanus, the Bahmen or Ardecheer Dirazdest of the Persian annals, and the Ahasuerus of the book of Esther. Something like a disguised or confused account of these transactions is found in the pages of Firdousi. After Isfundeer had subdued all the foreign enemies of his father Gouchtasp, he is sent to reduce to obedience the King of Segistan, who had thrown off his allegiance. In this expedition he is represented as engaging with the greatest reluctance, and he meets his death from the hand of Roustem, to whom, nevertheless, the dying hero commits his son, Bahmen, entreating him to educate him as a warrior. That son, however, on ascending the throne, soon became jealous of Roustem, and, having invaded

and subdued his hereditary province, put him to death with his family, on the pretext of avenging the blood of his father. The general facts, that Roustem, a powerful chief, slew Isfundeer, yet protected his son; that a civil contest attended the accession of Ardecheer; and that it terminated in the massacre of Roustem and his family, so far accord with what the Greek historians state respecting the character and fate of Artabanus, as to leave little doubt that both stories relate to the same personages. Of the identity of Ardecheer with Artaxerxes Μακρόχειρ or Longimanus, there can be no doubt. His surname, *Dirazdest* ("Long arms") is a full proof of this. The author of the *Tarikh Tabree* states, that under this monarch, to whom he erroneously ascribes the overthrow of Belshazzar, the Jews had the privilege granted them of being governed by a ruler of their own nation; and the favours they experienced, it is added, were owing to the express orders of Bahmen, whose favourite lady was of the Jewish nation. Josephus expressly affirms, that Artaxerxes Longimanus was the husband of Esther; and the extraordinary favour which he showed to the Jews strengthens this testimony. He would seem, indeed, to have been the first monarch of Persia who, strictly speaking, by the subjugation of Segistan, "reigned from India even to Ethiopia, over a hundred and twenty-seven provinces." Persian historians assign to this great monarch a reign of a hundred and twelve years, but the Greek writers limit it to forty, and his death is fixed in the year B.C. 424. He was succeeded, according to the Persian annals, by his daughter Homai, who, after a reign of thirty-two years, resigned the crown to her son, Darab I., the Darius Nothus of the Greeks. It is natural that no notice should be taken of the ephemeral reigns of Xerxes II. and Sogdianus, which together occupied only eight months; and in Ptolemy's canon, Darius Nothus is made the immediate successor of Artaxerxes Longimanus, his reign extending from 424 B.C. to 405. Homai appears to be the Parysatis whom the Greek writers make to be the queen of her half-brother Darius, and to whom they attribute a very prominent part in the transactions of his reign. Her son Arsaces is stated to have succeeded to the throne under the title of Artaxerxes, to which the Greeks added the surname of *Mnemon*, on account of his extraordinary memory. No sovereign, however, besides Longimanus or Dirazdest, is ever noticed by Oriental writers under the name of Ardecheer; it is therefore highly probable, that Mnemon is the Darab I. of the Persian annals, and that he succeeded his mother Homai or Parysatis, who might reign conjointly with Darius Nothus, whether as her husband or her son. The banishment of Queen Parysatis to Babylon, in the reign of her son Artaxerxes, may answer to the abdication of Queen Homai. This is a most obscure epoch in the native annals. The Egyptian war which broke out in the reign of Darius Nothus, the revolt of the Medes, and the part taken by Persia in the Peloponnesian war, are not referred to. Even the name of the younger Cyrus is not noticed by any of the Oriental writers, nor is the slightest allusion made to the celebrated expedition which has given immortality to its commander. The pages of Herodotus, Thucydides, and Xenophon leave little room, however, for regret that these events have not found an Oriental historian. With respect to the second Darab of the Persians, who is made the immediate successor of the first, his identity with the Darius Codomanus of the Greeks is completely established by the conquest of Persia during his reign by Alexander of Macedon. The intermediate reigns of Artaxerxes Ochus, the most barbarous and abandoned monarch of his race, and of his son Arses, both of whom were assassinated, appear to be passed over, or to be included in that of Darab I. The reign of this Darab is distinguished in the native annals by the breaking out of a war with Philippous of Roum (Macedon), which, though at first unsuccessful, is stated to have terminated gloriously for the Persians; and Philip was glad to make peace, on the terms of giving his daughter to Darab, and becoming his tributary. This daughter is fabled to have been the mother of the Macedonian conqueror. Darab I. built Darabjird, a city about 150 miles east of Shiraz. (*Malcolm*, vol. 1, p. 69.)—The character of Ochus seems, however, to have been transferred by the Persians to the unfortunate and noble-minded Darius, who is alleged to have been deformed in body and depraved in mind; as if, Sir John Malcolm remarks, "to reconcile the vanity of the nation to the tale of its subjugation." It is nevertheless true, that the crimes of their monarchs, the mal-administration into which the affairs of the government had fallen, the assassinations and massacres occasioned by the repeated disputes for the succession, and the slender bond which held together the various provinces of so gigantic an empire, had prepared the way for its easy dissolution. The traditions which the Eastern writers have preserved of the Macedonian hero (whom they call Secunder and Iskandeer) are very imperfect; and upon a few historical facts, they have reared a superstructure of the most extravagant fable. They agree, however, with the Greek writers in most of the leading facts; such as the invasion of Persia, the defeat and subsequent death of Darius, the generosity of the conqueror, and the strong impression which his noble and humane conduct made upon his dying enemy. They allude, too, to the alliance which Alexander established with Taxilis or Omphis, to his battle with Porus, and his expedition against the Scythians; but the circumstances in which these events are disguised are for the most part fabulous. "His great name," says Sir John Malcolm, "has been considered sufficient to obtain credit for every story that imagination could invent; but this exaggeration is almost all praise. The Secunder of the Persian page is a model of every virtue and of every great quality that can elevate a human being above his species; while his power and magnificence are always represented as far beyond what has ever been attained by any other monarch in the world." The quarrel between the two monarchs originated, according to the author of the *Zeenut-ul-Tuarikh*, in Alexander's refusing to pay the tribute of golden eggs to which his father had agreed, returning the laconic answer by the Persian envoy, that "the bird that laid the eggs had flown to the other world." Upon this, another ambassador was despatched to the court of the Macedonian, bearing the present of a bat and a ball, in ridicule of Alexander's youth, and a bag of very small seed, called *gunjud*, as an emblem of the innumerable army with which he was threatened. Alexander, taking the bat and ball in his hand, compared the one to his own power, and the other to the Persian's dominions; and the fate which would await the invaders was intimated by giving the grain to a fowl. In return, he sent the Persian monarch the significant present of a bitter melon. (*Modern Traveller*, pt. 37, p. 64, *seqq.*)—The native writers, as has been said, make Alexander to have been the son of Darius and a daughter of Philip of Macedon! and they add that Darius sent his wife home to her father, on account of her offensive breath; from which circumstance the war between the two monarchs arose! (*Klaproth, Asia Polyglotta*, p. 3.) The Persian writers give no detailed account of the operations of Alexander in Persia, erroneously stating that Darius was killed in the first action.

4. *Parthian Dynasty.*

Passing over the period of the Macedonian power in Asia, which is detailed in other parts of this volume, we come to the establishment of the Parthian kingdom,

the mention of which falls naturally under the present article, from the circumstance of the Parthians being designated as *Persians* by many of the Roman writers, particularly the poets, although they were, in fact, of Scythian rather than Persian origin.—Seleucus was succeeded in his Asiatic empire by his son Antiochus Soter, who reigned nineteen years, and left his throne to his son Antiochus Theos. In his reign (B.C. 250) a man of obscure origin, whom some, however, make to have been a tributary prince or chief, and the native writers a descendant of one of the former kings of Persia, slew the viceroy of Parthia, and raised the standard of revolt. His name was *Ashk*, or *Arsaces*, as the Western historians write it. After having slain the viceroy, he fixed his residence at Rhé, where he invited all the chiefs of provinces to join him in a war against the Seleucidæ; promising at the same time to exact from them no tribute, and to deem himself only the head of a confederacy of princes, having for their common object to maintain their separate independence, and to free Persia from a foreign yoke. Such was the commencement of that era of Persian history which is termed by the Oriental writers the *Moulouk ul Towâeif*, or commonwealth of tribes, and which extends over nearly five centuries. Pliny states that the Parthian (meaning the Persian) empire was divided into eighteen kingdoms. The accounts of this period given by Persian writers are vague and contradictory. "They have evidently," Sir John Malcolm remarks, "no materials to form an authentic narrative; and it is too near the date at which their real history commences to admit of their indulging in fable. Their pretended history of the Ashkanians and Ashganians is, consequently, little more than a mere catalogue of names; and even respecting these, and the dates they assign to the different princes, hardly two authors are agreed. Ashk the First is said to have reigned fifteen years: Khondemir allows him only ten. Some authors ascribe the defeat and capture of Seleucus Callinicus, king of Syria, to this monarch; and others to his son, Ashk II. The latter prince was succeeded by his brother Shahpoor (or Sapor), who, after a long contest with Antiochus the Great, in which he experienced several reverses, concluded a treaty of peace with that monarch, by which his right to Parthia and Hyrcania was recognised. From the death of this prince there appears to be a lapse of two centuries in the Persian annals; for they inform us that his successor was Baharam Gudurz; and if this is the prince whom the Western writers term Gutarzes, as there is every reason to conclude it is, we know from authentic history that he was the third prince of the second dynasty of the Arsacidæ.—From the death of Alexander till the reign of Artaxerxes (Ardecheer Babigan) is nearly five centuries; and the whole of that remarkable era may be termed a blank in Eastern history. And yet, when we refer to the pages of Roman writers, we find this period abounds with events of which the vainest nation might be proud, and that Parthian monarchs, whose names cannot now be discovered in the history of their own country, were the only sovereigns upon whom the Roman army, when that nation was in the very zenith of its power, could make no impression. But this, no doubt, may be attributed to other causes than the skill and valour of the Persians. It was to the nature of their country, and their singular mode of warfare, that they owed those frequent advantages which they gained over the disciplined legions of Rome. The frontier which the kingdom of Parthia presented to the Roman empire extended from the Caspian Sea to the Persian Gulf. It consists of lofty and barren mountains, of rapid and broad streams, and of wide-spreading deserts. In whatever direction the legions of Rome advanced, the country was laid waste. The war was made, not against the army, but the supplies by which it was supported; and the mode in which the Parthian warrior took his unerring aim, while his horse was carrying him from his enemy, may be viewed as a personification of the system of warfare by which his nation, during this era of its history, maintained its independence. The system was suited to the soil, to the man, and to the fleet and robust animal on which he was mounted; and its success was so certain, that the bravest veterans of Rome murmured when their leaders talked of a Parthian war." (*Malcolm*, vol. 1, p. 84, *seqq.*)—The blank which occurs in the native annals may be accounted for, Sir John Malcolm thinks, by the neglect into which the rites of Zoroaster fell during the dynasty of the Arsacidæ, and the decay of letters consequent upon the depression of the priesthood. In that nation, as in others similarly circumstanced, the literati and the priesthood were synonymous terms; and as the priests alone cultivated letters, so they would be prompted to avenge themselves on the enemies of their faith and order by consigning their race, so far as they had the power, to oblivion. The Arsacidæ, Gibbon affirms (but without citing his authority), "practised, indeed, the worship of the magi, but they disgraced and polluted it with a various mixture of foreign idolatry."—According to the Western historians, it was under Mithradates I., the fourth in descent and the fifth in succession of the Arsacidæ, that the Parthian power was raised to its highest pitch of greatness. That monarch, having subdued the Medes, the Elymeans, the Persians, and the Bactrians, extended his dominions to the Indus, and, having vanquished Demetrius, king of Syria, finally secured Babylonia and Mesopotamia also to his empire. (*Prideaux*, vol. 2, p. 404.)—Justin states that this monarch, having conquered several nations, gathered from every one of them whatsoever he found best in its constitution, and from the whole collection framed a body of most wholesome laws for the government of his empire. If one half of this be true, what is history, that it should have preserved no more minute record of such a sovereign!—The remainder of the history of Parthia will be found under that article.

5. *Dynasty of the Sassanidæ.*

Artaxerxes is said to have sprung from the illegitimate commerce of a tanner's wife with a common soldier. The tanner's name was Babec, the soldier's Sassan; from the former Artaxerxes obtained the surname of *Babigan* (son of Babec), from the latter all his descendants have been styled *Sassanidæ*. (*Gibbon, Decline and Fall*, c. 8.)—The flattery of his adherents, however, represents him as descended from a branch of the ancient kings of Persia, though time and misfortune had gradually reduced his ancestors to the humble station of private citizens. (*D'Herbelot, Bibl. Orient.*, Ardecheer.)—The establishment of the dynasty of the Sassanidæ took place in the fourth year of the Emperor Severus, 226 years after the Christian era. One of the first acts of the new monarch was the re-establishment of the magi and of the creed of Zoroaster. A reign of fourteen years ensued, which formed a memorable era in the history of the East, and even in that of Rome. Having, after various alternations of victory and defeat, established his authority on a basis which even the Roman power could not shake, he left behind him a character marked by those bold and commanding features that generally distinguish the princes who conquer from those who inherit an empire. Till the last period of the Persian monarchy, his code of laws was respected as the groundwork of their civil and religious policy. Artaxerxes bequeathed his new empire, and his ambitious designs against the Romans, to Sapor, a son not unworthy of his great father; but those designs were too extensive for the power of Persia, and served only to involve both nations in a long series of destructive wars and

reciprocal calamities. (*Gibbon*, c. 8.)—The subsequent history of the dynasty of the Sassanidæ will be found detailed in part under the articles Sapor, Chosroes, &c.

6. *Remarks on the Constitution of the Persian Empire in the time of Darius.*

Cyrus and Cambyses had conquered nations: Darius was the true founder of the Persian state. The dominions of his predecessors were a mass of countries only united by their subjection to the will of a common ruler, which expressed itself by arbitrary and irregular exactions. Darius first organized them into an empire, where every member felt its place and knew its functions. His realm stretched from the Ægean to the Indus, from the steppes of Scythia to the cataracts of the Nile. He divided this vast tract into 20 satrapies or provinces, and appointed the tribute which each was to pay to the royal treasury, and the proportion in which they were to supply provisions for the army and for the king's household. A high road, on which distances were regularly marked, and spacious buildings were placed at convenient intervals to receive all who travelled in the king's name, connected the western coast with the seat of government: along this road, couriers trained to extraordinary speed successively transmitted the king's messages. The satraps were accountable for the imposts of their several provinces, and were furnished with forces sufficient to carry the king's pleasure into effect.—Compared with the rude government of his predecessors, the institutions of Darius were wise and vigorous; in themselves, however, unless they are considered as foundations laid for a structure that was never raised, as outlines that were never filled up, they were weak and barbarous. He had done little more than cast a bridge across the chaos over which he ruled: he had introduced no real uniformity or subordination among its elements. The distribution of the provinces, indeed, may have been grounded on relations which we do not perceive, and may, therefore, have been less capricious than it seems. But it answered scarcely any higher end than that of conveying the wealth of Asia into the royal treasury, and the satraps, when they were most faithful and assiduous in their office, were really nothing more than farmers of the revenue. Their administration was only felt in the burdens they imposed: in every other respect the nations they governed retained their peculiar laws and constitution. The Persian empire included in it the dominions of several vassal kings, and the seats of fierce, independent hordes, who preyed on its more peaceful subjects with impunity. In this, however, there was much good and comparatively little mischief. The variety of institutions comprehended within the frame of the monarchy, though they were suffered to stand, not from any enlarged policy, but because it would have been difficult or dangerous to remove them, and there was nothing better to substitute for them, did not impair, but rather increased its strength; and the independence of a few wild tribes was more a symptom than a cause of weakness. The worst evil arose from the constitution of the satrapies themselves. The provinces were taxed not only for the supply of the royal army and household, but also for the support of their governors, each of whom had a standing force in his pay, and of whom some kept up a court rivalling in magnificence that of the king himself. The province of Babylon, besides its regular tribute and the fixed revenue of its satrap, which was equal to that of a modern European prince of the first rank, defrayed the cost of a stud and a hunting equipage for his private use, such as no European prince was ever able to maintain. Four large villages were charged with the nourishment of his Indian dogs, and exempted from all other taxes. It must, however, be observed, that when an extraordinary burden was thus laid on a particular district, the rest of the province was not relieved, but the more heavily loaded. When the king granted the revenues of whole cities to a wife or a favourite, he did not give up any portion of his own dues; and the discharge of all these stated exactions did not secure his subjects from the arbitrary demands of the satraps and their officers. If the people suffered from the establishment of these mighty viceroys, their greatness was not less injurious to the strength of the state and the power of the sovereign. As the whole authority, civil and military, in each province was lodged in the hands of the satrap, he could wield it at his pleasure without any check from within; and if he were unwilling to resign it, it was not always easy to wrest it from him. The greater his distance from the court, the nearer he approached to the condition of an independent and absolute prince. He was seldom, indeed, tempted to throw off his nominal allegiance, which he found more useful than burdensome, or to withhold the tribute which he had only the task of collecting; but he might often safely refuse any other services, and defy or elude the king's commands with impunity: and least of all was he subject to control in any acts of rapacity or oppression committed in his legitimate government. Xenophon, indeed, in his romance, represents the founder of the monarchy as having provided against this evil by a wise division of power. (*Cyrop.*, 8, 6.)—Cyrus is there said to have appointed that the commanders of the fortresses and of the regular troops in each province should be independent of the satrap, and should receive their orders immediately from court; and a modern author finds traces of this system in the narrative of Herodotus himself. (*Heeren*, *Ideen*, vol. 1, pt. 1, p. 403.)—But it seems clear, that if the conqueror designed to establish such a balance of power, it was neglected by his successors, and that the satraps engrossed every branch of authority within their respective governments. Thus the huge frame of the Persian empire was disjointed and unwieldy; and the spirit that pervaded it was as feeble as its organization was imperfect. The Persians, when they overthrew the Medes, adopted their laws, religion, and manners; their own, though they may have resembled them in their principal features, were certainly more simple, and better fitted to a conquering people. The religion of the two nations was probably derived from a common source; but before the Persian conquest it appears to have undergone an important change in the reformation ascribed to Zoroaster. In what points his doctrine may have differed from those of the preceding period is an obscure question; but it seems certain that the code of sacred laws which he introduced, founded, or at least enlarged, the authority and influence of the Magian caste. Its members became the keepers and expounders of the holy books, the teachers and counsellors of the king, the oracles from whom he learned the divine will and the secrets of futurity, the mediators who obtained for him the favour of heaven, or propitiated its anger. How soon the tenets of their theology may have been introduced into Persia, is not clear: but, as they were a Median tribe, it is only with the union of the two nations under Cyrus that they can have begun to occupy the station which we find them filling at the Persian court. If the religion of Zoroaster was originally pure and sublime, it speedily degenerated, and allied itself to many very gross and hideous forms of superstition: and if we were to judge of its tendency by the practice of its votaries, we should be led to think of it more harshly or more lightly than it may probably have deserved. The court manners were equally marked by luxury and cruelty: by luxury refined till it had killed all natural enjoyment, and by cruelty carried to the most loathsome excesses that perverted ingenuity could suggest. It is above all the atrocious barbarity of the women

that fills the Persian chronicles with their most horrid stories: and we learn from the same sources the dreadful depravity of their character, and the vast extent of their influence. Cramped by the rigid forms of a pompous and wearisome ceremonial, surrounded by the ministers of their artificial wants, and guarded from every breath of truth and freedom, the successors of Cyrus must have been more than men if they had not become the slaves of their priests, their eunuchs, and their wives. The contagion of these vices undoubtedly spread through the nation: the Persians were most exposed to it, as they were in the immediate neighbourhood of the court. Yet there is no difficulty in conceiving that, long after the people had lost the original purity and simplicity of their manners, the noble youth of Persia may have been still educated in the severe discipline of their ancestors, which is represented as nearly resembling the Spartan. They may have been accustomed to spare diet and hard toil, and trained to the use of horses and arms. These exercises do not create and are not sufficient to keep alive the warlike spirit of a nation, any more than rulers and precepts to form its moral character. The Persian youth may still have been used to repeat the praises of truth and justice from their childhood, in the later period of their history, as they had when Cyrus upbraided the Greeks with their artifices and lies: and yet in their riper years they might surpass them, as at Cunaxa, in falsehood and cunning, as much as they were below them in skill and courage. Gradually, however, the ancient discipline either became wholly obsolete or degenerated into empty forms; and the nation sank into that state of utter corruption and imbecility which Xenophon, or, rather, the author of the chapter that concludes his historical romance, has painted, not from imagination, but from the very life. —(*Thirlwall's Greece*, vol. 2, p. 185, *seqq.*)

Persĭcus Sinus, a part of the Indian Ocean, on the coast of Persia and Arabia, now called the *Persian Gulf*.

Persis, or Persia Proper, the original province of the Persians. (*Vid.* Persia.)

Persĭus, or Aulus Persius Flaccus, a Roman satirist, was born at Volaterræ, a town of Etruria, about the 20th year of the reign of Tiberius, A.D. 34. He was of equestrian rank. He lost his father at the age of six years, and his mother, Fulvia Sisenna, married a second time, but the stepfather whom she gave her son lived only a short period. Persius appears to have shown towards his mother the strongest filial affection. He was trained at Volaterræ till his twelfth year, and he then proceeded to Rome, where he studied grammar under Rhemnius Palæmon, and rhetoric under Virginius Flaccus. At the age of sixteen he became a pupil of Annæus Cornutus, a Stoic philosopher, who had come from Leptis in Africa to settle at Rome. Lucan, the poet, was his fellow-disciple in the school of Cornutus. Persius and Cornutus were bound to each other by feelings more like those of father and son, than such as usually subsist between preceptor and scholar. This friendship continued without interruption till the death of Persius, which took place in his 28th or 30th year. The poet bequeathed his books and a large sum of money to Cornutus, who, however, declined to receive the latter, and gave it up to the sisters of Persius. The materials for a life of Persius are scanty, but they are sufficient to show him in a very favourable light. Amid prevailing corruption, he maintained a high moral character. He consistently applied his principles as a Stoic to the purposes of self-discipline. His acquaintance with men and things was the result of private study more than of actual converse with the world, so that, as his writings testify, he viewed human life as he thought it should be, rather than as it really was. Different opinions are formed of Persius as a satirical poet. Quintilian and Martial, with some of the early Christian writers, bear a high testimony to his merits, as do likewise several modern critics. Others consider him not worth reading. Gifford, who studied him thoroughly, says, among many eulogies of him, "His life may be contemplated with unabated pleasure; the virtue he recommends he practised in the fullest extent; and, at an age when few have acquired a determinate character, he left behind him an established reputation for genius, learning, and worth."—The works of Persius consist of six satires, with a prologue. The metre of the latter is of the kind called Choliambic (lame Iambic), being an Iambic trimeter, with a spondee in the sixth place instead of an iambus. The Satires contain altogether only 650 hexameters; and in some manuscripts they are given as one continuous work. Whether Persius wrote more than we now possess, as the author of his life attributed to Suetonius affirms, we know not; but since Quintilian and Martial speak of his claims to distinction, though he left "only one book," we should conclude that no other production of his was known in their time. The chief defect of Persius is an affected obscurity of style, which is so great and so general that there are few scholars who read these performances for the first time, whose progress is not arrested at almost every line by some difficulty that presents itself. It has been conjectured, and not without some show of reason, that one of the causes of the great obscurity of Persius is the caution with which he constantly conceals his attacks upon Nero. The scholiast, moreover, expressly states, with regard to several verses of the poet, that they were intended for the emperor. This may be a sufficient apology for Persius as far as Nero is concerned; but why allow the same obscurity to pervade the rest of his poem? The Satires of Persius would, in fact, be absolutely unintelligible for us, if we had not the labours of an ancient scholiast, or, rather, a collection of extracts from several scholiasts, to guide us; and even with this aid we are frequently unable to comprehend the meaning of the satirist. The conclusion seems irresistible, that much of this obscurity is owing to the peculiar character of the poet's mind, to his affected conciseness, and to the show of erudition which he is so fond of exhibiting. Some critics, who condemn the negligent style of Horace, give the preference to Persius as a satirist on account of the greater harmony of his hexameters. Melody of diction, however, cannot compensate for the want of perspicuity; besides, the style of Horace, in his satires, is purposely made to approximate to that of familiar life. It must appear surprising that Persius is so reserved respecting the gross vices and immorality of the age in which he lived. The best way of accounting for this is to ascribe it to the retired life led by the youthful poet in the bosom of a virtuous family, and his consequent want of experience in the excesses of the day. The best editions of Persius are, that of Isaac Casaubon, revised by his son Meric, *Lond.*, 1647, 4to; Bond, *Norib.*, 1631, 8vo; Koenig, *Gött.*, 1803, 8vo, and also with Rupert's edition of Juvenal, *Glasg.*, 1825.

Pertĭnax, Publius Helvius, a Roman emperor after the death of Commodus, was born about A.D. 126, at Villa Martis, near Alba Pompeia, on the banks of the Tanarus, in the modern *Piedmont*. His father was a freedman, who dealt in charcoal, an important article of fuel in Italy even at the present day. He received from his parent a good education, and was placed by him under the tuition of Sulpicius Apollinaris, a celebrated grammarian, who is repeatedly mentioned by Aulus Gellius. Pertinax became a proficient in the Greek and Roman languages; and, after the death of his master, he taught grammar himself. But, being dissatisfied with the small profits of his profession, he entered the army; and, being assisted by the interest of Lollianus Avitus, a man of consular fami-

ly, and his father's *patronus*, he was promoted to a command. He was sent to Syria at the head of a cohort, and served with distinction against the Parthians, under L. Verus, the colleague of Marcus Aurelius. He was afterward sent to Britain, where he remained for some time. He subsequently served in Mœsia, Germany, and Dacia, but, upon some suspicion of his fidelity, he was recalled by Marcus Aurelius. Having cleared himself, he was made prætor, and commander of the first legion, and obtained the rank of senator. Being sent to Rhætia and Noricum, he drove away the hostile German tribes. His next promotion was to the consulate, and he publicly received the praise of Marcus Aurelius, in the senate and in the camp, for his distinguished services. In Syria he assisted in repressing the revolt of Avitus Cassius. He was next removed to the command of the legions on the Danube, and was made governor of Mœsia and Dacia, and afterward returned to Syria as governor, where he remained until the death of Marcus. Capitolinus says, that his conduct was irreprehensible till the time of his Syrian government, when he enriched himself, and his conduct became the subject of popular censure. On his return to Rome, he was banished by Perennis, the favourite of Commodus, to his native country, Liguria. Here he adorned Villa Martis with sumptuous buildings, in the midst of which, however, he left his humble, paternal cottage untouched. He remained three years in Liguria. After the death of Perennis, Commodus commissioned him to proceed to Britain, where the licentiousness of the troops had degenerated into mutiny. On his arrival, the soldiers wished to salute him as emperor, and were with difficulty prevented by Pertinax, who seems to have found the discipline of the legions in a most deplorable state. One of the legions revolted against him; and, in trying to repress the revolt, he was wounded and left among the dead. On his recovery he punished the mutineers, and solicited the emperor for his recall, as his attempts at restoring discipline had rendered him obnoxious to the army. He was then sent as proconsul to Africa, and was afterward made prefect of Rome, in which office he showed much moderation and humanity. After the murder of Commodus, two of the conspirators, Lætus and Electus, went to Pertinax and offered him the empire, which the latter at first refused, but afterward accepted, and was proclaimed emperor by the senate on the night previous to the first of January, A.D. 193. In the speech which Pertinax delivered on the occasion, he said something complimentary to Lætus, to whom he owed the empire, on which Q. Sosius Falco, one of the consuls, observed, that it was easy to foresee what kind of an emperor he would make, if he allowed the ministers of the atrocities of Commodus to retain their places. Pertinax mildly replied, "You are but a young consul, and do not yet know the necessity of forgiving. These men have obeyed the orders of their master Commodus, but they did it reluctantly, as they have shown whenever they had an opportunity." He then repaired to the imperial palace, where he gave a banquet to the magistrates and principal senators, according to ancient custom. The historian Dio Cassius was one of the guests. Pertinax recalled those who had been exiled for treason under Commodus, and cleared from obloquy the memory of those who had been unjustly put to death. But his attempts to restore discipline in the army alienated the affections of the soldiers, who had been accustomed to license during the reign of Commodus. As he found the treasury empty, he sold the statues, the plate, and all the valuable objects amassed by his predecessor. By this means he collected money to pay the prætorians, and to make the usual gifts to the people of Rome. He publicly declared that he would receive no legacies or inheritance from any one, and he abolished several taxes and tolls which had been imposed by Commodus. Pertinax was cherished by the senate and people; but the turbulent prætorians, secretly encouraged by the traitor Lætus, conspired against the new emperor. After offering the empire to several persons, they went to the palace three hundred in number. The friends of Pertinax urged him to conceal himself until the storm had passed; but the emperor said that such conduct would be unworthy of his rank; and he appeared before the mutineers, and calmly remonstrated with them upon the guilt of their attempt. His words were making an impression upon them, when one of the soldiers, a German by birth, threw his spear at him, and wounded him in the breast. Pertinax then covered his face, and, praying the gods to avenge his murder, was slain by the other soldiers. Electus alone defended him as long as he could, and was killed with him. The soldiers cut off the head of Pertinax and carried it into their camp, and then put up the empire at auction, offering it to the highest bidder. It was purchased by Didius Julianus. Pertinax was 67 years of age, and had reigned 87 days. (*Capitol.*, *Vit. Pert.*—*Dio Cass.*, 73, 1.—*Encycl. Useful Knowl.*, vol. 17, p. 509.)

PERUSIA, now *Perugia*, one of the most ancient and distinguished cities of Etruria, situate at the southeastern extremity of Lacus Trasymenus, or *Lago di Perugia*. The era of its foundation long preceded that of Rome, though the precise period cannot be ascertained with certainty. In conjunction with the other Etrurian states, it long resisted the Roman arms, but, when reduced, it became a powerful and wealthy ally. It was a Roman colony about 709 A.U.C., under the consulship of C. Vibius Pansa; and, some years after, sustained a memorable siege, in which Antony held out against Octavius Cæsar, but was at last forced by famine to surrender. On this occasion, many of the Perusians were put to death, and the city was accidentally burned; a madman having set fire to his own house, a general conflagration ensued. (*Appian*, *Bell. Civ.*, 5, 49.—Compare *Vell. Paterc.*, 2, 74.—*Florus*, 4, 5.—*Suet.*, *Vit. Aug.*, 96.) Perusia appears, however, to have risen again from its ruins, according to Appian and Dio Cassius (48, 15); and under the Emperor Justinian we find it maintaining a successful siege against the Goths. (*Cramer's Ancient Italy*, vol. 1, p. 219.)

PESCENNIUS. *Vid.* Niger.

PESSINUS (gen. *-untis*; in Greek Πεσσινοῦς, gen. -οῦντος), a city of Galatia, on the river Sangarius, and near the western confines, according to D'Anville's map. It was of very early origin, but chiefly famous on account of the worship of Cybele. Strabo says, that Mount Dindymus (whence she was named Dindymene) rose above the town. So great was the fame of the shrine and statue of the goddess, that the Romans, enjoined, as it is said, by the Sibylline books, caused the latter to be conveyed to Rome, since the safety of the state was declared to depend on its removal to Italy. A special embassy was sent to King Attalus, to request his assistance on this occasion: this sovereign received the Roman deputies with great kindness and hospitality, and, having conveyed them to Pessinus, obtained for them permission to remove the statue of the mother of the gods, which was nothing else but a great stone. On its arrival at Rome, it was received with great pomp and ceremony by the Roman senate and people, headed by Scipio Nasica, who had been selected for this office by the national voice as the best citizen, according to the injunction of the Pythian oracle. This took place in the year 547 U.C., near the close of the second Punic war. (*Liv.*, 29, 10, *seqq.*—*Strab.*, 567.) Stephanus of Byzantium affirms, that Pessinus originally bore the name of Arabyza, when the district in which it stood belonged to the Caucones; but he does not mention from what author he derives this information. (*Steph.*

Byz., *s. v.* 'Αράβυζα.) Herodian and Ammianus give various derivations of the name of Pessinus, which are not worth repeating. (*Herod.*, 1, 11.—*Ammian. Marcell.*, 22, 22.—Compare *Steph. Byz.*, *s. v.* Πεσσινοῦς.) It would seem that the inhabitants of Pessinus, after parting with the image of their goddess to the Romans, had still another one in store, for we learn from Livy, that the worship of Cybele was still observed in this city after its occupation by the Gauls, since the priests of the goddess are said to have sent a deputation to the army of Manlius, when on the banks of the Sangarius. (*Livy*, 38, 18.) Polybius mentions the names of the individuals who then presided over the worship and temple of Cybele. (*Polyb.*, *fragm.*, 20, 4.) In the fourth century, also, the Emperor Julian turned away from his line of march against the Persians, for the purpose of visiting the shrine. (*Amm. Marcell.*, 22, 9.)—Pessinus was the chief city of the Tolistoboii, who settled in this part of the country, and, according to Strabo's account, was a place of considerable trade. It sank in importance under the Romans; and although Constantine the Great, in his new arrangement of the provinces, made Pessinus the capital of Western Galatia (*Galatia Salutaris.—Hierocles*, p. 697), yet the city gradually disappeared from notice after the commencement of the sixth century.—Great uncertainty exists with regard to the site of this place, since its ruins have not been explored by any modern traveller. From the Antonine Itinerary we know that it was ninety-three miles from Ancyra, with which it communicated through Germa, Vindia, and Papiria. Germa, the first of these stations, is known to answer to *Yerma*, on the modern road leading from *Eski-cher* to Ancyra: the Itinerary would lead us to place it sixteen miles from that site, towards the Sangarius. The Table Itinerary, on the other hand, gives a route from Dorylæum to Pessinus, by Midæum and Tricomia, and allows seventy-seven miles for the whole distance. But the road from Dorylæum to Ancyra did not pass by Pessinus, but by Archelaium and Germa, as appears from another route in the Antonine Itinerary (p. 202), so that it is evident that Pessinus could not have been situated where Colonel Leake would place it, beyond Juliopolis, or Gordium, on the right bank of the Sangarius, and near its junction with the Hierus, as it would then have been exactly on the road to Ancyra, and such a route as that by Germa would never have been given in the Antonine Itinerary. We ought therefore, perhaps, to look for the ruins of Pessinus not far from the left bank of the Sangarius, somewhere in the great angle it makes between its junction with the *Yerma* and the *Pursek*. In Lapie's map, the ruins of Pessinus are laid down in the direction which we have just mentioned, on a site called *Kahé*, but the authority for this is not given. (*Cramer's Asia Minor*, vol. 2, p. 86, *seqq.*—*Leake's Tour*, p. 88, *seqq.*)—The temple of Cybele at Pessinus, as also its porticoes, were of white marble, and surrounded by a beautiful grove. The city was indebted for these decorations to the kings of Pergamus. The priests of the goddess were at one time high in rank and dignity, and possessed of great privileges and emoluments. (*Strab.*, 567.)

Petilia, I. a town of Italy, in the territory of the Bruttii, on the coast of the Tarentine Gulf, and to the north of Crotona. It was fabled to have been settled by Philoctetes after the Trojan war. (*Virg.*, *Æn.*, 3, 401.) In the opinion of the most judicious and best informed topographers, it occupied the situation of the modern *Strongoli*. (*Holsten.*, *ad Steph. Byz.*, p. 307.—*Romanelli*, vol. 1, p. 206.) This small town, of whose earlier history we have no particulars, gave a striking proof of its fidelity to the Romans in the second Punic war, when it refused to follow the example of the other Bruttian cities in joining the Carthaginians. In consequence of this resolution, it was besieged by Hannibal, and, though unassisted by the Romans, it held out until reduced to the last extremity of famine; nor was it till all the leather in the town, as well as the bark and young shoots of trees, and the grass in the streets, had been consumed for subsistence, that they at length surrendered. (*Vel. Paterc.*, 6, 6.—*Liv.*, 23, 30.) Ptolemy incorrectly classes Petilia with the inland towns of Magna Græcia (p. 67), and Strabo confounds it with the Lucanian Petilia. (*Cramer's Anc. Italy*, vol. 2, p. 389.)—II. A town of Lucania, confounded by Strabo with the Bruttian Petilia. It is supposed to have been situated on what is now the *Monte della Stella*, not far from Pæstum. (*Cramer's Anc. Italy*, vol. 2, p. 368.)

Petilius, an individual at Rome, surnamed *Capitolinus*. According to the scholiasts on Horace (*Sat.*, 1, 4, 94), he had been governor of the Capitol. They add, that he was accused of having stolen, during his office, a gold crown consecrated to Jupiter, and that, having plead his cause in person, he was acquitted by the judges in order to gratify Augustus, with whom he was on friendly terms. Hence, they say, arose his surname of *Capitolinus*. One part, at least, of the story is incorrect, since the *Capitolini* were a branch of the Petilian family long before this. (Compare *Vaillant*, *Num. Fam. Rom.*, vol. 2, p. 222.) What degree of credit is due to the rest of the narrative it is hard to say. A full examination of the whole point is made by Wieland (*ad Horat.*, *l. c.*).

Petosiris, a celebrated astrologer and philosopher of Egypt. He wrote, according to Suidas, an astrological work, compiled from the sacred books; a treatise concerning the mysteries of the Egyptians, &c. (*Suidas*, *s. v.*—*Pliny*, 2, 23.—*Juv.*, 6, 581.—*Athenæus*, 3, p. 114.—*Jacobs*, *ad Anthol. Gr.*, vol. 2, pt. 2, p. 470.—*Salmas.*, *de Ann. Clim.*, p. 66, 353.) Ptolemy everywhere calls him 'Αρχαῖος, and says that he and Necepsus were the authors τῆς κλιμακτηρικῆς ἀγωγῆς, that is, of the art of computing a person's nativity from an enumeration of "climacteric years," reference being also had at the same time to the position of the stars. (*Salmas.*, *l. c.*)

Petra, I. a city of Arabia, the capital of the Nabathæi, and giving name to the division of the country called Arabia Petræa. It was situate a short distance below the southern boundary of Palestine. The ordinary form of the name is Petra (ἡ Πέτρα); Josephus, however, in some places gives the neuter plural (τὰ Πετρά), and many of the Church-fathers the feminine plural *Petræ* (αἱ Πέτραι). The appellation given to the city originated in the peculiar nature of its situation. It stood on an elevated plain, and was well supplied with fountains and trees; but all around were *rocks*, which only allowed an access to the place on one side, and that a difficult one. Hence the name of the place, from πέτρα, "a rock." The country beyond this, especially towards the borders of Palestine, was a continued sandy waste. According to Diodorus Siculus (19, 55), there was no city in this quarter in the time of Antigonus, but only a place strongly fortified by nature, and supplied with numerous caves that were used as dwellings. Here, upon a rock (ἐπί τινὸς πέτρας), the Nabathæi were accustomed to leave their families and plunder whenever they went on distant expeditions, and this served them as a stronghold. The troops of Antigonus, on their sudden inroad into the country, found in this spot a large quantity of frankincense and myrrh, and also five hundred talents in silver. (*Diod.*, *l. c.*) The incense and myrrh show that they carried on an overland traffic with the neighbouring communities, and it is to this same traffic that the city of Petra owed its origin. All subsequent writers speak of Petra as a city, and an important place of trade. Eckhel gives a coin, on which we find the inscription 'Αδριανὴ Πέτρα Μητρόπολις. If the coin be genuine, it shows that in the time of the Emperor

Hadrian, Petra not only belonged to the Roman sway, but had also adopted the name of its conqueror. (*Dio Cass.*, 68, 14.) The Syrians (and the Church fathers) call this place *Rhekem* (Ῥεκέμ) which also denotes "a rock;" and *Arhekeme* (Ἀρεκέμη.—*Josephus, Ant. Jud.*, 4, 7). Josephus states that Aaron died in its neighbourhood; he calls it in this passage *Arke* (Ἄρκη) by contraction. (*Ant. Jud.*, 4, 4.) St. Jerome makes it the same with the Sela of Scripture (2 *Kings*, 14, 7). Traces of the Syrian name remained at a late period, and we find the place mentioned by Abulfeda under the appellation of *Ar Rakim*, with the remark that there were dwellings here cut out of the rock. D'Anville names it incorrectly *Karak*. Petra seems not to have continued a place of trade for any very long time; at least Ammianus Marcellinus is silent respecting it, though he enumerates very carefully the important places in this region. Petra lay, according to Diodorus (19, 108), at the distance of 300 stadia from the Dead Sea; and, according to Strabo (779), three or four days' journey, or from twelve to sixteen geographical miles in a southern direction from Jericho.—The remains of the ancient city were for a long time undiscovered by modern travellers. Burckhardt and Bane, at last, discovered them at *Wady Moussa*, in 1812, but could not give them a close examination through fear of the Arabs. In 1828, two French travellers, De la Borde and Linant, visited the spot, and gave a description of the ruins; but the best and fullest account is that afforded by the pages of Mr. Stephens, who was at Petra in 1836. (*Incidents of Travel*, vol. 2, p. 50, *seqq.*—*Mannert, Geogr.*, vol. 6, pt. 1, p. 137, 2*d ed.*)—II. A fortress of Macedonia, among the mountains beyond Libethra, the possession of which was disputed by the Perrhæbi of Thessaly and the kings of Macedonia. (*Liv.*, 39, 26.—*Id.*, 44, 32.) It commanded a pass which led to Pythium in Thessaly by the back of Olympus.—III. A fortress on Mount Hæmus. (*Liv.*, 40, 22.)—IV. A Corinthian borough or village, of which Eëtion, the father of Cypselus, was a native. (*Herod.*, 5, 91.)—V. A rock-fortress in Sogdiana, taken by Alexander. (*Quint. Curt.*, 7, 11.) It was also called *Oxi Petra*, probably from its being near the river Oxus.

PETRÆA, one of the divisions of Arabia, so called, not, as is commonly supposed, from its *stony* or *rocky* character (πέτρα, "*a rock*," "*a stone*"), but from its celebrated emporium Petra. (*Vid.* Petra, I.) It was bounded on the east by Arabia Deserta, on the west by Egypt and the Mediterranean, on the south by the Red Sea, which here divides and runs north in two branches, and on the north by Palestine. This country contained the southern Edomites, the Amalekites, the Cushites, who are improperly called the Ethiopians, the Hivites, &c. Their descendants are at present known by the general name of Arabians; but it is of consequence to notice the ancient inhabitants as they are mentioned in the text of Scripture. (*Vid.* Arabia.)

PETREIUS, Marcus, a Roman commander. He was lieutenant to the consul C. Antonius, and was intrusted by the latter, who feigned indisposition, with the command of the Roman forces against the army of Catiline, whom he totally defeated. (*Sall.*, *Bell. Cat.*, c. 59, *seq.*) Faithful to the cause of the republic, he became one of Pompey's lieutenants in Spain during the civil contest, and endeavoured, in conjunction with Afranius, to oppose the progress of Cæsar in that country. They were both, however, compelled to surrender (*Cæs.*, *Bell. Civ.*, 1, 88, *seqq.*), and retired after this to Greece, where they joined the army of Pompey. After the battle of Pharsalia, Petreius fled to Patræ, where Cato afforded him an asylum; and he subsequently accompanied Scipio into Africa. Here again, however, the defeat at Thapsus disappointed his hopes, and he fell, according to Livy, by his own hand, after having performed the same sad office for Juba, the partner of his flight. (*Liv.*, *Epit.*, 114.) According to Hirtius, however, Juba and Petreius having agreed to die by each others' hands, the African prince easily killed his Roman friend, who was already advanced in years; but having attempted, without effect, to slay himself, persuaded one of his own slaves to become his executioner. (*Hirtius*, *Bell. Afric.*, c. 94.—Compare *Florus*, 4, 2, 69.—*Appian*, *Bell. Civ.*, 2, 100.—*Senec.*, *Suas.*, 7.—*Id.*, *de Provid.*, 2.)

PETRĪNUM, a village in the district of Sinuessa, in Italy. (*Hor.*, *Epist.*, 1, 5, 5.)

PETROCORII, a Gallic tribe, belonging originally to Celtic Gaul, but subsequently forming part of Gallia Aquitanica, when this last was detached from Celtica. Their territory corresponded to the modern *Perigord*, and their capital Petrocorii answers to the present *Perigueux*. Both these modern names retain manifest traces of the ancient appellation. (*Cæs.*, *B. G.*, 7, 75.—*Lemaire*, *Ind. Geogr. ad Cæs.*, *s. v.*)

PETRONĬUS, Titus, surnamed Arbiter, because Nero had named him *Arbiter elegantiæ*. He was born, according to some modern scholars, at Massilia (*Marseille*) or somewhere in its vicinity, of a good family, but received his education at Rome. No one knew better how to unite the love of letters with the most unrestrained desire for pleasure. His portrait has been drawn by Tacitus with the hand of a master. It must be confessed, however, that the Petronius of Tacitus has the prænomen of Caius, and the Petronius of whom we are now treating that of Titus. There prevails, indeed, much uncertainty respecting the prænomen of Petronius; Pliny (37, 7) calls the Petronius of Tacitus, Titus; while the scholiast on Juvenal gives him the name of Publius.—We will here insert the passage of the historian above mentioned, which gives so graphic a description of the character of the man: "He passed his days in sleep, and his nights in business or pleasure. Indolence was at once his passion and his road to fame. What others did by vigour and industry, he accomplished by his love of pleasure and luxurious ease. Unlike the men who profess to understand social enjoyment, and ruin their fortunes, he led a life of expense without profusion; an epicure, yet not a prodigal; addicted to his appetites, but with taste and judgment; a refined and elegant voluptuary. Gay and airy in his conversation, he charmed by a certain graceful negligence, the more engaging as it flowed from the natural frankness of his disposition. With all his delicacy and careless ease, he showed when he was governor of Bithynia, and afterward in the year of his consulship, that vigour of mind and softness of manners may well unite in the same person. From his public station he returned to his usual gratifications, fond of vice, or of pleasures that bordered upon it. His gayety recommended him to the notice of the prince. Being in favour at court, and cherished as the companion of Nero in all his select parties, he was allowed to be the *arbiter* of taste and elegance. Without the sanction of Petronius nothing was exquisite, nothing rare or delicious. Hence the jealousy of Tigellinus, who dreaded a rival, in the good graces of the emperor almost his equal, in the science of luxury his superior. Tigellinus determined to work his downfall, and accordingly addressed himself to the cruelty of the prince; that master passion to which all other affections and every motive were sure to give way. He charged Petronius with having lived in close intimacy with Sævinus the conspirator; and, to give colour to that assertion, he bribed a slave to turn informer against his master. The rest of the domestics were loaded with irons. Nor was Petronius suffered to make his defence. Nero at that time happened to be on one of his excursions into Campania. Petronius had followed him as far as Cumæ, but was not allowed to proceed farther than that place. He seemed to linger in doubt and fear, and yet he was not in a hur-

ry to leave a world which he loved. He opened his veins and closed them again, at intervals losing a small quantity of blood, then binding up the orifice, as his own inclinations prompted. He conversed during the whole time with his usual gayety, never changing his habitual manner, nor talking sentences to show his contempt of death. He listened to his friends, who endeavoured to entertain him, not with grave discourses on the immortality of the soul or the moral wisdom of philosophers, but with strains of poetry, and verses of a gay and natural turn. He distributed presents to some of his servants, and ordered others to be chastised. He walked out for his amusement, and even lay down to sleep. In his last scene of life he acted with such calm tranquillity, that his death, though an act of necessity, seemed no more than the decline of nature. In his will, he scorned to follow the example of others, who, like himself, died under the tyrant's stroke: he neither flattered the emperor, nor Tigellinus, nor any of the creatures of the court; but having written, under the fictitious names of profligate men and women, a narrative of Nero's debauchery, and his new modes of vice, he had the spirit to send to the emperor the tablets, sealed with his own seal, which he took care to break, that, after his death, it might not be used for the destruction of any person whatever." (*Tacitus*, *Ann.*, 16, 18, *seqq.*)—Some critics have thought that the Petronius to whom this passage refers is not the same with the author of the work that has come down to us, entitled *Satyricon*. Their chief argument is, that the work which, according to Tacitus, Petronius, when dying, caused to be sent to Nero, was written on portable tablets (*codicilli*), a circumstance that militates against the idea of its being a production of any length. It is urged, moreover, that the accomplices in the tyrant's debaucheries and crimes were named in the work, whereas the actors in the Satyricon bear fictitious names. It is evident, indeed, that the Satyricon is not the piece of which Tacitus makes mention, and that Nero caused the latter to be destroyed; but it would seem that the critics who advocate this opinion go too far when they deny also the identity of the writers. What is there to prevent our supposing that Petronius, having now no measure to keep with the world, amused himself with tracing on his testamentary tablets the scandalous lives of the individuals, whose general manners he was content with depicting in his larger work? Those critics, on the other hand, who do not see in the author of the Satyricon the friend and intimate companion of Nero, are divided in opinion as to the period when he lived. Some carry him up as high as the era of Augustus, while others place him under the Antonines, or even in the fourth century. Both parties ground their respective arguments on his style. The former discover in it the purity of the golden age, while the latter find it marked with many low and trivial expressions, and with many solecisms that indicate the decline of the language. Without wishing to throw the blame of some of these faults on the manuscript itself, which is in so deplorable a state that many passages remain incapable of being deciphered, notwithstanding all the efforts of the commentators, may we not suppose that these pretended solecisms have been purposely put by the author in the mouths of individuals of the lower class, and that the unusual words employed by him only appear such to us, because we are unacquainted with the language of debauchery and intoxication among the Romans?—Some critics, surprised that Seneca makes no mention of Petronius, think that this silence is owing to the circumstance of that philosopher's believing himself to be alluded to in the following lines aimed by Petronius against the Stoics:

> "*Ipsi qui cynica traducunt tempora scena,*
> *Nonnunquam nummis vendere verba solent.*"

If it were certain, as some suppose, that Terentianus Maurus was the contemporary of Martial, there would remain but little doubt respecting the epoch when Petronius lived, since Terentianus cites him once under the name of Arbiter, and another time under that of Petronius. In 1770, a learned Neapolitan, Ignarra, supported, with some new reasons, the opinion that Petronius lived towards the end of the era of the Antonines. It appears more than probable, he maintains, that the Satyricon was written in the same city in which the scene of the banquet of Trimalcion is laid, and that its object is to depict the manners of the Neapolitans. Many hellenisms and solecisms, some of which still remain among the lower orders at Naples, prove, he thinks, that Petronius was either born in that city, or received his education there. As to the period in which he lived, he indicates it himself, according to Ignarra, in the 44th, 57th, and 76th chapters, and elsewhere, by giving to the city of Naples the title of colony, or in speaking of the colonial magistrates. Ignarra then proceeds to show that Naples only became a Roman colony towards the close of the reign of Commodus. Finally, he remarks that Petronius, in the 76th chapter, makes mention of the mathematician Serapion, who lived under Caracalla, as appears from a passage in Dio Cassius (78, 4). Ignarra thinks that Petronius, born under the Antonines, had, by a careful study of good models, appropriated to himself much of the elegance of the golden age, without getting entirely rid of the corruption of that in which he happened to live. (*De Palæstra Neapolitana*, &c., p. 182, *seqq.*) Wyttenbach appears to favour the opinion of Ignarra, in some of its features (*Bibl. Crit.*, pt. 5, p. 84, *seqq.*); but many arguments might be cited against it.—Some critics, again, have thought that the author of the Satyricon was not called Petronius, but that, as the treatise on the art of cookery was entitled *Apicius*, and the Distichs *Cato*, so this Menippean Satire has been styled *Petronius* by the author: this opinion, however, is altogether untenable.—The Satyricon of Petronius is written in the Varronian or Menippean style of satire. We have merely a fragment of it, or, to speak more correctly, a succession of fragments, which some lover of loose and indecent reading would seem to have selected from the work in the middle ages, for it is said that the Satyricon existed entire in the twelfth century. The fragments that remain form so many episodes: the most witty of these is the well-known history of the Ephesian Matron; but the longest, and the one most descriptive of the manners of the day, is the Banquet of Trimalcion, a ridiculous personage, intended, as some think, to represent the Emperor Claudius. This fragment was found in the 17th century at Trau in Dalmatia, in the library of a certain Nicolaus Cippius, and was published for the first time at Padua, in 1662. It gave rise to a very warm contest among the scholars of the day. Adrien de Valois and Wagenseil attacked its authenticity, which was defended in its turn by Petit, the celebrated physician, in a treatise in which he assumed the name of Marinus Statileius. The manuscript was sent to Rome and examined by some of the first critics of the day. It passed after this into the library of the King of France. At present there is no doubt as to its authenticity.—The noise which this discovery made in the literary world induced a French officer named *Nodot* to attempt an imposture, which did not, however, answer his hopes. He published, in 1693, at Rotterdam, a pretended Petronius, complete in all its parts, which he said had been found at Belgrade, in 1688, by a certain Dupin. At first, some members of the academies of Nimes and Arles suffered themselves to be imposed upon; the fraud, however, was soon discovered. We must not confound with this last-mentioned individual a Spaniard named Marchena, who, in 1800, amused himself with publishing a new fragment

of Petronius, found, according to him, in the library at St. Gall. (*Repertoire de Litter. Anc.*, vol. 1, p. 289.)—A poem in 295 verses, on the fall of the Roman republic, forms a fine episode to the Satyricon of Petronius. The Satyricon itself, it may be remarked, in concluding, is admirable for the truth with which the author delineates the characters of his personages. It contains many pleasing pictures, full of irony; and it is characterized by great spirit and gayety of manner; but it is to be regretted that the author has employed his abilities on a subject so truly immoral and disgusting. The style is rich, picturesque, and energetic; but often obscure and difficult, either from the unusual words which we meet with in it, or by reason of the corrupt state of the text. The best edition is that of Burman, 4to, *Ultraj.*, 1709; to which may be added that of Reinesius, 1731, 8vo, and that of C. G. Anton, *Lips.*, 1781, 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 416, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 577, *seqq.*)

Peuce, a name applied to the land insulated by the two principal arms of the Danube at its mouth. The ancient appellation still partly remains in that of *Piczina*. It was called Peuce from πεύκη, *a pine-tree*, with which species of tree it abounded. From this island the Peucini, who dwelt in and adjacent to it, derived their name. We find them reappearing in the Lower Empire, under the names of *Piezinigæ* and *Patzinacitæ*. (*Lucan*, 3, 202.—*Plin.*, 4, 12.)

Peucetĭa, a region of Apulia, on the coast, below Daunia. The Peucetii, according to Dionysius of Halicarnassus, derived their name from Peucetius, son of Lycaon, king of Arcadia, who, with his brother Œnotrus, migrated to Italy seventeen generations before the siege of Troy. But modern critics have felt little disposed to give credit to a story, the improbability of which is so very apparent, whether we look to the country whence these pretended settlers are said to have come, or the state of navigation at so remote a period. (*Freret, Mem. de l'Acad.*, &c., vol. 18, p. 87.) Had the Peucetii and the Œnotri really been of Grecian origin, Dionysius might have adduced better evidence of the fact than the genealogies of the Arcadian chiefs, cited from Pherecydes. The most respectable authority he could have brought forward on this point would unquestionably have been that of Antiochus the Syracusan; but this historian is only quoted by him in proof of the antiquity of the Œnotri, not of their Grecian descent. (*Dion. Hal.*, 1, 2.—*Strabo*, 283.—*Plin.*, 3, 11.) The Peucetii are always spoken of in history, even by the Greeks themselves, as barbarians, who differed in no essential respect from the Daunii, Iapyges, and other neighbouring nations. (*Cramer's Anc. Italy*, vol. 2, p. 296.)

Peucīni. *Vid.* Peuce.

Phacūsa, a town of Egypt, on the Pelusiac arm of the Nile. The ruins are found near the modern *Tell Phakus* (hill of Phacusa). (*Steph. Byz.*, *s. v.*)

Phacussa, one of the Sporades, now *Gaiphonisi*. (*Plin.*, 4, 12.—*Steph. Byz.*, *s. v.* Φάκουσσα.)

Phæacĭa, the Homeric name for the island of Corcyra. (*Vid.* Corcyra.) When visited by Ulysses, Alcinoüs was its king, and his gardens are beautifully described by the poet. The Phæacians are represented as an easy-tempered and luxurious race, but remarkable for their skill in navigation. They were fabled to have derived their name from Phæax, a son of Neptune. (*Hom.*, *Od.*, 6, 1, *seqq.*—*Id. ib.*, 7, 1, *seqq.*—*Völcker, Homerische Geographie*, p. 66.)

Phædon, a native of Elis, and the founder of the Eliac school. He was descended from an illustrious family; but had the misfortune early in life to be deprived of his patrimony, and sold as a slave at Athens. It happened that Socrates, as he passed by the house where Phædon lived, remarked in his countenance traces of an ingenuous mind, which induced him to persuade one of his friends, Alcibiades or Crito, to redeem him. From that time Phædon applied himself diligently to the study of moral philosophy under Socrates; and to the last adhered to his master with the most affectionate attachment. He instituted a school at Elis after the Socratic model, which was continued by Plistanus, an Elian, and afterward by Menedemus of Eretria. One of the dialogues of Plato is named after Phædon, namely, the celebrated one respecting the immortality of the soul. (*Diog. Laert.*, 2, 106.—*Aul. Gell.*, 2, 18.)

Phædra, a daughter of Minos and Pasiphaë, who married Theseus, by whom she became mother of Acamas and Demophöon. (*Vid.* Hippolytus I.)

Phædrus (or Phæder, for the genitive *Phædri* admits of either of these forms being the nominative), a Latin fabulist. All that we know respecting him is obtained from his own productions, for no ancient writer down to the time of Avienus has made mention of him, except, perhaps, on one occasion, Martial. Avienus speaks of him in the preface to his own Fables, and his authority can only be combated by the erroneous assertion, that the Fables of this latter writer himself are the productions of more modern times. (*Christ. Prolus.*, *de Phædro*, p. 8.—Compare, on the opposite side of the question, the *Nachträge zu Sulzer*, p. 36, *seqq.*) Martial also alludes to a Phædrus in one of his epigrams (3, 10), where some very erroneously refer the name to an Epicurean philosopher, one of Cicero's early instructers (*Christ. Prolus.*, p. 6), and others to a certain writer of mimes. (*Farnab. ad Martial.*, *l. c.*—*Hulsemann, de Cod. Fab. Avian.*, *Gött.*, 1807.) The whole question turns on the true force of the epithet "*improbus*," as applied by Martial to Phædrus, and this has been well discussed by Adry, who decides in favour of the Fabulist. (*Dissertation sur les quatre MSS. de Phèdre*, p. 195.—*Phædrus*, *ed. Lemaire*, vol. 1.) Phædrus is generally supposed to have been a Thracian by birth; and two passages in his writings (*Prol.*, lib. 3, 17, and 54) would seem to indicate this. Some of the later editors make him a Macedonian, but he can only be called so as far as the term Macedonian comprises that of Thracian also. (*Schwabe, Vit. Phædr.*) The year of his birth is unknown: it is not ascertained either whether he was born in slavery, or whether some event deprived him of his freedom. The year that Cicero was proconsul in Asia, C. Octavius, the father of Augustus, and propretor in Macedonia, gained a victory over some Thracian clans. It has been conjectured that Phædrus, still an infant, was among the captives taken on this occasion; but, if this be true, then Phædrus will have written a portion of his fables at the age of more than seventy years; which appears contrary to a passage in his work (lib. 4, epil. 8), in which he prays one of his patrons not to put off his favours to a period when, having reached an advanced age, he would be no longer able to enjoy them. However this may be, Phædrus was brought to Rome at a very early age, where he learned the Latin tongue, which became as familiar to him as his native language. Augustus gave him his freedom, and the means of living comfortably without the necessity of exertion Under the reign of Tiberius he was persecuted by Sejanus, who became his accuser and effected his condemnation. The cause of Sejanus's hatred, and the pretext for the accusation, are equally unknown. Some commentators, and, in particular, Brotier, think they have discovered the motive for this persecution in the sixth fable of the first book, on the marriage of the sun. They have supposed that by the sun Phædrus meant to designate Sejanus, who aspired to the hand of Livilla, widow of the son of Tiberius; but in this fable the allusion is to a marriage, not to a project of marriage. It is more probable that, in order to render the poet suspected by Tiberius, some one had persuaded the tyrant, who,

since his retirement to the island of Capreæ, was become an object of general contempt, that Phædrus meant him, in the second fable of the first book, by the log given to the frogs as their king. But, if Phædrus has indeed represented Tiberius under the allegory of a log, the hydra, which takes its place, will indicate the successor of the monarch, unless we suppose Sejanus to be intended by the reptile: this interpretation, however, appears extremely forced. Titze thinks that Phædrus may have been at first a favourite of Sejanus, and afterward involved in his disgrace; and that Eutychus, in the reign of Caligula, had given him hopes of a restoration to imperial patronage. This theory, however, is contradicted by the prologue to the third book of the fables (v. 41.—*Titze, Introduct. in Phædr.*—*Id., de Phædri vita, scriptis, et usu*).—Phædrus composed five books of fables, containing, in all, ninety fables, written in Iambic verse. He has the merit of having first made the Romans acquainted with the fables of Æsop; not that all his own fables are merely translations of those of the latter, but because the two thirds of them that appear original, or, at least, with the originals of which we are unacquainted, are written in the manner of Æsop. Phædrus deserves the praise of invention for the way in which he has arranged them; and he is quite as original a poet as Fontaine, who, like him, has taken from other sources besides the fables of Æsop the materials for a large portion of his own. He is distinguished for a precision, a gracefulness, and a naïveté of style and manner that have never been surpassed. The air of simplicity which characterizes his pieces is the surest guarantee of their authenticity, which some critics have contested. His diction is at the same time remarkable for its elegance, though this occasionally is pushed rather too far into the regions of refinement. The manuscripts of Phædrus are extremely rare. The one from which Pithou (Pithœus) published, in 1596, the *editio princeps* of the fables, passed eventually, by marriage, into the hands of the Lepelletier family; and is now in the library of M. Lepelletier de Rosanbo (*De Xivrey, ad. Phædr.*, p. 23, *seqq.*—*Id. ib.*, p. 40, *seqq.*). A second manuscript, which Rigalt used in his edition of 1617, was destroyed by fire at Rheims in 1774; but we have remaining of this a very accurate collation. A third one, or, rather, the remains of one, is now in the Vatican library, and is said to contain from the first to the twenty-first fable of the first book. (*Notit. Literar. de Codd. MSS.*, *Phædri*, No. 3, *de Cod. Danielis.*) This rarity of manuscripts is one cause of the doubts that have been entertained by some respecting the authenticity of the fables ascribed to him, and even the very existence of the poet. Some other circumstances lend weight to these doubts: the silence, namely, of the ancient writers concerning Phædrus, and the positive declaration of Seneca, who remarks (*Consol. ad Polyb.*, c. 27) that the Romans had never attempted to compose after the manner of the Æsopic fables. ("*Non audeo te usque eo producere, ut fabellas quoque et Æsopeos logos, intentatum Romanis ingeniis opus, solita tibi venustate connectas.*") Another argument on this same side of the question is as follows: Nicolas Perotti, who, about the middle of the 15th century, was archbishop of Manfredonia, and one of the patrons of Greek literature in Italy, cites in his *Cornu Copiæ* a fable which he says he took in his early days from the fables of Avienus. ("*Allusit ad fabulam, quam nos ex Avieno in fabellas nostras adolescentes Iambico carmine transtulimus.*" *Cornu Cop.*, p. 963, 34, *seqq.*, *ed. Basil*, 1532, fol.) The fable, however, is not in the collection of Avienus, but forms the 17th of the 3d book of Phædrus; and from this inaccuracy of citation, which was regarded as a falsehood, some concluded that Perotti was a plagiarist, while others regarded Phædrus as a supposititious author. Both these opinions were a little too precipitate; and the discovery that was made, at the beginning of the 18th century, of the manuscripts of the fables of Perotti, cleared up at once the whole mystery. One of the titles of this MS. is as follows: "*Nicolai Perotti Epitome Fabularum Æsopi, Avieni, et Phædri*," &c.; and to this are subjoined some verses, in which Perotti openly declares that the fables are not his, but taken from Æsop, Avienus, and Phædrus. The fables taken from Phædrus in this collection are the 6th, 7th, and 8th of the first book, together with the epilogue; a large number of the second book; from the 19th to the 24th of the fourth book, and the first five of the 5th book. Perotti, therefore, is by no means the plagiarist some suppose him to be, since he names the authors from whom he borrows. Two other arguments may also be adduced in favour of the opinion which makes the fables of Phædrus much earlier than Perotti's time: one is afforded by a monumental inscription, found at Apulum, in Dacia, and consisting of a verse of one of the fables of Phædrus (3, 17.—*Mannert, Res Trajani ad Danub.*, *etc.*, p. 78); the other argument is deduced from the age of the MSS., which is much earlier than the era of the Bishop of Manfredonia, and falls in the ninth or tenth century. It has been conjectured, and with great appearance of probability, that the fables of Phædrus were frequently taken by the writers of the twelfth, thirteenth, and fourteenth centuries, and converted into prose, and in this way we are to account for the great destruction of MSS.—There is, however, another question connected with this subject. The manuscript of Perotti, to which we have just alluded as having been discovered near the beginning of the eighteenth century, had, by some fatality or other, been again lost, and remained so until 1808, when it was rediscovered at Naples, and in 1809 a supplement of 32 new fables of Phædrus (as they were styled) was published by Casitto and Jannelli. A literary warfare immediately arose respecting the authenticity of these productions, in which several eminent scholars took part; and the opinion is now very generally entertained, that they are not, as was at first supposed, the composition of Perotti, but of some writer antecedent to his time, though by no means from the pen of Phædrus himself. (Consult *Adry, Examen des nouvelles fables de Phedre, Paris*, 1812.—*Phædrus, ed. Lemaire*, vol. 1, p. 197, *seqq.*)—It remains but to add a few words in relation to the time when Phædrus published his fables. The main difficulty here arises from the words of Seneca, already quoted, and which expressly state that the Romans had never attempted to compose after the manner of the Æsopic fables. Brotier thinks that Seneca makes no mention of Phædrus, because the latter was a barbarian, not Roman-born. This reason, although given also by Fabricius and Vossius, is very unsatisfactory. What would we say of a writer who, having to speak of the Latin comic poets, should omit all mention of Terence because he was a native of Africa? Vavasseur thinks, that, as Phædrus expresses himself with great freedom, his fables were suppressed under Tiberius, Caligula, Claudius, and Nero, so that Seneca had never heard of them. "Perhaps," he adds, "it was an act of pure forgetfulness on his part;" and he seems almost induced to believe, that Seneca, through jealousy towards an author who had written with so much simplicity, and so unlike his own affected manner, has purposely passed him over in silence. Desbillons, dissatisfied with both these reasons, believes that Phædrus, who survived Sejanus, lived to the third year of the reign of Claudius, a period when Seneca, writing his work on "Consolation," might easily say, that the Romans had not as yet any fabulist, since the productions of Phædrus might not yet have been published. This explanation is not devoid of probability.—The best editions of Phædrus are, that of Burmann, *Amst.*, 1698;

Lugd. Bat., 1727, 4to, and 1745, 8vo; that of Bentley, at the end of his Terence, *Cantab.*, 1726, 4to, and *Amst.*, 1727, 4to; that of Brotier, *Paris*, 1783, 12mo; that of Schwabe, *Brunsv.*, 1806, 2 vols. 8vo; that of Gail, in Lemaire's collection, *Paris*, 1826, 2 vols. 8vo; and that of Orelli, *Turici*, 1831, 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 343, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 308, *seqq.*)

PHAËTHON (Φαέθων), son of Helios and the Ocean-nymph Clymene. His claims to a celestial origin being disputed by Epaphus, son of Jupiter, Phaëthon journeyed to the palace of his sire, the sun-god, from whom he extracted an unwary oath that he would grant him whatever he asked. The ambitious youth instantly demanded permission to guide the solar chariot for one day, to prove himself thereby the undoubted progeny of the sun. Helios, aware of the consequences, remonstrated, but to no purpose. The youth persisted, and the god, bound by his oath, reluctantly committed the reins to his hands, warning him of the dangers of the road, and instructing him how to avoid them. Phaëthon grasped the reins, the flame-breathing steeds sprang forward, but, soon aware that they were not directed by the well-known hand, they ran out of the course; the world was set on fire, and a total conflagration would have ensued, had not Jupiter, at the prayer of Earth, launched his thunder, and hurled the terrified driver from his seat. He fell into the river Eridanus. His sisters, the Heliades, as they lamented his fate, were turned into poplar-trees on its banks, and their tears, which still continued to flow, became amber as they dropped into the stream. Cycnus, the friend of the ill-fated Phaëthon, also abandoned himself to mourning, and at length was changed into a swan (κύκνος). (*Ovid, Met.*, 1, 750, *seqq.*—*Hygin.*, *fab.*, 152, 154.—*Nonnus, Dionys.*, 38, 105, 439.—*Apoll. Rhod.*, 4, 597, *seqq.*—*Virg*, *Æn.*, 10, 190.—*Id.*, *Eclog.*, 6, 62.) This story was dramatized by Æschylus, in the Heliades, and by Euripides in his Phaëthon. Some fragments of both plays have been preserved. Ovid appears to have followed closely the former drama.—The legend of Phaëthon is regarded by the expounders of mythology at the present day as a physical myth, devised to account for the origin of the *electron*, or amber, which seems to have been brought from the Baltic to Greece in the very earliest times. The term ἤλεκτρον, as Welcker observes, resembles ἠλέκτωρ, an epithet of the sun. In the opinion of this last-mentioned writer, the story of Phaëthon is only the Greek version of a German legend on the subject. The tradition of the people of the country was said to be (*Apoll. Rhod.*, 4, 611), that the amber was produced from the tears of the sun-god. The Greeks made this sun-god the same with their Apollo, and added that he shed these tears when he came to the land of the Hyperboreans, an exile from heaven on account of his avenging upon the Cyclops the fate of his son Æsculapius. But, as this did not accord with the Hellenic conception of either Helios or Apollo, the Heliades were devised to remove the inconsistency. The foundation of the fable lay in the circumstance of amber being regarded as a species of resin, which drops from the trees that yield it. That part of the legend which relates to the Eridanus, confounds the Po with the true Eridanus in the north of Europe. (*Welcker, Æsch. Trilogie*, p. 566, *seq.*—*Keightley's Mythology*, p. 57, *seq.*)

PHAËTHONTIĂDES or PHAËTHONTĬDES, the sisters of Phaëthon, changed into poplars. (*Vid.* Heliades, and Phaëthon.)

PHALANTHUS, a Lacedæmonian, one of the Partheniæ, and the leader of the colony to Tarentum. (*Vid.* Partheniæ.)

PHALĂRIS, a tyrant of Agrigentum in Sicily, whose age is placed by Bentley in the 57th Olympiad, or about 550 B.C. This, however, is done by that eminent scholar, in the course of his well-known controversy with Boyle and others, merely to give more force to his own refutation, since it is the latest period that history will allow, and, therefore, the most favourable to the pretended letters of Phalaris, which provoked the discussion. (*Monk's Life of Bentley*, p. 62.) It is from these same letters that Boyle composed a life of Phalaris; but the spurious nature of the productions from which he drew his information, and the absence of more authentic documents, cast an air of suspicion on the whole biography. According to this life of him, he was born in Astypalea, one of the Sporades, and was banished from his native island for allowing his ambitious views to become too apparent. Proceeding thereupon to Sicily, he settled at Agrigentum, where he eventually made himself master of the place and established a tyranny. (Compare *Polyænus*, 5, 1.) He at first exercised his power with moderation, and drew to his court not only poets and artists, but many wise and learned men, whose counsels he promised to follow. Deceived by this state of things, the people of Himera were about to request his aid in terminating a war which they were carrying on with their neighbours, when Stesichorus dissuaded them from this dangerous scheme by the well-known fable of the horse and the stag. (*Vid.* Stesichorus.) The seditions which afterward took place in Agrigentum compelled Phalaris to adopt a severer exercise of his authority, and hence his name has come to us as that of a cruel tyrant. The instrument of his cruelty, also, namely the brazen bull made by the artist Perillus, is often alluded to by the ancient writers. (*Vid.* Perillus.) The manner of his death is variously given. Some make him to have been stoned to death for his cruelty by the people of Agrigentum; others relate that his irritated subjects put him into his own bull and burned him to death. (*Vid.* Perillus.)—We have remaining, under the name of Phalaris, a collection of letters, supposed to have been written by him, but which Bentley has shown to be the mere forgeries of some sophist, who lived at a later period. The letters of Phalaris were first published by Bartholomæus Justinopolitanus in 1498, *Venet.*, 4to. This edition, which is very rare, ought to be accompanied by a Latin version; since Bartholomæus promises one in his præfatory epistle to Peter Contarenus; but no copy occurs with one. (*Laire, Index Libr.*—*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 210.) The most esteemed among subsequent editions is that of Van Lennep, completed by Valckenaer, *Groning.*, 1777, 4to, republished under the editorial supervision of Schaefer, *Lips.*, 1823, 8vo, maj. The edition of Boyle, which gave rise to the controversy between the Christ-Church wits and the celebrated Bentley, was issued from the Oxford press in 1695, 8vo, and reprinted in 1718. It owes its only notoriety to the lashing which Bentley inflicted upon the editor, the Hon. Charles Boyle, brother to the Earl of Orrery, and, at the time of the first publication, a member of Christ-Church. In preparing this edition, Boyle was assisted by Mr. John Freind, one of the junior students of the college, afterward the celebrated physician, who officiated as his private tutor. The preface contained a remark, reflecting, though without any just grounds whatever, on Bentley's want of courtesy in not allowing a manuscript in the King's Library, of which he was keeper, to be collated for Boyle's edition. This drew from Bentley his first Dissertation on the Epistles of Phalaris, in the form of Letters to Mr. Wotton, a work which, though afterward eclipsed by the enlarged dissertation, is no less amusing than learned. The author is completely successful in proving the epistles spurious. His arguments are drawn from chronology, from the language of the letters, from their matter, and, finally, from their late discovery. Having overthrown the claim of Phalaris to

a place among royal or noble authors, Bentley examines certain other reputed pieces of antiquity, such as the Letters of Themistocles, of Socrates, and of Euripides; all which he shows not to be the productions of the individuals whose names they bear, but forgeries of some sophists many centuries later. The publication of this work excited a sensation in the literary and academical circles that was without example. The society of Christ-Church was thrown into a perfect ferment, and the task of inflicting a full measure of literary chastisement upon the audacious offender was assigned to the ablest scholars and wits of the college. The leaders of the confederacy were Atterbury and Smalridge, but the principal share in the attack fell to the lot of the former. In point of classical learning, however, the joint stock of the coaliton bore no proportion to that of Bentley: their acquaintance with several of the books on which they comment appears only to have been begun upon this occasion; and sometimes they are indebted for their knowledge of them to the very individual whom they attack, and compared with whose boundless erudition their learning was that of schoolboys, and not always sufficient to preserve them from distressing mistakes. But profound literature was at that period confined to few; while wit and raillery found numerous and eager readers. The consequence was, that when the reply of the Christ-Church men appeared, this motley production of theirs, which is generally known by the name of "Boyle against Bentley," it met with a reception so uncommonly favourable as to form a kind of paradox in literary history. But the triumph of his opponents was short-lived. Bentley replied in his enlarged Dissertation, a work which, while it effectually silenced his antagonists, and held them up to ridicule as mere sciolists and blunderers, established on the firmest basis his own claims to the character of a consummate philologist. (*Monk's Life of Bentley*, p. 49, *seqq.*)

Phalēron, the most ancient of the Athenian ports; but which, after the erection of the docks in the Piræus, ceased to be of any importance in a maritime point of view. It was, however, enclosed within the fortifications of Themistocles, and gave its name to the southernmost of the long walls, by means of which it was connected with Athens. Phaleron supplied the Athenian market with abundance of the little fish named Aphyæ, so often mentioned by the comic writers. (*Aristoph.*, *Acharn.*, 901.—*Id.*, *Av.*, 96.—*Athen.*, 7, 8.—*Aristot.*, *Hist. An.*, 6, 15.) The lands around it were marshy, and produced very fine cabbages. (*Hesych.*, *s. v.* Φαληρικαί.—*Xen.*, *Œcon.*, c. 19.) The modern name of Phaleron is *Porto Fanari.* "Phalerum," says Hobhouse (vol. 1, p. 301, *Am. ed.*), "is of an elliptical form, smaller than Munychia; and the remains of the piers on each side of the narrow mouth are still to be seen. The line of its length is from east to west, that of its breadth from north to south. On the northeast side of the port, the land is high and rocky until you come to the fine sweep of the bay of Phalerum, perhaps two miles in length, and terminated on the northeast by a low promontory, once that of Colias. The clay from this neighbourhood was preferred to any other for the use of the potteries."

Phanæ, a harbour of the island of Chios, with a temple of Apollo and a palm-grove in its vicinity. Near it also was a promontory of the same name. (*Strabo*, 645.—*Liv.*, 36, 43.—*Id.*, 44, 28.) Phanæ was in the southern part of the island, and the neighbourhood was remarkable for its excellent wine. (*Virg.*, *Georg.*, 2, 98.) The promontory is called at the present day *Cape Mastico.* (*Mannert.*, *Geogr.*, vol. 6, pt. 3, p. 326.)

Phanŏte, a town of Chaonia in Epirus, corresponding to the modern *Gardiki*, a fortress once belonging to the Suliots. (*Cramer's Greece*, vol. 1, p. 99.)

Phaon, a mariner of Lesbos, accustomed to ferry passengers across from the island to the main land (πορθμὸς ἦν θάλασσα.—*Palæph.*, *de Incred.*, 49). Lucian calls him a native of Chios. (*Dial. Mort.*, 9, 2.) According to one legend, he was beloved by Venus, who concealed him amid lettuce. (*Ælian*, *V. H.*, 12, 18.) Another version of the fable stated, that Venus came to him on one occasion under the form of an aged female, and, having requested a passage, was ferried across to the main land by him, free from charge, such being his wont towards those who were in indigent circumstances. The goddess, out of gratitude, presented him with an alabaster box, containing a peculiar kind of ointment, and, when he had rubbed himself with this, he became the most beautiful of men. Among others, Sappho became enamoured of him, but, finding her passion unrequited, threw herself into the sea from the promontory of Leucate. (*Vid.* Sappho, and Leucate.—*Palæph.*, *l. c.*—*Ælian*, *l. c.*—*Arsen. Violar.*, p. 461, *ed. Walz.*—*Eudocia*, p. 413.—*Suid.*, *s. v.* Φάων.)

Pharæ, I. a borough of Tanagra in Bœotia. (*Strabo*, 405.)—II. One of the twelve cities of Achaia, situate on the river Pirus, about 70 stadia from the sea, and 120 from Patræ. (*Pausan.*, 7, 22.) It was annexed by Augustus to the colony of Patræ. The ruins were observed by Dodwell on the left bank of the *Camenitza* (vol. 2, p. 310).—III. A town of Crete. (*Steph. Byz.*, *s. v.* Φαραί.)—IV. A town of Messenia, on the Sinus Messeniacus, northwest of Cardamyla. Among other divinities worshipped here were Nicomachus and Gorgazus, sons of Machaon. They had both governed this city after the death of their father, to whom, as well as themselves, was attributed the art of healing maladies. (*Steph. Byz.*, *s. v.*)

Pharmacūsæ, I. two islets a short distance from the Attic shore, in the Sinus Saronicus, east of Salamis. In the larger of these Circe was said to have been interred. (*Strabo*, 395.—*Steph. Byz.*, *s. v.* Φαρμακοῦσσα.) They are now called *Kyra.* (*Chandler's Travels*, vol. 3, p. 220.)—II. An island of the Ægean Sea, southwest from Miletus, and about 120 stadia distant from that place. It is known as the place where Julius Cæsar was taken by the pirates. (*Plut.*, *Vit. Cæs.*)

Pharnăces, I. grandfather of Mithradates the Great, and son and successor of Mithradates IV. of Pontus. He conquered Sinope and Tium (*Strab.*, 545.—*Diod. Sic.*, *Frag.*), and was engaged in a war with Eumenes, king of Pergamus, which lasted for some years, and was put an end to chiefly through the interference of Rome. (*Polyb.*, *Exc.*, 24, 4, *seqq.*) Polybius records of Pharnaces that he was more wicked than all the kings who had preceded him. (*Polyb.*, 27, 15.)—II. Son of Mithradates the Great, proved treacherous to his father when the latter was forming his bold design of advancing towards Italy from Asia, and crossing the Alps as Hannibal had done before him. Although the favourite son of that celebrated monarch, he incited the army to open rebellion, disconcerted all his father's plans, and brought him to the grave. As a reward of his perfidy, Pharnaces was proclaimed King of Bosporus, and styled the ally and friend of the Roman nation. (*Appian*, *Bell. Mithrad.*, c. 103, *seqq.*) During the civil war waged by Cæsar and Pompey, Pharnaces made an attempt to recover his hereditary dominions, and succeeded in taking Sinope, Amisus, and some other towns of Pontus. But Julius Cæsar, after the defeat and death of Pompey, marched into Pontus, and, encountering the army of Pharnaces near the city of Zela, gained a complete victory; the facility with which it was gained being expressed by the victor in those celebrated words, "*Veni, Vidi, Vici.*" (*Hirt.*, *Bell. Alex.*, c. 72.—*Plut.*, *Vit. Cæs.*—*Sueton*, *Vit. Cæs.*, 37.—*Dio Cass.*, 42, 47.) After his defeat, Pharnaces retired to the Bosporus,

where he was slain by some of his own followers. (*Appian, Bell. Mithrad.*, c. 120.—*Dio Cass.*, *l. c.*)

Pharnacia, a city of Pontus, on the seacoast, and in the territory of the Mosynœci. It is erroneously confounded with Cerasus by Arrian (*Peripl.*, p. 17), while the anonymous geographer, though in this instance he copies that writer, yet afterward places Cerasus 530 stadia farther to the east (p. 13). It should be observed, also, that Strabo says that Cotyerum, and not Cerasus, had contributed to the foundation of Pharnacia (*Strabo*, 548); and he afterward names Cerasus as a small place distinct from that town and nearer Trapezus. Pliny, moreover, distinguishes Pharnacia and Cerasus, and he besides informs us that the former was 100 miles from Trapezus (6, 4). Xenophon and the Greeks were three days on their march from Trapezus to Cerasus, a space of time too short to accomplish a route of 100 miles over a difficult country. (*Anab.*, 5, 3, 5.) It is apparent, therefore, that the Cerasus of Xenophon is not to be identified with Pharnacia, though it might be thought so in Arrian's time; and it is remarkable that this erroneous opinion should have prevailed so strongly as to leave the name of *Keresoun* to the site occupied by the ancient Pharnacia. With respect to this latter place, it appears to have been founded by Pharnaces, grandfather of Mithradates the Great, though we have no positive authority for the fact. We know only that it existed in the time of the last-mentioned monarch, since it is spoken of in Plutarch's Life of Lucullus. Mannert is inclined to think, that Pharnacia was founded on the site of a Greek settlement named Chœrades, which Scylax places in this vicinity (p. 33). It is also noticed by Stephanus of Byzantium as a town of the Mosynœci, on the authority of Hecatæus (*s. v.* Χοιράδες.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 386.—*Cramer's Asia Minor*, vol. 1, p. 281).

Pharos, I. a small island in the bay of Alexandrea, at the entrance of the greater harbour, upon which was built, in the reign of Ptolemy Philadelphus, a celebrated tower, to serve as a lighthouse. The architect was Sostratus, son of Dexiphanes. This tower, which was also called Pharos, and which passed for one of the seven wonders of the world, was built with white marble, and could be seen at the distance of 100 miles. It had several stories raised one above another, adorned with columns, balustrades, and galleries, of the finest marble and workmanship. On the top, fires were kept lighted in the night season, to direct sailors in the bay, which was dangerous and difficult of access. The building of this tower cost the Egyptian monarch 800 talents, about 850,000 dollars. According to Strabo, there was on the tower the following inscription, cut into the marble, ΣΩΣΤΡΑΤΟΣ ΚΝΙΔΙΟΣ ΔΕΞΙΦΑΝΟΥΣ ΘΕΟΙΣ ΣΩΤΗΡΣΙΝ ΥΠΕΡ ΤΩΝ ΠΛΩΙΖΟΜΕΝΩΝ ("*Sostratus the Cnidian, son of Dexiphanes, to the gods the preservers, for the benefit of mariners*"). Pliny also speaks of the magnanimity of Ptolemy, in allowing the name of Sostratus, and not his own, to be inscribed upon the tower. (*Strab.*, 791.—*Plin.*, 36, 12.) Lucian, however, tells a different story. According to that writer, Sostratus, wishing to enjoy in after ages all the glory of the work, cut the above inscription on the stones, and then, covering them over with cement, wrote upon the latter another inscription, which assigned the honour of having erected this structure to the author of the work, King Ptolemy. The cement, however, having decayed through time, Ptolemy's inscription disappeared, and the other became visible. (*Lucian, Quomodo hist. conscrib. sit*, 62.) Where Lucian obtained this story is not known; it is certainly a most incredible narrative, and very probably an invention of his own. (*Du Soul, ad Lucian*, *l. c.*)—The island of Pharos was eight stadia from the main land, and connected with it by a causeway, which had two bridges, one at either end. (*Vossius, ad Mel.*, 2, 7, p. 761.) Strabo, however, and Josephus call the mound or causeway ἑπταστάδιον χῶμα, or one of seven stadia, referring probably to the work itself, exclusive of the bridges. (*Strabo*, *l. c.*—*Joseph.*, *Ant. Jud.*, 12, 2, 12.) Ammianus Marcellinus, and some other writers after him, make Cleopatra to have erected the tower and built the causeway (*Amm. Marcell.*, 22, 16.—*Tzetz.*—*Cedren.*), and some critics suppose that the tower must have been destroyed by Cæsar in the Alexandrine war, and rebuilt by the Egyptian queen. This, however, can hardly have been the case, since Cæsar merely speaks of his having ordered the private dwellings to be pulled down, but refers to the Pharos apparently as still standing. (*Bell. Alex.*, 19.) As to the causeway itself, it is possible that Cleopatra may have continued it to the main land, after the bridge at that end had been destroyed. (*Voss.*, *ad Mel.*, *l. c.*) The Nubian geographer, in a later age, gives the elevation of the Pharos as 300 cubits, from which it would appear that the tower must have lost a portion of its original height. (*Falconer, ad Strab.*, *l. c.*) The name *Pharos* itself would seem to have been given to the tower first, and after that to the island, if the Greek etymology be the true one, according to which the term comes from the Greek φάω, "*to shine*" or "*be bright*" (φάω, φάος, φαερός, φάρος). Jablonski, however, makes the word of Egyptian origin, and deduces it from *pharez*, "a watch-tower" or "look-out place." (*Voc. Ægypt.*, *s. v.*—*Opusc.*, vol. 1, p. 378, *ed. Te Water.*) The celebrity of the Egyptian Pharos made this a common appellation among the ancients for any edifice that was raised to direct the course of mariners either by means of lights or signals. The Emperor Claudius ordered one to be erected at Ostia, and there was another at Ravenna. (*Voss.*, *ad Plin.*, 36, 12.)—Instead of the ancient Pharos at Alexandrea, there is now only a kind of irregular castle, without ditches or outworks of any strength, the whole being accommodated to the inequality of the ground on which it stands. Out of the midst of this clumsy building rises a tower, which serves for a lighthouse, but which has nothing of the beauty and grandeur of the old one.—II. An island off the coast of Illyricum, to the east of Issa, and answering to the modern *Lessina*. It was settled by a colony from Paros (*Scylax*, p. 8.—*Scymn.*, *Ch.*, v. 425), and was the birthplace of Demetrius the Pharian, whose name often occurs in the writings of Polybius. (*Polyb.*, 2, 10, 8.—*Id.*, 2, 65, 4, &c.)

Pharsalia, I. the region around the city of Pharsalus in Thessaly, celebrated for the battle fought in its plains between the armies of Cæsar and Pompey. (*Vid.* Pharsalus.)—II. The title of Lucan's epic poem. (*Vid.* Lucanus.)

Pharsalus, a city of Thessaly, situate in that part of the province which Strabo designates by the name of Thessaliotis. It lay southwest of Larissa, on the river Enipeus, which falls into the Apidanus, one of the tributaries of the Peneus. Although a city of considerable size and importance, we find no mention of it prior to the Persian invasion. Thucydides reports that it was besieged by the Athenian general Myronides after his success in Bœotia, but without avail (1, 111). The same historian speaks of the services rendered to the Athenian people by Thucydides the Pharsalian, who performed the duties of proxenos to his countrymen at Athens (8, 92); and he also states that the Pharsalians generally favoured that republic during the Peloponnesian war. At a later period, the plains in the vicinity of this city became celebrated for the battle fought in them between the armies of Cæsar and Pompey. (*Vid.* Pharsalia I.)—Livy seems to make a distinction between the old and new town, as he speaks of Palæo-Pharsalus (441.—Compare *Strabo*, 431). Dr. Clarke (*Travels*, vol. 7, p. 338, *Lond. ed.*) observes, that there are few anti-

quities at Pharsalus. The name of *Pharsa* alone remains to show what it once was. Southwest of the town there is a hill surrounded with ancient walls, formed of large masses of a coarse kind of marble. Upon a lofty rock above the town to the south are other ruins of greater magnitude, showing a considerable portion of the walls of the Acropolis and remains of the Propylæa. (*Cramer's Anc. Gr.*, vol. 1, p. 398.)

Pharusii, a people of Africa, beyond Mauritania, situate perhaps to the east of the Autololes, which latter people occupied the Atlantic coast of Africa, opposite to the Insulæ Fortunatæ. (*Mela*, 1, 4, 23.—*Vossius, ad loc.*)

Phaselis, a town of Lycia, on the eastern coast, near the confines of Pamphylia. Livy remarks, that it was a conspicuous point for those sailing from Cilicia to Rhodes, since it advanced out towards the sea; and, on the other hand, a fleet could easily be descried from it (37, 23). Hence the epithet of ἠνεμόεσσα applied to it by Dionysius Periegetès (v. 854). We are informed by Herodotus (2, 178), that this town was colonized by some Dorians. Though united to Lycia, it did not form part of the Lycian confederacy, but was governed by its own laws. (*Strabo*, 667.) Phaselis, at a later period, having become the haunt of pirates, was attacked and taken by Servilius Isauricus. (*Flor.*, 3, 6.—*Eutrop.*, 6, 3.) Lucan speaks of it as nearly deserted when visited by Pompey in his flight after the battle of Pharsalia (8, 251). Nevertheless, Strabo asserts that it was a considerable town, and had three ports. He observes, also, that it was taken by Alexander, as an advantageous post for the prosecution of his conquests into the interior. (*Strab.*, 666.—Compare *Arrian, Exp. Al.*, 1, 24.—*Plut.*, *Vit. Alex.*) Phaselis, according to Athenæus, was celebrated for the manufacture of rose perfume (14, p. 688). Nicander certainly commends its roses (*ap. Athen.*, p. 683.)—"On a small peninsula, at the foot of Mount *Takhtalu* (the highest point of the Solymean mountains)," says Captain Beaufort, "are the remains of the city of Phaselis, with its three ports and lake as described by Strabo. The lake is now a mere swamp, occupying the middle of the isthmus, and was probably the source of those baneful exhalations which, according to Livy and Cicero, rendered Phaselis so unhealthy. The modern name of Phaselis is *Tekrova*." (*Karamania*, p. 56.) "The harbour and town of Phaselis," observes Mr. Fellows, "are both extremely well built and interesting, but very small. Its theatre, stadium, and temples may all be traced, and its numerous tombs on the hills show how long it must have existed." (*Tour in Asia Minor*, p. 211.)—Beyond Phaselis the mountains press in upon the shore, and leave a very narrow passage along the strand, which at low water is practicable, but, when storms prevail and the sea is high, it is extremely dangerous: in this case, travellers must pass the mountains, and proceed into the interior by a long circuit. The defile in question, as well as the mountains overhanging it, was called Climax, and it obtained celebrity from the fact that Alexander led his army along it, after the conquest of Caria, under circumstances of great difficulty and danger; for, though the wind blew violently, Alexander, impatient of delay, hurried his troops forward, along the shore, where they had the water up to their middle, and had great difficulty in making their way. (*Strab.*, 666, *seq.*—*Arrian, Exp. Al.*, 1, 26.—*Plut.*, *Vit. Alex.*) Captain Beaufort remarks, that "the shore at present exhibits a remarkable coincidence with the account of Alexander's march from Phaselis. The road along the beach is, however, interrupted in some places by projecting cliffs, which would have been difficult to surmount, but round which the men could readily pass by wading through the water." (*Karamania*, p. 115, *seq.*—Compare *Leake's Tour*, p. 190.)

Phasiana, a district of Armenia Major, through which the river Phasis or Araxes flows; whence the name of the region. The beautiful birds, which we call pheasants, still preserve in their name the traces of this their native country. (*Vid.* Araxes I.)

Phasias, a patronymic given to Medea, as being born in Colchis, on the banks of the Phasis. (*Ovid, A. A.*, 2, 381.)

Phasis, I. a river of Asia, falling into the Euxine after passing through parts of Armenia, Iberia, and Colchis. According to Strabo and Pliny, it rose in the southern portion of the Moschian mountains, which were regarded as belonging to Armenia. (*Strabo*, 498.—*Plin.*, 6, 4.) Procopius states that in the early part of its course it was called Boas, but that, after reaching the confines of Iberia, and becoming increased in size by several tributaries, it took the name of Phasis. (*Procop.*, *Pers.*, 2, 29.) Its modern name is *Rion* or *Rioni*, which would seem more properly to belong to the Rheon, one of its tributaries. The Turks call it the *Fasch*. The Phasis is famous in mythology from Jason's having obtained in its vicinity the golden fleece of Grecian fable. Arrian (*Peripl.*, *Mar. Eux.*) says, that the colour of the water of the Phasis resembled that of water impregnated with lead or tin; that is, it was of a bluish cast. It was said, also, not to intermingle with the sea for some distance from land. —For some general remarks on the name Phasis, consult remarks at the end of this article. (*Mannert, Geogr.*, vol. 4, p. 394, *seqq.*)—II. A city at the mouth of the Colchian Phasis, founded by a Milesian colony. (*Mela*, 1, 85.) It does not appear to have been a place of any great trade. In Hadrian's time it was a mere fortress, with a garrison of 400 men. (*Arrian, Peripl.*—*Ammian. Marcell.*, 22, 8.) The place is not mentioned by Procopius. In the vicinity of this spot, the Turks, in former days, had the small fortress of *Potti*. (*Mannert, Geogr.*, vol. 4, p. 396.)—III. A river of Armenia Major, the same with the Araxes. (*Vid.* Araxes, I.)—The name *Phasis* would seem to have been a general appellation for rivers in early Oriental geography, and the root of it may be very fairly traced in the Indo-Germanic dialects. (*Phas.*—*Was*—German *Wasser*, "Water."—Consult *Ritter, Vorhalle*, p. 466.)

Phavorinus (in Greek Φαβωρῖνος), a native of Arelate in Gaul, who lived at Rome during the reigns of Trajan and Hadrian, and enjoyed a high degree of consideration. He wrote numerous works, but no part of them has reached us except a few fragments in Stobæus. Aulus Gellius, however, has preserved for us some of his dissertations in a Latin dress. (*Noct. Att.*, 12, 1; 14, 1, 2; 17, 10.) Phavorinus loved to write on topics out of the common path, and more or less whimsical; he composed, for example, a eulogium on Thersites, another on Quartan Fever, &c. Having had the misfortune to offend the Emperor Hadrian, his statues, which the Athenians had raised to him, were thrown down by that same people. He bequeathed his library and mansion at Rome to Herodes Atticus. Phavorinus was a friend of Plutarch's, who dedicated a work to him. For farther particulars relating to this individual, consult Philostratus (*Vit. Sophist.*, 1, 8, 1), and Lucian (*Eunuch.*, c. 7.—*Demon.*, c. 12, *seq.*—*Schöll, Gesch. Gr. Lit.*, vol. 2, p. 607.)

Phazania, a region of Africa, lying to the south of Tripolis. It is now *Fezzan*. (*Plin.*, 5, 3.)

Pheneus (Φένεος), a city in the northern part of Arcadia, at the foot of Mount Cyllene. It was a town of great antiquity, since Hercules is said to have resided there after his departure from Tiryns, and Homer has mentioned it among the principal Arcadian cities. (*Il.*, 2, 605.) The place was surrounded by some extensive marshes, which are said to have once inundated the whole country, and to have destroyed the ancient town. They are more commonly called

the Lake of Pheneus, and were principally formed by the river Aroanius or Olbius, which descends from the mountains to the north of Pheneus, and usually finds a vent in some natural caverns or katabathra at the extremity of the plain; but when, by accident, these happened to be blocked up, the waters filled the whole valley, and, communicating with the Ladon and Alpheus, overflowed the beds of those rivers as far as Olympia. (*Eratosth.*, *ap. Strab.*, 389.) Pausanias reports, that vestiges of some great works undertaken to drain the Phenean marshes, and ascribed by the natives to Hercules, were to be seen near the city (8, 14). The vestiges of the town itself are visible, according to Dodwell, near the village of *Phonia*, upon an insulated rock. The lake is said to be very small, and to vary according to the season of the year. (*Dodwell*, vol. 2, p. 436.—*Cramer's Anc. Gr.*, vol. 3, p. 321.)

PHERÆ, I. a city of Pelasgiotis, in Thessaly, one of the most ancient and important places in the country. It was the capital of Admetus and Eumelus, as we learn from Homer (*Il.*, 2, 711, *seq.*) and Apollonius. (*Arg.*, 1, 49.—Compare *Hom.*, *Od.*, 4, 798.) Pheræ was famed at a later period as the native place of Jason, who, having raised himself to the head of affairs by his talents and ability, became master not only of his own city, but of nearly the whole of Thessaly. (*Vid.* Jason, II.) After the death of Jason, Pheræ was ruled over by Polydorus and Polyrophon, his two brothers. The latter of these was succeeded by Alexander, who continued for eleven years the scourge of his native city and of the whole of Thessaly. (*Xen.*, *Hist. Gr.*, 6, 5.) His evil designs were for a time checked by the brave Pelopidas, who entered that province at the head of a Bœotian force, and occupied the citadel of Larissa; but, on his falling into the hands of the tyrant, the Bœotian army was placed in a most perilous situation, and was only saved by the presence of mind and ability of Epaminondas, then serving as a volunteer. The Thebans subsequently rescued Pelopidas, and, under his command, made war upon Alexander of Pheræ, whom they defeated, but at the expense of the life of their gallant leader, who fell in the action. (*Plut.*, *Vit. Pelop.*—*Polyb.*, 8, 1, 6, *seqq.*) Alexander was not long after assassinated by his wife and her brothers, who continued to tyrannize over this country until it was liberated by Philip of Macedon. (*Xen.*, *Hist. Gr.*, 6, 4.—*Diod. Sic.*, 16, 38.) Many years after, Cassander, as we are informed by Diodorus, fortified Pheræ, but Demetrius Poliorcetes contrived, by secret negotiations, to obtain possession of both the town and citadel. (*Diod. Sic.*, 20, 110.) In the invasion of Thessaly by Antiochus, Pheræ was forced to surrender to the troops of that monarch after some resistance. (*Liv.*, 36, 9.) It afterward fell into the hands of the Roman consul Acilius. (*Id.*, 36, 14.) Strabo observes, that the constant tyranny under which this city laboured had hastened its decay. (*Strab.*, 436.) Its territory was most fertile, and the suburbs, as we collect from Polybius, were surrounded by gardens and walled enclosures (18, 2). Stephanus Byzantinus speaks of an old and new town of Pheræ, distant about eight stadia from each other. Pheræ, according to Strabo, was ninety stadia from Pagasæ, its emporium. (*Cramer's Ancient Greece*, vol. 1, p. 393.)—II. A town of Ætolia. (*Steph. Byz.*, *s. v.* Φεραί.)—III. A town of Messenia, to the east of the river Pamisus. At this place Homer makes Telemachus and the son of Nestor to have been entertained by Diocles, on their way from Pylos to Sparta. (*Od.*, 15, 186.) It is also alluded to in the Iliad (5, 543). Pheræ was one of the seven towns offered by Agamemnon to Achilles. (*Il.*, 9, 151.) It was annexed by Augustus to Laconia, after the battle of Actium. (*Pausan.*, 4, 30.—*Cramer's Ancient Greece*, vol. 3, p. 141.)

PHERÆUS, a surname of Jason, as being a native of Pheræ. (*Vid.* Jason, II.)

PHERECRATES, a comic poet of Athens, contemporary with Plato, Phrynichus, Aristophanes, and Eupolis. (*Suid.*, *s. v.* Πλάτων.—*Clinton*, *Fast. Hell.*, vol. 1, p. xl.) Little is known of him. He is said to have written 21 comedies, of which a few fragments remain. The following are the titles of some of his pieces: "The Deserters," "Chiron," "The Old Women," "The Painters," "The False Hercules," &c. Such was the license which prevailed at this period on the Greek stage, that Pherecrates was particularly commended for having abstained entirely in his pieces from any personal attacks. He was also the inventor of a species of verse, which was called from him the *Pherecratean* or *Pherecratic*. The Pherecratic verse is the Glyconic deprived of the final syllable, and consists of a spondee, a choriambus, and a catalectic syllable. The first foot was sometimes a trochee or an anapæst, rarely an iambus. When this species of verse has a spondee in the first station, it may then be scanned as a dactylic trimeter. It has been conjectured that the trochee was originally the only foot admissible in the first place of the Pherecratic. (*Ramsay*, *Lat. Pros.*, p. 192.—*Schöll*, *Hist. Lit. Gr.*, vol. 2, p. 90.) The fragments of Pherecrates were given with those of Eupolis, by Runkel, *Lips.*, 1829, 8vo.

PHERECYDES, I. a Grecian philosopher, contemporary with Terpander and Thales, who flourished about 600 B.C., and was a native of the island of Scyros. The particulars which remain of the life of Pherecydes are few and imperfect. Marvellous circumstances have been related of him, which only deserve to be mentioned in order to show, that what has been deemed supernatural by ignorant spectators may be easily conceived to have happened from natural causes. A ship in full sail was, at a distance, approaching its harbour; Pherecydes predicted that it would never come into the haven, and it happened accordingly, for a storm arose which sunk the vessel. After drinking water from a well, he predicted an earthquake, which happened three days afterward. It is easy to suppose that these predictions might have been the result of a careful observation of those phenomena which commonly precede storms or earthquakes, in a climate where they frequently happen. Pherecydes is said to have been the first among the Greeks who wrote concerning the nature of the gods; but this can only mean that he was the first who ventured to write upon these subjects in prose. For, before his time, Orpheus, Musæus, and others, had written theogonies in verse. Some have ascribed to him the invention of the sundial; but the instrument was of a more ancient date, being mentioned in the Jewish history of Hezekiah, king of Judea. (2 *Kings*, 20., 11.) Concerning the manner in which he died, nothing certain is known; for, as to the story of his having been gradually consumed for his impiety by the loathsome disease called *morbus pedicularis*, this must doubtless be set down in the long list of idle tales by which the ignorant and superstitious have always endeavoured to bring philosophy into contempt. He lived to the age of eighty-five years.—It is difficult to give, in any degree, an accurate account of the doctrines of Pherecydes; both because he delivered them, after the manner of the times, under the concealment of symbols, and because a very few memoirs of this philosopher remain. It is most probable, that he taught those opinions concerning the gods and the origin of the world which the ancient theogonists borrowed from Egypt. Another tenet, which is, by the universal consent of the ancients, ascribed to Pherecydes, is that of the immortality of the soul, for which he was, perhaps, indebted to the Egyptians. Cicero says (*Tusc. Quæst.*, 1, 16) that he was the first philosopher in whose writings this doctrine appeared. He is also said, and not im-

probably, to have taught the doctrine of the transmigration of the soul; for this was a tenet commonly received among the Egyptians, and afterward taught by Pythagoras. Whether it was that Pherecydes instituted no sect; or that his writings fell into disuse through their obscurity; or that Pythagoras designedly suppressed them, that he might appear the original author of the doctrines which he had learned from his master; or whatever else might be the cause, we are left without farther information concerning his philosophy. (*Enfield's History of Philosophy*, vol. 1, p. 262, *seqq.*) There are extant some fragments of a Theogony composed by him, which bear a strange character, and have a much closer resemblance to the Orphic poems than to those of Hesiod. They show that, by this time, the characteristic of the theogonic poetry had been changed, and that Orphic ideas were in vogue. (*Müller, Hist. Gr. Lit.*, p. 234.) The fragments of Pherecydes, together with those of his namesake of Leros, were edited by Sturz, *Geræ*, 1789, 8vo, and a new edition appeared in 1824, *Lips.*, 8vo, with additional fragments, and more enlarged explanations. The preface to this latter edition contains the greater part of Matthiæ's dissertation, which Sturz undertakes to refute. The dissertation just mentioned was published by Matthiæ, in 1814, *Altenb.*, 8vo, and was reprinted in Wolf's *Analekten*, vol. 1, p. 321, *seqq.*—Pherecydes, and Cadmus of Miletus, are said to have been the first of the Greeks that wrote in prose. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 212.—*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 219.)—II. A native of Leros, one of the Sporades, and a contemporary with Herodotus. He was the last of the *Logographers*, or compilers in prose of historical traditions (λόγοι, and γράφω). After him the regular historians begin. Pherecydes, among other works, made a collection of traditions relative to the early history of Athens. The fragments of this writer have been edited, along with those of Pherecydes of Scyros, by Sturz, *Geræ*, 1789, 8vo, republished at Leipsic in 1824. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 140.)

Pheres, son of Cretheus, and of Tyro the daughter of Salmoneus. He founded Pheræ in Thessaly, where he reigned, and became the father of Admetus, and of Lycurgus, king of Nemea. (*Apollod.*, 1, 9, 11. —*Id.*, 1, 9, 13.)

Phidias, a celebrated statuary, son of Charmidas, and a native of Athens. Nothing authentic is related concerning his earlier years, except that he was instructed in statuary by Hippias and Ageladas, and that, when quite a youth, he practised painting, and made a picture of Jupiter Olympius. (*Plin.*, 35, 8, 34.—*Siebel., Indic. Winkelm.*, p. 324.—*Jacobs, Amalth.*, vol. 2, p. 247.) Respecting Hippias we have little information. In what period Phidias was a pupil of Ageladas is likewise uncertain; but as Pausanias makes Ageladas a contemporary of Onatas, who flourished about the 78th Olympiad (*Pausan.*, 8, 42, 4), and as in this period Ageladas was both distinguished by his own productions as an artist, and was at the head of a very celebrated school of statuary, we may properly assume this as the time in which Phidias was under his tuition. Between the date just mentioned and the third year of the 85th Olympiad, there is an interval of 30 years. If with these conclusions we attempt to ascertain the time of the birth of Phidias, it is by no means an improbable conjecture that he was about 20 years of age when he received the instructions of Ageladas, and, therefore, was born in the first year of the 73d Olympiad, or B.C. 488, a date very nearly according with that given by Müller. This computation will explain the fact, that in B.C. 438, Phidias, then 50 years of age, represented himself as bald on the shield of the Athenian Minerva. He must also have been about 56 years of age at the time of his death. (*Sillig, Dict. Art.*, *s. v.*)—Phidias brought to his profession a knowledge of all the finer parts of science which could tend to dignify and enhance it. With the most exquisite harmonies of poetry, and the most gorgeous fictions of mythology, he was no less familiar than with geometry, optics, and history. From Homer, whose works he must have deeply studied, he drew those images of greatness, which he afterward moulded in earthly materials with a kindred spirit. The circumstance which, by a singular felicity, not often accorded to genius, elicited the powers of Phidias, was the coincidence, in point of time, of the full maturity of his talents with the munificent administration of Pericles. Intent on his great national design of adorning Athens with the choicest specimens of art, this statesman saw with eagerness, in the genius of Phidias, the means of giving form, shape, and completeness to the most glorious of his conceptions. He accordingly appointed this great sculptor the general superintendent of all the public works then in progress, both of architecture and statuary (*Plut.*, *Vit. Pericl.*, 13), and well did the event sanction the choice which was thus made by him. The buildings reared under the direction of Phidias, though finished within a comparatively short period, seemed built for ages, and, as observed by Plutarch, had the venerable air of antiquity when newly completed, and retained all the freshness of youth after they had stood for ages. The beautiful sculptures on the frieze of the Parthenon were the work of Phidias and his scholars, while the statue of the goddess within the temple was his entire production. This was, indeed, the most celebrated of all his works, if we except the Olympian Jupiter at Elis. Independently of the workmanship, the statue was of noble dimensions and of the most costly materials. It was twenty-six cubits, or thirty-nine feet in height, and formed of ivory and gold; being most probably composed originally of the former, and overlaid, in part, by the latter. The goddess was represented in a noble attitude, erect, clothed in a tunic reaching to her feet. On her head was a casque: in one hand she held a spear; in the other, which was stretched out, an ivory figure of Victory, four cubits high; while at her feet was a buckler, exquisitely carved, the concave representing the war of the giants, the convex the battle between the Athenians and Amazons, and portraits of the artist and his patron were introduced among the Athenian combatants, one cause of the future misfortunes which envy brought upon the author. On the middle of her helmet a sphinx was carved, and on each of its sides a griffon. On the ægis or breastplate was displayed a head of Medusa. The golden sandals were sculptured with the conflict between the Centaurs and Lapithæ, and are described as a perfect gem of minute art. On the base of the statue was represented the legend of Pandora's creation, together with the images of twenty deities. (*Pausan.*, 1, 24, 5.—*Siebelis, ad loc.*—*Max. Tyr.*, *Diss.* 14.—*Plin.*, 36, 5, 4.) It was from this statue that Philorgus took away the golden head of Medusa (*Isocrat. ad Callim.*, 57, *ed. Bekk.*), in the place of which an ivory figure of this head was afterward introduced, which was seen by Pausanias. (*Böckh, Corp. Inscript.*, 1, 242.) This magnificent statue was repaired by Aristocles, in Olymp. 95.3 (*Böckh, Corp. Inscript.*, 237); and that it might not be without the necessary moisture, as it was placed on the dry ground, they were accustomed to sprinkle water on the ivory. (*Pausan.*, 5, 11, 5.) According to the account of an ancient writer named Philochorus (*ap. Schol. ad Aristoph. Pac.*, 604), Phidias, soon after completing this statue, was charged with having embezzled a portion of the materials intended for the work, and, in consequence, fled to Elis, where he was employed in making the famous statue of Jupiter; but here again he was accused of similar embezzlement, and was put to death by the Eleans. The best critics, however, consider this whole story

to be false. Heyne, though he errs in maintaining that this statue was dedicated before that of Minerva, yet has very properly observed that, had Phidias been guilty of embezzlement in relation to it, the Elians would never have allowed him to inscribe his name on it, nor would they have intrusted its preservation to his descendants. (*Antiq. Aufs.*, vol. 1, p. 201.) Müller, too, examines the whole subject with great impartiality, and comes to the conclusion, that the fame which Phidias had acquired by his Minerva induced the Elians to invite him to their country, in connexion with his relations and pupils; and that this journey was undertaken by him in the most honourable circumstances. (*Müller, de Phidiæ Vita*, p. 25, *seqq.*)—The statue of the Olympian Jupiter graced the temple of that god at Olympia in Elis, and was chryselephantine (made of gold and ivory), like that of Minerva. Like it, too, the size was colossal, being sixty feet high. The god was represented as sitting on his throne: in his right hand he held a figure of Victory, also made of gold and ivory, in his left a sceptre beautifully adorned with all kinds of metals, and having on the top of it a golden eagle. His brows were encircled with a crown, made to imitate leaves of olive; his robe was of massive gold, curiously adorned, by a kind of encaustic work probably, with various figures of animals, and also with lilies. The sandals, too, were of gold. The throne was inlaid with all kinds of precious materials, ebony, ivory, and gems, and was adorned with sculptures of exquisite beauty. On the base was an inscription recording the name of the artist. (*Pausan.*, 5, 11.—Compare *Quatremère de Quincy, Jup. Olymp.*, p. 310.—*Siebelis ad Pausan.*, *l. c.*) Lucian informs us, that, in order to render this celebrated work as perfect in detail as it was noble in conception and outline, Phidias, when he exposed it for the first time after its completion to public view, placed himself behind the door of the temple, and listened attentively to every criticism made by the spectators: when the crowd had withdrawn and the temple gates were closed, he revised and corrected his work, wherever the objections he had just heard appeared to him to be well-grounded ones. (*Lucian, pro Imag.*, 14.) It is also said, that when the artist himself was asked, by his relation Panænus, the Athenian painter, who, it seems, aided him in the work, whence he had derived the idea of this his grandest effort, he replied, from the well-known passage in Homer, where Jove is represented as causing Olympus to tremble on its base by the mere movement of his sable brow. (*Il.*, 1, 528.) The lines in question, with the exception of their reference to the "ambrosial curls," and the brow of the god, contain no allusion whatever to external form, and yet they carry with them the noble idea of the Supreme Being nodding benignant assent with so much true majesty as to cause even Olympus to tremble. (*Strab.*, 354.—*Polyb.*, *Exc. L.*, xxx., 15, 4, 3.—*Müller, de Phid. Vit.*, p. 62.)—Of the whole work Quintilian remarks, that it even added new feelings to the religion of Greece (*Inst. Or.*, 12, 10, 9), and yet, when judged according to the principles of genuine art, neither this nor the Minerva in the Parthenon possessed any strong claims to legitimate beauty. It does not excite surprise, therefore, to learn that Phidias himself disapproved of the mixed effect produced by such a combination of different circumstances, nor will it appear presumptuous in us to condemn these splendid representations. In these compositions, exposed, as they were, to the dim light of the ancient temple, and from their very magnitude imperfectly comprehended, the effects of variously reflecting substances, now gloom, now glowing with unearthly lustre, must have been rendered doubly imposing. But this influence, though well calculated to increase superstitious devotion, or to impress mysterious terror on the bewildered sense, was meretricious, and altogether diverse from the solemn repose, the simple majesty of form and expression, which constitute the true sublimity of sculptural representation. (*Memes, History of the Fine Arts*, p. 52.)—In the time of Pausanias, there was still shown, at Olympia, the building in which this statue of Jupiter was made, and the posterity of Phidias had the charge of keeping the image free from whatever might sully its beauty, and were, on this account, styled Φαιδρυνταί. (*Pausan.*, 5, 14, 5.)—We have already remarked that, according to the best critics, this statue was executed subsequently to that in the Parthenon, and not, as the common accounts have it, before this. It was on his return to Athens, after completing the Olympian Jove, that Phidias became involved in the difficulty, which many erroneously suppose to have preceded his visit to Elis. According to Plutarch, his friendship and influence with Pericles exposed the artist to envy, and procured him many enemies, who, wishing, through him, to try what judgment the people might pass upon Pericles himself, persuaded Menon, one of his workmen, to place himself as a suppliant in the forum, and to entreat the protection of the state while he lodged an information against Phidias. The people granting his request, Menon charged the artist with having embezzled a portion of the forty talents of gold with which he had been furnished for the decoration of the statue in the Parthenon. The allegation, however, was disproved in the most satisfactory manner; for Phidias, by the advice of Pericles, had put on the golden decorations in such a way that they could be easily removed without injury to the statue. They were accordingly taken off, and, at the order of Pericles, weighed by the accusers; and the result established the perfect innocence of the artist. His enemies, however, were not to be daunted by this defeat, and a new charge was, in consequence, soon prepared against him. It was alleged that, in his representation of the battle of the Amazons upon the shield of Minerva, he had introduced his own effigy, as a bald old man taking up a large stone with both hands, and a highly-finished picture of Pericles contending with an Amazon. This was regarded as an act of impiety, and Phidias was cast into prison, to await his trial for the offence; but he died in confinement before his cause could be heard. (*Plut.*, *Vit. Pericl.*—*Müller, de Vit. Phid.*, p. 33, *seqq.*—*Schömann, de Comit.*, p. 219.—*Platner, der Process, und die Klagen*, vol. 1, p. 353.)—The numerous works of Phidias belong to three distinct classes: *Toreutic*, or statues of mixed materials, ivory being the chief; *statues of bronze;* and *sculptures in marble*. In this enumeration are included only capital performances; for exercises in wood, plaster, clay, and minute labours in carving, are recorded to have occasionally occupied his attention.—Of the first class of works we have already mentioned the two most remarkable ones, the statues of Minerva and Jupiter. Among his works in bronze may be enumerated the following: 1. The celebrated statue of Minerva Promachus, to which we have alluded in a previous article. (*Vid.* Parthenon.)—2. A statue of Minerva, placed, like the previous one, in the Athenian Acropolis, and highly praised by Pliny (34, 8, 19). Lucian prefers it to every other work of the artist's. (*Imag.*, 4.)—3. Another statue of Minerva, removed to Rome in B.C. 168, and placed by Paulus Æmilius in the temple of Fortune. (*Plin.*, *l. c.*)—4. Thirteen brazen statues, dedicated at Delphi, by the Athenians, out of the spoils taken at Marathon. (*Pausan.*, 10, 30, 1.)—The following were among the productions of Phidias in marble. 1. A statue of Venus Urania, placed in a temple dedicated to this goddess, not far from the Ceramicus at Athens. It was of Parian marble. (*Pausan.*, 1, 24, 8.)—2. Another statue of Venus, of exquisite beauty, which was in the collection of Octavia at Rome. (*Plin.*, 36, 5, 4.)—3. A statue of Mercury, placed in the vicinity of Thebes. (*Pau-*

san., 9, 10, 2.)—Phidias not only practised statuary, the art in which he was pre-eminent, but also engraving, as we learn from Martial (*Epigr.*, 3, 35), and from Julian (*Epist.*, 8, p. 377, *ed. Spanh.*). The pupils of this most distinguished artist were, Agoracritus, Alcamenes, and Colotes. (*Sillig, Dict. Art.*, *s. v.*—*Junius, Catal. Artific.*, p. 151, *seqq.*—*Müller, de Phid. Vit.*, p. 37, *seqq.*)—The sublime style perfected by Phidias seems almost to have expired with himself; not that the art declined, but a predilection for subjects of beauty and the softer graces, in preference to more heroic and masculine character, with the exception of the grand relievos on the temple at Olympia, may be traced even among his immediate disciples. In the era and labours of Phidias, we discover the utmost excellence to which Grecian genius attained in the arts; and in the marbles of the British Museum, the former ornaments of the Parthenon, we certainly behold the conceptions, and, in some measure, the very practice of the great Athenian sculptor. Of the intellectual character of these admirable performances, grandeur is the prevailing principle; the grandeur of simplicity and nature, devoid of all parade or ostentation of art; and their author, to use the language of antiquity, united the three characteristics, of truth, grandeur, and minute refinement; exhibiting majesty, gravity, breadth, and magnificence of composition, with a practice scrupulous in detail, and with truth of individual representation, yet in the handling rapid, broad, and firm. This harmonious assemblage of qualities, in themselves dissimilar, in their result the same, gives to the productions of this master an ease, a grace, a vitality, resembling more the spontaneous overflowings of inspiration than the laborious offspring of thought and science. (*Memes, History of the Fine Arts*, p. 52, *seqq.*)—In the course of this article, we have frequently referred to the Life of Phidias by Müller. We will end with a brief account of it, which may also serve, in some degree, as a recapitulation of what has here been advanced. Müller published, in 1827, three dissertations relative to Phidias, read before the Royal Society of Sciences at Göttingen. The *first* is a biographical sketch of Phidias, and establishes beyond doubt that Phidias began to embellish Athens with his works of sculpture in Olympiad 82 or 83, when Pericles was ἐπιστάτης; that he finished, in the third year of Olympiad 85, the statue of Minerva for the Parthenon; that the Elians, when the name of Phidias had become known over all Greece for the splendid works he had executed at Athens, induced him to come to Elis, and that he made there the statue of the Olympian Jove between Olympiads 85.3, and 86.3; and, finally, that after his return to Athens, he was thrown into prison by the enemies of Pericles, on a charge of impiety, and that he died in prison, in the first year of Olympiad 87, in which year the last work of Pericles, the Propylæa, had been finished.—The *second* shows the state of the fine arts before Phidias, and to what height they were carried by his genius.—The *third* gives a new explanation of the statues on the western front of the Parthenon at Athens. The work is in Latin, and has the following title: "*C. Odofr. Muelleri de Phidiæ Vita et Operibus Commentationes tres*, &c." (*Götting.*, 1827, 4to.)

Phidon, I. a king of Argos, of the race of the Heraclidæ, who, breaking through the constitutional checks by which his power was restrained, made himself absolute in his native city. He soon became possessed of extensive rule by various conquests, reducing, about the 3d Olympiad, the city of Corinth under his sway, and subsequently, about the 8th Olympiad, the greater part of the Peloponnesus. (*Müller, Æginet.*, p. 51, *seqq.*) The Lacedæmonians were at this time too much occupied with the first Messenian war to be able to check his progress, while he himself, as the descendant of Temenus, one of the Heraclidæ, founded his conquests upon his claim to the possessions of his progenitor. (*Müller*, p. 52.) Phidon is described by Herodotus (6, 127) and Pausanias (6, 22) as having exercised his authority in the most arbitrary manner of any of the Greeks. Among other acts of high-handed power was his driving out the Elian agonothetæ, or presidents of the games, and presiding himself in their stead. (*Herod.*, *l. c.*—*Pausan.*, *l. c.*) Phidon is said to have been the first who established a common standard of weights and measures for the Peloponnesians. Not that, as some maintain, he was the inventor of weights and measures, for these were in existence long before (*Salmas.*, *de Usur.*, p. 429.—*Heyne, ad. Hom.*, vol. 5, p. 389), but he caused one uniform kind of weights and measures to be used by those of the Peloponnesians whom he had reduced beneath his sway. (*Herod.*, *l. c.*—*Müller*, p. 56.) He is reported also to have been the first that stamped money, or, in other words, introduced among the Greeks a regular coinage. This can only mean, not, as Salmasius thinks, that he merely stamped a certain mark on silver and brass laminæ, which had before been estimated by weight, but that he abolished the use of metallic bars or spits, and brought in stamped laminæ for the first time. (*Müller, Æginet.*, p. 57.—*Id.*, *Dorians*, vol. 2, p. 386, *Eng. transl.*—*Etymol. Mag.*, *s. v.* Ὀβελίσκος.) This early mint was established in the island of Ægina, at that time subject to his sway, and the very place for one, since its inhabitants were famed for their industrious and commercial habits. (*Strab.*, 376.—*Eustath. ad Il.*, 2, p. 604.—*Marmor. Par.*, p. 25, *ep.* 31.) The scholiast on Pindar (*Ol.*, 13, 27) makes Phidon to have been a Corinthian; ἐπειδὴ Φείδων τις, Κορίνθιος ἀνὴρ, εὗρε μέτρα καὶ σταθμία. This, however, can only mean, that Phidon, on the conquest of Corinth, introduced there the same weights and measures, and the same stamped money as at Ægina. Hence the more correct remark of Didymus (*ad* v. 36), ὅτι Φείδων, ὁ πρῶτος κόψας Κορινθίοις τὸ μέτρον, Ἀργεῖος ἦν. (*Müller, Æginet.*, p. 55.) But what are we to do with the authority of Aristotle, who speaks of Phidon as a Corinthian, and very early legislator (*Polit.*, 2, 3, 7, *ed. Schn.*), while elsewhere he makes mention of Phidon, the tyrant περὶ Ἄργος (*Polit.*, 5, 8, 4, p. 218, *Schn.*)? The best answer is that contained in the words of Müller: "*Potest Aristoteles, de instituto vetere Corinthiorum, quod ad Phidonem legislatorem referebant, certior factus, quis ille Phido fuerit ipse dubitasse.*" (*Æginet.*, p. 56.) The question, however, still remains open to discussion, and Heyne, among others, expressly distinguishes the Corinthian from the Argive Phidon. (*Opusc. Acad.*, vol. 2, p. 255, *in notis.*) In a fragment also of Heraclides Ponticus (p. 22), mention is made of a Cumæan Phidon, who πλείοσι μετέδωκε τῆς πολιτείας. So that the name appears to have belonged to more than one legislator.—The power of the Argive Phidon is said to have been overthrown by the Lacedæmonians about the 11th Olympiad, when leisure was allowed them to attend to the affairs of the Peloponnesus, the first Messenian war having been brought to a close. The chronology of Phidon's reign has been satisfactorily settled by Müller, in his "*Æginetica*," a work to which we have already more than once referred, and in the course of the discussion he examines critically the computation of the Parian Marble, and also that of Eusebius. The same scholar has likewise explained away the difficulty in the text of Herodotus (6, 127), by supposing that the historian confounded a later Phidon with the ruler of Argos. There is no need, therefore, of any of the emendations proposed by Gronovius, Reitz, and others, although the correction suggested by Gronovius meets with the approbation of Larcher, Porson, and Gaisford. (*Larcher, ad Herod.*, *l. c.*—*Porson, Tracts*, p. 325.—*Gaisford ad Herod.*, *l. c.*—Compare *Musgrave, Disserta-*

tions, p. 178, *seqq.*) In the Brandenburg collection, there is a coin, described by Beger, which bears on one side a diota, with the inscription ΦΙΔΟ, and on the other a Bœotian shield. This has been often taken for a coin of Phidon the Argive, but on no good grounds whatever. The known device of Ægina is, almost without an exception, a tortoise, while the shield portrayed upon this coin is as exclusively a badge of Bœotia, and is too highly executed for so remote a period. It appears, also, that it was a common practice in Bœotia to inscribe the name of some magistrate upon their coins. (*Beger, Thesaurus Brandenb.*, p. 279.—*Cardwell, Lectures on Ancient Coinage*, p. 111.)—II. A native of Cumæ. (*Vid.* Phidon I.)

PHILADELPHĪA (Φιλαδέλφεια), I. a city of Lydia, southeast of Sardis. It stood on a root of Mount Tmolus, by the river Cogamus, and derived its name from its founder, Attalus Philadelphus, brother of Eumenes. The frequent earthquakes which it experienced were owing to its vicinity to the region called Catacecaumene. Even the city walls were not secure, but were shaken almost daily, and disparted. The inhabitants lived in perpetual apprehension, and were almost constantly employed in repairs. They were few in number, the people chiefly residing in the country, and cultivating the soil, which was very fertile. (*Strabo*, 628.) Tacitus mentions it among the cities restored by Tiberius, after a more than ordinary calamity of the kind to which we have just alluded. (*Ann.*, 2, 47.) In the midst of these alarms, however, Christianity flourished in Philadelphia, and the place is mentioned in the Book of Revelations as one of the seven churches of Asia (3, 7). At a later day, the zeal of the Philadelphians showed forth conspicuously in the gallant defence they made against the Turks on more than one occasion. (*G. Pachym.*, p. 290.) At length they were conquered by Bajazet in 1390. *M. Duc.*, p. 70.—*Chalcond.*, p. 33.) The place is now called *Allah-sehr*, and preserves some remains of Christianity, and also a few monuments of heathen antiquity. Chandler states, "that it is now a mean but considerable town, of large extent, spreading up the slopes of three or four hills. Of the walls which encompassed it, many remnants are standing, but with large gaps." (*Travels*, p. 310, *seq.*) Mr. Arundell, who visited this place in 1826, was informed by the Greek bishop that there were "twenty-five churches in it, but that divine service was chiefly confined to five only, in which it was regularly performed every week, but in the larger number only once a year." (*Visit to the Seven Churches of Asia*, p. 170.) Mr. Fellows, who visited the spot in 1838, remarks, "Of the ancient city of Philadelphia but little remains; its walls are still standing, enclosing several hills, upon the sides of which stood the town, but they are fallen into ruins. They are built of unhewn stone, massed and cemented together with fragments of old edifices: some immense remains of buildings, huge square stone pillars, supporting brick arches, are also standing, and are called the ruins of the Christian Church. All the remains which have been pointed out to me as ruins of Christian churches appear to have been vast temples, perhaps erected by imperial command, and dedicated to nominal Christianity, but showing, in the niches and brackets for statues and architectural ornaments, traces of heathen superstition." (*Tour in Asia Minor*, p. 288.) The meaning of the modern name, Allah-sehr, is "the city of God," an appellation which forms a strange kind of coincidence with the departed glories of the place. (*Arundell*, p. 169.—Compare *Milner's History of the Seven Churches*, p. 317.)—II. A city of Cilicia Trachea, on the river Calycadnus, to the north of Seleucia Trachea. The site is thought by Leake to correspond to the modern *Ermenik*. (*Journal*, p. 117.) Captain Beaufort, on the other hand, supposes that Philadelphia may be represented by *Mout* or *Mood*, a town of some size, near the junction of the two principal branches of the Calycadnus. (*Karamania*, p. 223.) Leake, however, makes *Mout* to be Claudiopolis. (*Cramer's Asia Minor*, vol. 2, p. 332.)—III. The capital city of the Ammonites, situate among the mountains of Gilead, near the sources of the Jabok or Jobaccus. It received its name from Ptolemy Philadelphus. (*Steph. Byz.*) Its Oriental appellation was Rabbath Ammon. Stephanus of Byzantium informs us, that it was first called Ammana (Ammon), afterward Astarte, and at last Philadelphia. It was one of the cities of Decapolis. Pliny, in enumerating these ten cities, names Raphana after Philadelphia, which Mannert thinks may be a corruption from Rabathammona. Abulfeda speaks of ruins at a place called *Amman*, which would seem to correspond with the site of this city. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 320.)

PHILADELPHUS, the surname of the second Ptolemy of Egypt. (*Vid.* Ptolemæus II.)

PHILÆ, an island and city of Egypt, south of Syene. The city appears to have owed its existence to the Ptolemies, who intended it as a friendly meeting-place and a common emporium for the Egyptians and the Ethiopians from Meroë. Hence, according to some, the name of the place. (Φίλαι, from φίλος.—Compare *Servius, ad Æn.*, 6, 323, "*locum quem Philas, hoc est amicas, vocant.*") Others, however, derive it from the Egyptian *Phi lakh*, "the end" or "extremity" (i. e., of Egypt), and others, again, from the Arabic *Phil*, "an elephant," making Philæ and Elephantina identical. (Consult *Jablonski, Voc. Ægypt.*, *s. v.*—*Opusc.*, vol. 1, p. 455, *seq.*, *ed. Te Water.*) The island contains at present many splendid remains of antiquity. In its immediate vicinity was a small rocky island called Ἄβατος (Abatos) by the Greeks, from the circumstance of its being permitted the priests alone to set foot on it, and its being hence *inaccessible* to others. In this place was the tomb of Osiris, Isis having here deposited his remains. (*Tzetz. ad Lycophr.*, v. 212.—*Zoega, de Obelisc.*, p. 286.—*Description de l'Egypte, Antiq.*, vol. 1, p. 44.—*Creuzer, Comment. Herod.*, p. 182, *seqq.*) The modern name is *Gezirat-el-Birbe* ("Temple-island"), in allusion to the remains of antiquity upon it. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 235, *seqq.*)

PHILÆNI, two Carthaginian brothers, whose names have been handed down to modern times for a signal act of devotion to their country. A contest, it seems, had arisen between the Carthaginians and Cyreneans, respecting the point where their respective territories met, and this was the more difficult to be determined, since the country on the borders of the two states was a sandy desert, and without anything that might serve as a common landmark. It was agreed at last, that two individuals should set out at the same time from Carthage and Cyrene respectively, and that the spot where they might meet should be regarded as the common boundary of the two communities. The parties accordingly set out, the two Philæni having been selected by the Carthaginians for this purpose; but the two Cyreneans travelled more slowly than their Carthaginian antagonists, and only met the Philæni after the latter had advanced a considerable distance into the disputed territory. The Cyreneans thereupon accused the Philæni of unfairness, and of having started before the appointed time. The Philæni, on their part, offered to do anything to show that they had acted fairly, and the two Cyreneans then gave them their choice, either to be buried alive on the spot where they were standing, or else to allow them, the Cyreneans, to advance as far as they pleased into the disputed territory, and there be buried alive on their part. The Philæni accepted the former part of the offer, and were accordingly entombed. The Carthaginians erected two altars on the spot, which were thenceforth re-

garded as the limits of their territory in this direction. (*Sall.*, *Bell. Jug.*, 19.—*Id. ib.*, 79.) These altars stood in the innermost bend of the Syrtis Major, and not, as Sallust erroneously states, to the west of both the Syrtes. The story of the Philæni, moreover, as given by the Roman historian, seems to wear a doubtful appearance, from the circumstance of Cyrene's being so much nearer the point in question than Carthage. If the distance between these two cities be divided into eight equal parts, the Philæni will be found to have travelled six, and the deputies from Cyrene only two, of these parts. The truth, therefore, was probably this: the territory in dispute lay between Hesperis on the Cyrenean side, and Leptis Magna on the Carthaginian; and the deputies started from these two places, not from Carthage and Cyrene. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 116.)

PHILAMMON, an ancient bard, belonging to the worship of Apollo at Delphi, and whose name was celebrated at that place. To him was attributed the formation of Delphian choruses of virgins, which sang the birth of Latona and of her children. (*Müller, Hist. Gr. Lit.*, p. 24.) He is said to have taken part in the Argonautic expedition, and passed for a son of Apollo. (*Plut.*, *de Mus.*, p. 629, *ed Wyttenb.*)

PHILĒMON, I. a comic poet, the rival of Menander. According to some authorities, he was a native of Syracuse (*Suidas*, *s. v.*), while others make him to have been born at Soli, in Cilicia. (*Strabo*, 671.) He seems to have been a writer of considerable powers. His wit, ingenuity, skill in depicting character, and expression of sentiment, are praised by Apuleius (*Florid.*, 3, n. 16), while he pronounces him inferior, however, to his more celebrated antagonist. The popular voice, on the other hand, often gave Philemon the prize over Menander (*Aul. Gell.*, 17, 4), perhaps because he studied more the tastes of the vulgar, or used other adscititious means of popularity. This, at least, Menander gave him to understand, when on one occasion he met his rival and asked him: "Pr'ythee, Philemon, dost thou not blush when thou gainest the prize over my head!" (*Aul. Gell.*, *l. c.*) We may see a favourable specimen of his construction of plots in the Trinummus of Plautus, which is a translation from his Θησαυρός. (*Prol. Trinumm.*, 18, *seqq.*) Temperance of body, with cheerfulness of mind, prolonged his life to the great age of ninety-seven years (*Lucian, Macrob.*, 25), during which period he composed ninety-seven comedies. The manner of his death is variously related. The common account makes him to have died of laughter on seeing an ass eat figs. The statement of Apuleius, however, is the most probable, according to which he expired without pain or disease, from the pure exhaustion of nature (*l. c.*—*Val. Max.*, 12, 6).—Philemon began to exhibit comedy during the reign of Alexander, a little earlier than Menander, and before the 118th Olympiad. He died in the reign of the second Antigonus, son of Demetrius. It has been said above that he lived to the age of ninety-seven years; Suidas, however, makes it ninety-six, and other authorities ninety-nine. (*Diod.*, *Eclog.*, lib. 23, *ed. Bip.*, vol. 9, p. 318.—*Clinton's Fasti Hellenici*, *2d ed.*, p. 157.) The fragments of Philemon are usually printed along with those of Menander. The best edition of these conjointly is that of Meineke, *Berol.*, 1823, 8vo. (*Theatre of the Greeks*, p. 121, *ed.* 4.)—II. A son of the preceding, also a comic poet, and called, for distinction' sake, Philemon the younger (ὁ νεώτερος.—*Athen.*, 7, p. 291, *d.*).

PHILETÆRUS, a eunuch made governor of Pergamus by Lysimachus. (*Vid.* Pergamus II.)

PHILĒTAS, a native of Cos, and the only poet that we know of at the court of Ptolemy I., who made him preceptor to his son and successor Ptolemy Philadelphus. Philetas was both a grammarian and poet. He composed elegies, which were the model of those of Propertius, and he is said to have given quite a new character to this species of poetry, in his description of the joys and sorrows of love. He wrote also lyric and lighter poems. The ancients prized him very highly, and the inhabitants of Cos erected a brazen statue to him. Quintilian ranks him next to Callimachus (10, 1, 58). We have only a few fragments remaining of his elegies, and some verses also in the anthology. Philetas was remarkable for his devotion to study, and reduced himself by his great application to so emaciated a habit of body, that, according to the story told in Ælian, he used to wear leaden soles to his shoes or sandals (μολίβδου πεποιημένα ἐν τοῖς ὑποδήμασι πέλματα) to prevent his being blown over by the wind! (*Ælian*, *V. H.*, 9, 14.) Athenæus says, that he wore balls of lead around his feet (σφαίρας ἐκ μολύβδου πεποιημένας ἔχειν περὶ τὼ πόδε, 12, p. 552, *b.*). The wonder is how he could have walked. Athenæus also states that he fairly wore himself away in fruitless endeavours to solve the sophism called by the ancients ψευδόμενον (or ψευδολόγος), and the epithet on his tomb, which this writer cites, corroborates the statement. (*Athen.*, 9, p. 401, *e.*—*Casaub.*, *ad loc.*)

PHILIPPI, a city of Thrace, to the northeast of Amphipolis, and in the immediate vicinity of Mount Pangæus. It was founded by Philip of Macedon, on the site of an old Thasian settlement. The Thasians had been attracted by the valuable gold and silver mines in this quarter, and the settlement formed by them was called Crenides, from the circumstance of its being surrounded by numerous sources which descended from the neighbouring mountain (κρήνη, *a spring*). Philip of Macedon having turned his attention to the affairs of Thrace, the possession of Crenides and Mount Pangæus naturally entered his views. Accordingly, he invaded this country, expelled the feeble Cotys from his throne, and then proceeded to found a new city on the site of the old Thasian colony, as above mentioned, which he named after himself, Philippi. (*Diod. Sic.*, 16, 8.) When Macedonia became subject to the Romans, the advantages attending the peculiar situation of Philippi induced that people to settle a colony there; and we know from the Acts of the Apostles that it was already at that period one of the most flourishing cities in this part of their empire (16, 12.—Compare *Plin.*, 4, 10). It is, moreover, celebrated in history from the great victory gained here by Antony and Octavianus over the forces of Brutus and Cassius, by which the republican party was completely subdued. (*Appian.*, *Bell. Civ.*, 4, 107, *seqq.*—*Dio Cass.*, 47, 41.) Philippi, however, is rendered more interesting from the circumstance of its being the first place in Europe where the Gospel was preached by St. Paul (A.D. 51), as we know from the 16th of the Acts of the Apostles, and also from the Epistle he has addressed to his Philippian converts (4, 15), where the zeal and charity of the Philippians towards their apostle received a just commendation. We hear frequently of bishops of Philippi, and the town is also often mentioned by the Byzantine writers. Its ruins still retain the name of *Filibah*. (*Cramer's Anc. Greece*, vol. 1, p. 301, *seqq.*—*Mannert*, *Geogr.*, vol. 7, p. 232.)

PHILIPPOPŎLIS, a city in the interior of Thrace, on the southeast side of the Hebrus, and some distance to the northwest of Hadrianopolis. It was situate in a large plain, on a mountain with three summits, and hence received also the appellation of Trimontium. It was founded by Philip of Macedon. In the Roman times it became the capital of the province of Thracia. The modern name is *Filibe* or *Philipopoli*. (*Steph. Byz.*, *s. v.*—*Itin. Ant.*, 136.—*Hierocl.*, p. 635.—*Tacit.*, *Ann.*, 3, 38.—*Polyb.*, 5, 100.—*Amm. Marc.*, 26, 10.)

PHILIPPUS, I. one of the earlier kings of Macedonia, and the first of the name. He succeeded his

father Argæus, about 649 B.C. according to some chronologers, and reigned, as Eusebius states, thirty-eight years, but, according to Dexippus, thirty-five. (*Euseb.*, p. 57.—*Dexipp.*, *ap. Syncell.*, p. 262, *seq.*) These numbers, however, are obviously manufactured by chronologers, upon no certain or positive testimony, since none existed. (*Clinton*, *Fast. Hell.*, vol. 1, p. 221.)—II. The second of the name was the son of Amyntas II. of Macedonia. This latter monarch left three sons at the time of his death, under the care of their mother Eurydice. Of these, Alexander, the eldest, had just attained to man's estate; but Perdiccas, and Philip the youngest of the three, were still under age. Alexander, who appears to have been a prince of great promise, had scarcely ascended the throne, when he lost his life by the hand of an assassin. (*Diod. Sic.*, 15, 71.) During his reign, however, short as it was, he was engaged in a contest with Ptolemy of Alorus. We do not know whether Ptolemy was in any way related to the royal family, nor whether he laid claim to the crown. But it seems clear that he was favoured by the queen Eurydice, the widowed mother, and was probably her paramour. According to Diodorus and Plutarch, Pelopidas, the Theban commander, came into Macedonia to arbitrate between Alexander and Ptolemy, and Philip was one of the hostages delivered on this occasion to the umpire. As this, however, is expressly contradicted by the testimony of the contemporary orator Æschines, who relates that Philip was still in Macedonia at the time of his elder brother's death, Mr. Thirlwall inclines to the following opinion: According to Plutarch, after the murder of Alexander, which must have happened a very short time after the compromise, Pelopidas, who was in Thessaly, on his second expedition against the tyrant of Pheræ, was invited into Macedonia by the friends of the deceased king, and obliged Ptolemy to enter into an engagement to preserve the crown for the younger brothers. Ptolemy, it is said, gave fifty hostages as a security for the performance of his promises, among whom was his own son Philoxenus. It seems more natural, according to Mr. Thirlwall, that Philip should have been committed to the custody of the Thebans under these circumstances, than on the occasion of the contest between Ptolemy and Alexander. (*History of Greece*, vol. 5, p. 163.) Ptolemy kept possession of the government three years: Diodorus simply says that he reigned so long: probably, however, he never assumed any other title than that of regent, though he may have had no intention of ever resigning his power to the rightful heir. And it was, perhaps, as much in self-defence, as to avenge his brother's murder or his mother's shame, that Perdiccas killed him. Concerning the reign of Perdiccas III. we have but very scanty information. He was slain in battle by the Illyrians, in the fifth year of his rule, leaving behind him an infant son by the name of Amyntas. At the time of this event Philip was twenty-three years of age. Diodorus supposes that he was still at Thebes, but that, on receiving intelligence of his brother's death, he made his escape and suddenly appeared in Macedonia (16, 2). It is not difficult to understand how the story may have taken this form: a hostage so important, it might easily be supposed by writers acquainted with his subsequent history, would not have been willingly surrendered by the Thebans; it is certain, however, from better authority, that he had been already restored to his country, and, it is probable, early in the reign of Perdiccas, when the Thebans could have no motive for detaining him. Extravagantly as some modern writers have indulged their imagination with regard to the manner in which his time was employed during his sojourn at Thebes, it is hardly possible to overrate the importance of the opportunities it afforded him for the acquisition of various kinds of knowledge, or to doubt that he availed himself of them with all the energy and perseverance which belonged to his character. It is, perhaps, less probable that the house of Polymnis, the father of Epaminondas, should have been chosen for his residence, as Diodorus relates, than that of Pammenes, according to Plutarch's statement: and the fable of his Pythagorean studies, worthy of Diodorus, is below criticism. But a certain tincture of philosophy was at this time deemed almost an indispensable requisite in a liberal education. It was undoubtedly, however, not the study of philosophy, either speculative or practical, that chiefly occupied Philip's attention during the period of his residence at Thebes. To the society in which it was passed, he may have been mainly indebted for that command of the Greek language, which enabled him both to write and speak it with a degree of ease and eloquence not inferior to that of the most practised orators of the day. But the most important advantages which he gained from his stay at Thebes were probably derived from the military and political lessons, with which the conversation of generals and statesmen like Epaminondas, Pelopidas, and their friends, could not fail to abound. It was by them that the art of war had been carried to the highest point it had yet reached in Greece; or rather they, more particularly Epaminondas, had given it a new form; and the details of their battles and campaigns would be eagerly collected by an intelligent and ambitious youth. Thebes was at this time the great centre of political movements: the point from which the condition, interests, and mutual relations of the Grecian states might be most distinctly surveyed. Here, too, were gained the clearest ideas of the state of parties, of the nature and working of republican, especially of democratical, institutions: here probably Philip learned many of those secrets which often enabled him to conquer without drawing the sword. And as he was placed in one of the most favourable positions for studying the Greek character, so the need which his situation imposed on him, of continual caution and self-control must have served very greatly to sharpen his natural sagacity, and to form the address which he afterward displayed in dealing with men, and winning them for his ends. Nature had gifted him with almost every quality that could fit him for the station which he was destined to fill: a frame of extraordinary robustness, which was, no doubt, well trained in the exercises of the Theban palæstras: a noble person, a commanding and prepossessing mien, which won respect and inspired confidence in all who approached him: ready eloquence, to which art only applied the cultivation requisite to satisfy the fastidious demands of a rhetorical age: quickness of observation, acuteness of discernment, presence of mind, fertility of invention, and dexterity in the management of men and things. There seem to have been two features in his character, which, in another station or under different circumstances, might have gone near to lower him into an ordinary person, but which were so controlled by his fortune as to contribute not a little to his success. He appears to have been by his temperament prone to almost every kind of sensual pleasure. But as his life was too busy to allow him often to indulge his bias, his occasional excesses wore the air of an amiable condescension. So his natural humour would perhaps have led him too often to forget his dignity in his intercourse with his inferiors. But to Philip, the great king, the conqueror, the restless politician, these intervals of relaxation occurred so rarely, that they might strengthen his influence with the vulgar, and could never expose him to contempt. From that he was secured by the energy of his will, which made all his faculties and accomplishments of mind and body, and even his failings, as well as what may be called, in a lower sense, his virtues, his affability, clemency, and generosity, always subservient

to the purposes of his lofty ambition. A moral estimate of such a man's character is comprised in the bare mention of his ruling passion, and cannot be enlarged by any investigation into the motives of particular actions; and it is scarcely worth while to consider him in any other light than as an instrument of Providence for fixing the destiny of nations.—It was in the 105th Olympiad, and about 360 B.C., that Philip took charge of the government of Macedonia, not as monarch, but as the nearest kinsman, and as guardian of the royal infant, the son of his brother Perdiccas. The situation in which he was now placed was one of great apparent difficulty and danger, and the throne which he had to defend was threatened by enemies in many quarters, by the victorious Illyrians as well as by the Pæonians, and lastly by an Athenian force, which was destined to place Argæus, a pretender to the crown, on the throne of Macedon. The Illyrians, happily, did not press their advantage; and the Pæonians were induced to desist from hostilities by skilful negotiations, and secret presents made to their leaders. The Athenians were encountered in the field, and, after sustaining a defeat, were forced to surrender. (*Diod. Sic.*, 16, 3.) Philip, however, generously granted them their liberty, and immediately sent a deputation to Athens with proposals of peace, which were gladly accepted. (*Demosth. in Aristocr.*, § 144.) By the death of the reigning prince of Pæonia that country was soon after annexed to the dominion of Philip, but whether by right of succession or by conquest we are not informed. He next directed his arms against the Illyrians, who were totally routed after a severe conflict. The loss of the enemy is said to have amounted to 7000 men; and they were compelled to accept the terms of peace imposed by the conqueror. They ceded to him all that they possessed east of the Lake of Lychnitis, and thus not only gave him the command of the principal pass by which they had been used to penetrate into Macedonia, but opened a way by which he might at any time descend through their own territory to the shores of the Adriatic. (Consult *Leake's Northern Greece*, vol. 3, p. 321.) It may safely be presumed that, after this brilliant success, Philip no longer hesitated to assume the kingly title. His usurpation, for such it appears to have been according to the laws of Macedon, was, however, most probably sanctioned by the unanimous consent of both the army and nation. How secure he felt himself in their affections is manifest from his treatment of his deposed nephew. He was so little jealous of him, that he brought him to his court, and, in time, bestowed the hand of one of his daughters upon him. (*Polyæn.*, 8, 60. — *Arrian, Exp. Al.*, 1, 5.—*Athenæus*, 13, p. 557.) The transfer of the crown was so quiet and noiseless that it seems not to have reached the ears of the Athenian orators, whose silence may, at all events, be admitted as a proof that there was nothing in the transaction on which they could ground a charge against Philip.—His victory over the Illyrians is connected by Diodorus with the institution of the Macedonian phalanx, which he is said to have invented. The testimony of the ancients on this point has been very confidently rejected in modern times, without any just reason. We may indeed doubt whether this body, as it existed in the beginning of Philip's reign, differed in any important feature from that which was already familiar to the Greeks, or, at least, from the Theban phalanx. But it is another question whether the Macedonian armies had ever been organized on this plan; and there is nothing to prevent us from admitting the statement of authors, certainly better informed than ourselves, that it was first introduced by Philip. Nor is there any difficulty in believing, that he at the same time made some improvements in the arms or the structure of the phalanx, which entitled it to its peculiar epithet, and him to the honour of an inventor. Both the tactics and the discipline of the army seem to have been in a very low state under his predecessors; and this was, perhaps, the main cause of the defeats which they so often experienced from the neighbouring barbarians. Philip paid no less attention to the discipline than to the organization of his forces; and his regulations were enforced with inflexible severity.—In the course of about a year from his brother's death, Philip had freed himself from all his domestic embarrassments, and had seated himself firmly on the throne. In a summary account like the present, we must necessarily confine ourselves to a rapid sketch of the principal events of his reign. Allied with Athens, we find him, in conjunction with that power, carrying on operations against the republic of Olynthus, and seizing upon the city of Potidæa; but, soon after, from some cause which is not apparent, he made peace with the Olynthians, and turned his arms against Amphipolis, which had preserved its independence ever since the days of Brasidas. After a siege of some duration, the place was taken and added to his dominions, and Philip next turned his attention to the acquisition of some valuable gold-mines on the Thracian coast, which belonged to the people of Thasos. For this purpose he crossed the Strymon, and, having easily overcome the resistance that was offered on the part of Cotys, king of Thrace, he took possession of Crenides, the Thasian mining establishment, where he founded a considerable town, and named it Philippi. The Athenians, meanwhile, incited the Thracians and Illyrians to take up arms against the King of Macedon, whose rising power inspired them with well-founded grounds for jealousy and alarm; but the latter were again defeated by Parmenio, and Philip easily repelled the former in person. The small republic of Methone, which had also shown a spirit of hostility at the instigation of Athens, was surrounded by a Macedonian army, and, though the town held out for more than a year, and Philip received during the siege a wound by which he lost an eye, it was at length compelled to surrender. At this period, the Thessalian towns, being threatened by the forces of Lycophron, tyrant of Pheræ, supported by the Phocians, urgently sought the aid of the King of Macedon. He accordingly entered Thessaly at the head of a powerful army, and in its plains encountered the enemy, commanded by Onomarchus, the Phocian leader. Here, however, the usual good fortune of Philip forsook him; and, being twice vanquished with great loss, he effected his retreat into Macedonia with considerable difficulty. Undismayed, however, by these reverses, and having quickly recruited his army, he once more entered Thessaly, whither also Onomarchus directed his march from Phocis. The two armies were again engaged at no great distance from Pheræ, when Philip gained a complete victory; six thousand of the enemy having perished on the field, among whom was Onomarchus, their general. This success was followed up by the capture of Pheræ, Pagasæ, and the whole of Thessaly, which henceforth warmly espoused the interests of Philip on every occasion. (*Justin*, 8, 2.—*Polyb.*, 9, 33.) Meanwhile, the republic of Olynthus, which had recovered its strength under the protection of Macedonia, came to a rupture with that power, probably at the instigation of a party in Athens. War was, in consequence, determined upon, and the Olynthians, supported by a considerable Athenian force under Chares, twice ventured to attack the army of Philip, but, being unsuccessful on both occasions, were at length compelled to retire within the walls of their city, to which the enemy immediately laid siege. At variance among themselves, and open to treachery and defection, from the bribery employed, as it is said, on more than one occasion by Philip, the Olynthians were ultimately forced to surrender; when the King of Macedon, bent on the destruction of a state which had so often men-

aced the security of his dominions, gave up the town to plunder, and reduced the inhabitants to slavery. Intimidated by these reverses, the Athenians, not long after, sought a reconciliation with Philip, and sent a deputation, consisting of eleven of their most distinguished orators and statesmen, among whom were Æschines, Demosthenes, and Ctesiphon, to negotiate a treaty. (*Æschin.*, *de Fals. Leg.*, p. 30.) These ambassadors were most graciously received by Philip, and on his sending envoys to Athens, with full power to settle the preliminaries, peace was concluded. (*Demosth.*, *de Leg.*, p. 414.) Philip was now enabled to terminate the Sacred War, of which he had been invited to take the command, by the general voice of the Amphictyonic assembly. (*Vid.* Phocis.) Having passed Thermopylæ without opposition, he entered Phocis at the head of a considerable army, and was enabled to put an end at once to this obstinate struggle without farther bloodshed. He was now unanimously elected a member of the Amphictyonic council, after which he returned to Macedon, having reaped in this expedition a vast accession of fame and popularity, as the defender and supporter of religion. The success of Philip in this quarter was calculated, however, to awaken the jealousy and fears of Athens, and the party which was adverse to his interests in that city took advantage of this circumstance to urge the people to measures that could end only in a renewal of hostilities with Macedon. The Athenian commanders in Thrace were encouraged to thwart and oppose Philip in all his undertakings, and secretly to favour those towns which might revolt from him. Accordingly, when that monarch was engaged in besieging the cities of Perinthus and Selymbria, near the Hellespont, the Athenians on several occasions assisted them with supplies, and did not scruple even to make incursions into the Macedonian territory from the Chersonese. These measures could not fail to rouse the indignation of Philip, who, finally abandoning his projects on the Hellespont, turned his thoughts entirely to the overthrow of the Athenian power. Meanwhile another Sacred War had arisen, which, though of trifling magnitude in itself, produced very important results to two of the leading states of Greece. The Amphissians, who belonged to the Locri Ozolæ, had occupied by force, and cultivated a portion of the territory of Cirrha, which had been declared accursed by the Amphictyones, and unfit for culture. This act of defiance necessarily called for the interference of that assembly; and as it was to be feared that the people of Amphissa would be supported by Athens and other states, it was determined to elect Philip general of the Amphictyonic council, and to commit to him the sole direction of the measures to be pursued. (*Æschin. in Ctes.*, p. 71.—*Dem.*, *de Cor.*) The Amphissians were, of course, easily reduced and punished; but the Athenians, who had avowedly favoured their cause, found themselves too far implicated to recede with honour upon the near approach of Philip. Finding, therefore, that he had already occupied Elatea, which commanded the principal pass into Phocis, the council was summoned, and it was determined to muster all the forces of the republic, and, if possible, to induce the Thebans to espouse their interests. An embassy was accordingly despatched to Thebes, at the head of which was Demosthenes; and such was the effect of their great orator's eloquence, that he succeeded in persuading the Bœotians to join the Athenians, notwithstanding all the arguments urged against this step by the deputy of Philip, who was present at the debate. The combined forces of the two republics took the field, and, marching towards the Phocian frontier, encamped at Chæronea, in Bœotia. Here, after some partial and indecisive actions, a general engagement at length took place, which was obstinately contested on both sides, but finally terminated in the total discomfiture of the Athenians and their allies. This result might easily have been foreseen. Thebes possessed at the time no general of sufficient note to be even mentioned, except Theagenes, who is named only to be branded as a traitor (*Dinarchus in Dem.*, § 75), and the names of Chares, Lysicles, and Stratocles, who commanded the Athenians, could inspire little confidence. In numbers, the confederates appear to have at least equalled the enemy; but though the Sacred Band still preserved its excellent discipline and spirit, the Athenians, who had now for many years been little used to military service, were ill-matched with the Macedonian veterans led by their king, and by the able officers formed in his school, and animated by the presence of the young prince Alexander, whom his father intrusted with the command of one wing, where, however, some of his best generals were stationed at his side. We know very little more of the causes which determined the event of the battle, and these are amply sufficient to account for it. If we may believe Polyænus, Philip at first restrained the ardour of his troops, until the Athenians had spent much of the vigour and fury with which they made their onset (4, 2, 7). Then it appears Alexander made a charge, which broke the enemy's ranks, and decided the fortune of the day. (*Diod.*, 16, 86.) Alexander was in the wing opposed to the Thebans, and first charged the Sacred Band. The Thebans seem to have kept their ground longest, and probably suffered most. The Sacred Band was cut off to a man, but fighting where it stood. Demosthenes was not a hero of this kind: but he was certainly reproached with cowardice, because he escaped in the general flight, only by those who wished that he had been left on the field. Of the Athenians not more than 1000 were slain, but 2000 were taken prisoners: among these, Demades fell into the enemy's hands. The loss of the Thebans is not reported in numbers, but the prisoners were probably fewer than the slain. It was not the amount of these losses, however, that gave such importance to the battle of Chæronea, that it has been generally considered as the blow which put an end to the independence of Greece, any more than it was the loss sustained by Sparta at Leuctra that deprived her of her supremacy. But the event of this day broke up the confederacy which had been formed against Philip, as it proved that its utmost efforts could not raise a force sufficient to meet him, with any chance of success, in the field. Each of the allied states was therefore left at his mercy. The consternation which the tidings of this disaster caused at Athens was probably greater than had ever been known there, except after the loss at Ægos Potamos. As long as it remained uncertain what use Philip would make of his victory, there was certainly reason to fear the worst: and if it be true that at first he rejected the application of the heralds, who came from Lebadea to ask leave to bury the slain (*Plut.*, *Vit. X.*, *Orat. Hyperid*, p. 849, *a.*), we might suppose that he wished to keep the vanquished a while in suspense as to their fate. That he should even have forgotten himself for a time on the scene of his triumph, intoxicated by the complete success which had suddenly crowned the plans and labours of so many years, would not be at all inconsistent with his character. He is said to have risen from the banquet to visit the field of battle, and, as he moved in dance among the bodies of the slain, though the sight of the Sacred Band drew from him an exclamation of sympathy, to have parodied and sung the commencement of one of the decrees of Demosthenes. (*Plut.*, *Vit. Demosth.*, 20.) This anecdote is more credible than that he exposed himself to the rebuke of Demades by his behaviour to his prisoners. (*Diod. Sic.*, 16, 87.) It would be absurd to suppose, with Diodorus, that such a man as Demades, however the king might be pleased at such a moment with his freedom and wit,

could have had any influence over him; but it seems that Philip did not disdain to gain him for his own ends, and to communicate his designs to him, and employ him as his agent. The manner in which Philip finally treated his conquered enemies excited general surprise, and has earned, perhaps, more praise than it deserves. He dismissed the Athenian prisoners without ransom, several of them even newly clothed, and all with their baggage; and sent Antipater, accompanied, Justin says, by Alexander, to bear the bones of their dead, whom he had himself honoured with funeral rites (*Polyb.*, 5, 10), to Athens, with offers of peace, on terms such as an Athenian would scarcely have ventured to propose to him. The commonwealth was required, indeed, to resign a part of its foreign possessions, perhaps all but the Chersonesus, Lemnos, Imbros, and Samos (*Plut.*, *Vit. Alex.*, 28); but it was left in undisturbed possession of all its domestic resources, and its territory was even enlarged by the addition of Oropus, which Thebes was forced to resign. (*Pausan.*, 1, 34.) The value of these concessions was greatly enhanced by comparison with the conditions on which peace was granted to the Thebans. They were obliged to ransom not only their prisoners, but their dead. Not only Oropus, but the sovereignty of the Bœotian towns was taken from them. Platæa and Orchomenus were restored to as many as could be found of their old inhabitants: at least they were filled with an independent population implacably hostile to Thebes. But this was the lightest part of her punishment. She lost not only power, but freedom. She was compelled to admit a Macedonian garrison into the citadel, and to recall her exiles. The government was lodged in their hands: a council of three hundred, selected from them, was invested with supreme authority, both legislative and judicial. (*Justin*, 9, 4.) Philip's treatment of the Athenians has been commonly accounted magnanimous. It may indeed be said, that in them he did honour to the manly resistance of open enemies, while in the case of the Thebans he punished treachery and ingratitude, and, knowing the people to be generally hostile to him, he crushed the power of the state, and used the faction which depended on him as the instrument of his vengeance. On the other hand, it must be remembered that, when this was done, he had the less reason to dread the hostility of Athens: he might safely conciliate the favour of the Greeks by a splendid example of lenity and moderation. It is not improbable that this was the course to which he was inclined by his own prepossessions. But, had it been otherwise, there were reasons enough to deter so wary a prince from violent measures, which would have driven the Athenians to despair. He had probably very early intelligence of the preparations for defence which they had begun while they expected an invasion. He might, indeed, have ravaged Attica, and have carried on a Decelean war: but it was by no means certain that he could make himself master of the city and Piræus: and nothing but a very clear prospect of immediate success could have rendered the attempt advisable. The danger of a failure, and even the inconvenience of delay, was far greater than the advantage to be reaped from it. Philip's offers were gladly, if not thankfully received at Athens; and he now saw his road open to the Peloponnesus. Proceeding to Corinth, whither he had invited all the states of Greece to send their deputies, he held a congress, as in the time of the ancient league against Persia. The avowed object of this assemblage was indeed to settle the affairs of Greece, and to put an end to intestine feuds by the authority of a supreme council. But it was well known, that Philip meant to use it for the purposes of an enterprise, which he had long cherished, the invasion, namely, of the Persian empire. All his proposals were adopted. War was declared against Persia, and he was appointed to command the national forces with which it was to be waged. One object only now remained to detain Philip in the south of Greece: to fulfil the promises which he had made some years before to his Peloponnesian allies, to animate them by his presence, and to make Sparta feel the effects of his displeasure, for having been the only Grecian state which did not send ministers to the congress at Corinth. His march through the Peloponnesus was for the most part a peaceful, triumphant progress, and hence it may be that so few traces of it are left in our historical fragments. It is chiefly by some casual allusions to it in Polybius and Pausanias that the fact itself is ascertained. In Laconia Philip made a longer stay, and encountered some resistance. It appears, however, that in the end Sparta was compelled to submit to the terms which he prescribed. The western states beyond the isthmus likewise acknowledged his authority: the leaders of the anti-Macedonian party in Acarnania were driven into exile, and Ambracia consented to receive a Macedonian garrison. (*Diod. Sic.*, 17, 3.) Byzantium also, it seems, entered into an alliance with him, which was little more than a decent name for subjection. Thus crowned with new honours, having overcome every obstacle, and having established his power on the firmest foundation in every part of Greece, he returned in the autumn of 338 B.C. to Macedonia, to prepare for the great enterprise on which his thoughts were now wholly bent. This brilliant fortune, however, was before long overcast by a cloud of domestic troubles. Philip, not less from temperament than policy, had adopted the Oriental usage of polygamy, which, though repugnant to the ancient Greek manners, did not in this age, as we find from other examples, shock public opinion in Greece. Thus, it seems, before his marriage with Olympias, he had formed several matrimonial alliances, which might all contribute to strengthen his political interests. An Illyrian princess, a Macedonian lady, apparently of the Lyncestian family, which had some remote claims to the throne, and two from Thessaly, one a native of Pheræ, the other from Larissa, are mentioned before Olympias in the list of his wives. After his marriage with Olympias, he did not reject the hand of a Thracian princess, which was offered to him by her father. In each of these cases, however, there was an apparent motive of policy, which may have rendered the presence of so many rivals more tolerable than it would otherwise have been to Olympias, a woman of masculine spirit and violent passions, and who, as a daughter of the house of Epirus, which traced its pedigree to Achilles, no doubt regarded herself as far superior to them all in rank, and as Philip's sole legitimate consort. But after his return to Macedonia from his victorious campaign in Greece, perhaps early in the following spring, he contracted another union, for which it does not appear that he had the same excuse to plead. Cleopatra, the niece of Attalus one of his generals, had, it seems, attracted him by her beauty. He sought her hand, and their nuptials were celebrated, with the usual festivities, in the palace at Pella, where Olympias was residing. This would not be stranger than it is that Alexander was present at the banquet, which, according to the custom of the court, was prolonged until both Philip and his guests were much heated with wine. Attalus had secretly cherished the presumptuous hope, that his niece's influence over the king might induce him to alter the succession, and to appoint a child of hers heir to the throne. When the wine had thrown him off his guard, he could not refrain from disclosing his wishes, and called on the company to pray that the gods would crown the marriage of Philip and Cleopatra by the birth of a legitimate successor to the kingdom. Alexander took fire at this expression; and exclaiming, "Do you, then, count me a bastard?" hurled the gob-

let out of which he was drinking at his head. The hall became a scene of tumult. Philip started from his couch, and, instead of rebuking Attalus, drew his sword and rushed at his son; but, before he reached him, stumbled and fell. Alexander, before he withdrew, is said to have pointed to his father as he lay on the floor, with the taunt: "See the man who would pass over from Europe to Asia, upset in crossing from one couch to another." (*Plut.*, *Vit. Alex.*, 9.—*Athenæus*, 13, p. 557.) The quarrel did not end with the intoxication of the evening, as the offence which had been given to the prince was much deeper than the momentary provocation. He and his mother quitted the kingdom; she found shelter at the court of her brother Alexander, who, after the death of Arybas, had succeeded, through Philip's intervention, to the throne of Epirus, having supplanted Æacides, the lawful heir. Alexander took up his abode in Illyria, and Philip was obliged at last to employ the good offices of a Corinthian, named Demaratus, to induce his son to return to Macedonia. (*Plut.*, *Vit. Alex.*, 9.) It was not so easy to appease Olympias: and it was most likely with a view to baffle her intrigues that Philip negotiated a match between his brother-in-law and their daughter Cleopatra. When the brother-in-law had been gained by this offer, his sister saw that she must defer her revenge, and returned, apparently reconciled, to her husband's court. These unhappy differences, and perhaps the continued apprehension of hostile movements on the side of Illyria and Epirus, may have been the causes which prevented Philip from crossing over to Asia in person in 337 B.C. In the course of this year, however, he sent over a body of troops, under the command of Parmenio, Amyntas, and Attalus (whom, perhaps, he was glad to remove in this honourable manner from his court), to the western coast of Asia, to engage the Greek cities on his side, and to serve as a rallying point for all who were disaffected to the Persian government. It was in this same year that Pixodarus, the usurper of the Carian throne, sought the alliance of Philip, and proposed to give his eldest daughter to Aridæus, Philip's son by his Larissæan wife, Philinna, a youth of imbecile intellect. Olympias was, or affected to be, alarmed by this negotiation; several of Alexander's young companions shared her suspicions, and their insinuations persuaded him that the intended marriage was a step by which Philip designed to raise Aridæus to the throne. Under this impression he despatched Thessalus, a Greek player, who was exercising his profession at the Macedonian court, on a secret mission to Caria, to induce Pixodarus to break off the match with Aridæus and to transfer his daughter's hand to Alexander himself. Pixodarus joyfully accepted the prince's offer. But Philip, having discovered the correspondence, shamed his son out of his suspicions by an indignant expostulation, which he addressed to him in the presence of his young friend, Parmenio's son, Philotas, on the unworthiness of the connexion which he was about to form with a barbarian, who was not even an independent prince, but a Persian vassal. Alexander dropped the project, which had so strongly excited his father's resentment, that the latter wrote to Corinth to demand that Thessalus should be sent to him in chains, and banished four of Alexander's companions, Harpalus, Nearchus, Phrygius, and Ptolemæus, from Macedonia: to one of them the beginning of a wonderful elevation. So passed the year 337. Towards the end of the next spring, Philip's preparations for his Asiatic expedition were far advanced. He had summoned the Greek states to furnish their contingents, and, as became the general of the Amphictyonic council, had consulted the Delphic oracle on the event of his enterprise; and, it is said, had received an answer worthy of its ancient reputation for its politic ambiguity: "*Crowned is the victim, the altar is ready, the stroke is impending*" (*Diod. Sic.*, 16, 91), though the event renders this anecdote somewhat suspicious. It only remained, to take the precaution which he had meditated, for securing the peace of his dominions during his absence, by a closer alliance with the King of Epirus, which might also sooth Olympias. The day of the marriage was fixed, and Philip determined to celebrate the event with the utmost splendour. It afforded an opportunity which he never let slip, of attracting Greeks from all parts to his court, of dazzling them by his magnificence, and winning them by his hospitality. A solemn festival, either the national one of the Muses, or the Olympic games instituted by Archelaus, was proclaimed to be held in the ancient capital of Ægæ. Musical and dramatic contests were announced, for which artists of the greatest celebrity were engaged. When the time arrived, the city was crowded with strangers; not only guests invited by the king and his courtiers, but envoys deputed by most of the leading cities of Greece to honour the solemnity, and to offer presents, chiefly crowns of gold, to the king. A splendid banquet followed the nuptials. On the morrow an exhibition was to take place in the theatre: it was filled at an early hour with spectators. The entertainments began with a solemn procession, in which, among other treasures, were carried images of exquisite workmanship, and gorgeously adorned, of the twelve Olympian gods: a thirteenth, which seemed to be somewhat profanely associated with them, represented Philip himself. The shouts of an admiring, applauding multitude then announced the king's approach. He advanced in white robes and festal chaplet, with his son and the bridegroom on either side, a few paces behind him. His guards he had ordered to keep at a distance, that all might have a view of his person, and that it might not be supposed he doubted the universal good-will of the Greeks. This was the moment when a young man stepped forth from the crowd, ran up to the king, and, drawing a Celtic sword from beneath his garments, plunged it into his side. Philip fell dead. The murderer rushed towards the gates of the town, where horses were waiting for him. He was closely pursued by some of the great officers of the royal body-guard, but would have mounted before they had overtaken him if his sandal had not been caught by the stump of a vine, which brought him to the ground. In the first heat of their passion his pursuers despatched him. His name was Pausanias; and the motive that impelled him to the deed was, that he had suffered an outrage from Attalus for which Philip had refused to give him satisfaction. (*Aristot.*, *Polit.*, 5, 8, 10.) Both Olympias and Alexander were suspected of having been privy to the deed, but, as would seem, without any very strong grounds. Indeed, the character of Alexander instinctively recoiled from every species of baseness, and yet Niebuhr, in his lectures, expresses a suspicion, almost amounting to a full conviction, of Alexander's guilt!—Thus, in the 47th year of his age and the 24th of his reign, perished Philip of Macedon, at the end of one great stage of a prosperous career, near the outset of another which opened immeasurable ground for hope. A great man certainly, according to the common scale of princes, though not a hero like his son, nor to be tried by a philosophical model. But it was something great, that one who enjoyed the pleasures of animal existence so keenly, should have encountered so much toil and danger for glory and empire. It was something still greater, that one who was so well acquainted with the worst sides of human nature, and who so often profited by them, should yet have been so capable of sympathy and esteem. If we charge him with duplicity in his political transactions, we must remember that he preferred the milder ways of gratifying his ambition to those of violence and bloodshed: that he at least desired the reputation of mercy and humanity. If he once asked whether a fortress was so inaccessible that

not even an ass laden with gold could mount to it, we may as well believe the anecdote which relates of him, that he replied to his counsellors who urged him to treat Athens with rigour, that they were advising him to destroy the theatre of his glory. (*Plut.*, *Reg. et Imp. Apophth.*, 11.) The many examples of generous forbearance reported in Plutarch's collection of his apophthegms cannot be all groundless fictions: and the less restraint he set on many of his passions, the more amiable appears, by contrast, the self-control which he exercised, when he was tempted to an unjust or harsh use of his power. He is one of the men of whom we wish to know more, whose familiar letters and conversation must have been worth preserving. But even the history of his outward life is like an ancient statue, made up of imperfect and ill-adjusted fragments. He left the task of his life unfinished, and his death must have appeared to his contemporaries premature. We must rather admire the peculiar felicity of the juncture at which he was removed to make room for one better fitted for the work. What he had done, his successor would perhaps not have accomplished so well. What he meditated was probably much less than his son effected, and yet more than he himself would have brought to pass. If he had begun his enterprise, he would most likely have done little more than mar some splendid pages in the history of the world. (*Thirlwall's History of Greece*, vol. 6, p. 69 — *Cramer's Anc. Greece*, vol. 1, p. 174.)—III. The third of the name, was more commonly known by the name of Aridæus. (*Vid.* Aridæus.)—IV. One of the sons of Alexander, slain by order of Olympias.—V. The fifth of the name, was the eldest son of Cassander, and succeeded his father on the throne of Macedon about 298 B.C. He was carried off by sickness after a reign of one year. (*Justin*, 15, 4.—*Id.*, 16, 1.)—VI. The sixth of the name, was still an infant at the death of his father, Demetrius III. of Macedon. He was left under the care of his uncle Antigonus Doson, who, being guardian of his nephew, became, in fact, the reigning sovereign. (*Polyb.*, 2, 45.—*Plut.*, *Vit. Arat.*—*Justin*, 28, 3.) Antigonus ruled over Macedon for the space of twelve years, when his exertions in defeating the Illyrians, who had made an inroad into his territories, caused the bursting of a blood-vessel, which terminated his existence. (*Polyb.*, 2, 70.) His nephew Philip, though only fifteen years of age, now assumed the reins of government, and showed himself deficient neither in energy nor talents. Adopting the policy of his wise and able predecessor in protecting the Achæans against the ambitious designs of the Ætolians, who were now become one of the most powerful states of Greece, he engaged in what Polybius has termed the Social War, during which he obtained several important successes, and effectually repressed the daring spirit of that people. (*Polyb.*, lib. 4 *et* 5.) The great contest which was now waging in Italy, between Hannibal and the Romans, naturally attracted the attention of the King of Macedon; and it appears from Polybius and Livy that he actually entered into an alliance with the Carthaginian general. By securing, however, the co-operation of the Ætolians, the Romans were enabled to keep in check the forces of Philip; and, on the termination of the struggle with Carthage, sought to avenge the injury the prince had meditated by invading his hereditary dominions. Philip, for two campaigns, resisted the attacks of the Romans and their allies, the Ætolians, Eumenes, king of Pergamus, and the Rhodians; finally, however, he sustained a signal defeat at Cynoscephalæ, in the plains of Thessaly, and was compelled to sue for peace on such conditions as the victors chose to impose. These were, that Demetrius, his younger son, should be sent as a hostage to Rome, and that he should not engage in any war without their consent. They farther imposed a fine of one thousand talents, and demanded the surrender of all his galleys. (*Liv.*, 33, 30.) In the war which the Romans afterward carried on with Antiochus, king of Syria, Philip actively co-operated with the former; but, jealous of his talents, and aware also of his ambitious spirit, the Romans seized every opportunity of counteracting his efforts to restore the empire of Macedon to its former power and importance. Philip beheld this course of conduct with ill-disguised vexation and disgust; and it is probable that this mutual ill-will would have led to an open rupture if the death of Philip had not intervened. This event is said to have been hastened by the domestic troubles which concurred to imbitter the latter years of his life. Dissensions had long subsisted between his two sons Perseus and Demetrius; and, by the arts of the former, who was the elder, but illegitimate, a violent prejudice had been raised in the mind of Philip against the latter, who had resided at Rome for some years as a hostage, even after peace was concluded with that power. The unfortunate Demetrius fell a victim to his brother's treachery, and his father's credulity and injustice. (*Liv.*, 40, 24.) But Philip having discovered, not long after, the fatal error into which he had been betrayed, was so stung with remorse, that anguish of mind soon brought him to the grave. (*Vid.* Perseus.) He died B.C. 179, after a reign of forty-two years. (*Clinton*, *Fast. Hell.*, vol. 1, p. 243.)—VII. M. Julius, a Roman emperor, of an obscure family in Trachonitis, a province of Arabia, to the south of Damascus, and hence called the *Arabian*. Zonaras (12, 19) and Cedrenus (vol. 1, p. 257) make Bostra, the capital of the country, to have been his native city; but the language of Aurelius Victor would rather incline us to believe that he was born in the environs of that city, since he calls him in one part "*Arabs Trachonitis*" (*de Cæs.*, 28), and in another speaks of his father as having been "*nobilissimus latronum ductor.*" (*Epit.*, 28.) His first act, also, on attaining to the empire, was to found a city not far from Bostra, which he dignified with the name of Philippopolis. St. Jerome, who speaks of this foundation, confounds with the Arabian city another of the same name in Thrace. Jornandes falls into the same error (p. 108). Burckhardt found in the environs of Bostra a Greek inscription bearing the name Philippopolis, which sets the matter at rest. (*Travels*, p. 98.)—Philip entered the Roman armies, and soon distinguished himself by his services, until he was at length appointed commander of the body-guard, in the reign of Gordian III., having succeeded Misitheus, whom he was suspected of having cut off. In taking the place of Misitheus, Philip became, in fact, as his predecessor had been, the guardian of the young prince, and the master of the empire. Gordian had, under the auspices of Misitheus, undertaken, the year previous, an expedition against the Persians, which ended gloriously for the Roman arms; and he now prepared for a second campaign against the same foe, when Philip produced an artificial scarcity by intercepting the supplies of corn, and thus raised a spirit of disaffection against the young emperor. These intrigues, however, did not delay the march of the army, which advanced into Mesopotamia, defeated the Persians, and compelled their king to take shelter in the very heart of his dominions. Gordian returned triumphant, when the partisans of Philip excited a commotion in the camp, and finally compelled the emperor to receive Philip as an associate in the empire. This division of power, consummated by forcible means, could not prove of very long duration, and the young monarch was soon after deposed and put to death. His ashes were conveyed to Rome, and a splendid monument was erected to his memory, near Circesium, on the Euphrates. Meanwhile the letters of Philip to the senate pur-

ported that Gordian had died of illness, and that the choice of the army had fallen upon him. Arganthis, king of Scythia, was encouraged to advance by the tidings of the death of Misitheus; but Philip, sacrificing the interests of the state to his own, and paying no regard to this new invasion, hastened to secure his election at Rome, where he professed to venerate the statues of Gordian, who had been deified by the senate. The fickle multitude were amused and conciliated by one of those juggles of public pageantry which are found to be so useful in turning the attention of the people from the flagitiousness of their rulers. The thousandth anniversary of the building of Rome was celebrated by splendid games, and by combats in the amphitheatre. But the claim of the "Arabian" to the empire of Rome was disputed by Decius, who had been sent to quell a sedition in Pannonia, and who joined the revolters. Philip lost a battle near Verona, and this event was to his soldiers the signal for his assassination (A.D. 249). His son was slain in the Prætorian camp. (*Capitol.*, *Vit. Gord. Tert.*, 29, *seqq.*—*Aurel. Vict.*, *l. c.*—*Casaub.*, *de iis qui post Gord. Tert.*, *principes fuere*, § iv.)—VIII. An Acarnanian, and physician to Alexander the Great. When that monarch had been seized with a fever, after bathing, while overheated, in the cold stream of the Cydnus, and most of his medical attendants despaired of his life, Philip, who stood high in his confidence, undertook to prepare a medicine which would relieve him. In the mean while, a letter was brought to the king from Parmenio, informing him of a report, that Philip had been bribed by Darius to poison him. Alexander, it is said, had the letter in his hand when the physician came in with the draught, and, giving it to him, drank the potion while the other read; a theatrical scene, as Plutarch unsuspectingly observes, but one which would not have been invented except for such a character, and which Arrian was therefore induced, though doubtingly, to record. The remedy, or Alexander's excellent constitution, prevailed over the disease; but it was long before he had regained sufficient strength to resume his march. (*Plut.*, *Vit. Alex.*—*Arrian*, *Exp. Al.*, 2, 4, 12, *seqq.*) The whole story is now regarded as a very apocryphal one. We cannot very well understand what Parmenio was doing, that he did not come himself instead of writing. One sees from Curtius (3, 6) how the narrative was embellished. In Arrian, Parmenio's letter only mentions a report which he had heard, that Philip had been bribed. In Curtius, it is asserted that he had been promised one thousand talents, and the hand of the sister of Darius. There was certainly some confusion between this story and that of Alexander the Lyncestian. Seneca (*de Ira*, 2, 23) says, that it was Olympias who sent the warning letter about Philip. (*Thirlwall's History of Greece*, vol. 6, p. 173.)—IX. A pretender to the crown of Macedonia, after the overthrow of Perseus. He is commonly known by the appellation of "Pseudophilippus." His true name was Andriscus. (*Vid.* Andriscus.)—X. The Greek translator of the work of Horapollo. From the internal evidence afforded by the translation itself, he is supposed to have lived a century or two later than Horapollo; and at a time when every remnant of actual knowledge of the subject, on which Horapollo treats, must have vanished. (*Cory*, *Hieroglyphics of Horapollo*, *pref.*, p. ix.)—XI. A comic poet of Athens, son of Aristophanes. He does not appear to have inherited any considerable portion of his father's wonderful abilities. (*Theatre of the Greeks*, p. 115, 4th ed.)—XII. A native of Opus, and a disciple of Plato. Diogenes Laertius informs us (3, 37), that Plato died before publishing his "Laws," and that Philip of Opus gave to the world the manuscript of the work, which he found among his master's tablets. (*Vid.* Plato.) Philip wrote "on Eclipses, and on the size of the Sun, Moon, and Earth" (*περὶ ἐκλείψεων, καὶ μεγέθους ἡλίου καὶ σελήνης καὶ γῆς*). The work is cited by Stobæus. (*Schöll*, *Hist. Lit. Gr.*, vol. 3, p. 8.)—XIII. An epigrammatic poet, a native of Thessalonica, who flourished during the reign of Tiberius. He is sometimes called "the Macedonian," but more frequently "Philip of Thessalonica." We have eighty-five epigrams of his remaining. They display little originality, being for the most part imitations of preceding poets. (*Jacobs*, *Catal. Poet. Epigr.*, p. 935.) Philip of Thessalonica is the compiler of what is termed the "Second Anthology," thus continuing the work commenced by Meleager. The interval between the two compilations was about 150 years. (*Jacobs*, *l. c.*—*Schöll*, *Hist. Lit. Gr.*, vol. 4, p. 49, 55.)

Philiscus, I. an orator, and also an epigrammatic poet, one of whose effusions has been preserved by Plutarch, who speaks of him as a contemporary of Lysias, and a pupil of Isocrates. He was a native of Miletus in Ionia; and, besides his poetical pieces, left several harangues and a life of Lycurgus. (*Ruhnken*, *Hist. Crit. Orat. Gr.*, p. lxxxiii.—*Plut.*, *X. Orat. Vit.*, p. 836.—*Suidas*, *s. v.*—*Jacobs*, *Catal. Poet. Epigr.*, p. 936.)—II. or perhaps Philicus, a tragic poet, a native of Corcyra, and contemporary with Theocritus (270 B.C.). He gave his name, as inventor, to a particular species of Iambic verse (*Metrum Philisceum* or *Philiceum*). (*Schöll*, *Hist. Lit. Gr.*, vol. 3, p. 86.)—III. A tragic poet, a native of Ægina, and contemporary with Philiscus of Corcyra. (*Schöll*, *l. c.*)—IV. A sculptor of Rhodes, whose era is uncertain. He made, among others, two statues, one of Apollo, the other of Venus, which were placed in the collection of Octavia. (*Plin.*, 36, 5, 4.)

Philistus, a wealthy native of Syracuse, who employed his riches in procuring the sovereign power for Dionysius the Elder. He became, subsequently, the confidant, minister, and general of the tyrant; but he lost his favour by having secretly married one of his nieces, and was driven into exile. He retired to Adria, where he wrote on the "Antiquities of Sicily," in seven books, which was carried down to the third year of the 83d Olympiad, and embraced a period of eight centuries. He composed also a "Life of Dionysius," in four books. Having been recalled from banishment by Dionysius the younger, he became the antagonist of Dion and Plato, who had gained an ascendancy over the mind of that prince. Philistus commanded the fleet of Dionysius in the naval battle with Dion and the Syracusans, which cost the tyrant his throne, and his vessel having run aground, he was taken prisoner and put to an ignominious death. Besides the two works already mentioned, Philistus wrote the life of Dionysius the younger, in two books. These three productions being united, bore the common name of Σικελικά. Cicero praises this historian, and calls him "almost a little Thucydides" (*pæne pusillus Thucydides.*—*Ep.*, *ad Q. Fratr.*, 2, 13.—Compare *de Divin.*, 1, 20). But Plutarch and Pausanias reproach him with having sacrificed truth to the desire of recovering the good graces of his master. Dionysius of Halicarnassus also observes, that if he has managed to resemble his model, Thucydides, it is only in two respects, in having left behind him unfinished writings, and in the disorder which prevails throughout his works. In point of sentiment and feeling, there is, according to Dionysius, no resemblance whatever between the two: Thucydides had a lofty and noble spirit; Philistus, on the other hand, yielded slavish obedience to tyrants, and sacrificed truth to them. Dionysius confesses, however, that the style of Philistus was clear, and marked by "roundness" and energy, though without figures and ornament.—Alexander the Great is said to have greatly admired the works of Philistus, and they formed part of his portative library. The fragments of this writer have

been collected by Göller, in his work "*De situ et Origine Syracusarum*," p. 177.—M. Sevin, in his "*Recherches sur la vie et les écrits de Philistus*" (*Mem. de l'Acad. des Inscr.*, vol. 13, p. 1, *seqq.*), maintains that Philistus was a pupil of Isocrates; Göller, however, shows very conclusively, that Sevin was misled by a corrupt passage in Cicero (*de Orat.*, 2, 23), where, instead of "*Philisti*," we ought to read "*Philisci*," and where the reference can only be to Philiscus the Milesian. (*Göller, Op. cit.*, p. 112, *seqq.*—*Dion. Hal.*, *De Vet. Script. cens.* (*Op.*, *ed. Reiske*, vol. 5, p. 427).—*Id.*, *Epist. ad Cn. Pomp.* (*Op.*, vol. 6, p. 780).—*Schöll*, *Hist. Lit. Gr.*, vol. 2, p. 177, *seqq.*—*Sainte-Croix*, *Examen des Hist. d'Alex.*, p. 12.)

Philo, I. a statuary, in the age of Alexander the Great. This is evident from the circumstance of his having made a statue of Hephæstion. (*Tatian*, *Orat. adv. Gr.*, 55.) This artist is undoubtedly referred to in a well-known inscription given by Wheler (*Itin.*, 209.—Compare *Spohn*, *Misc. Erud. Antiq.*, 332.—*Chishull*, *Antiq. Asiat.*, p. 59, *seqq.*—*Jacobs*, *Anthol. Gr.*, 3, 1, p. 192.—*Sillig*, *Dict. Art.*, *s. v.*)—II. A native of Byzantium, who flourished about 150 B.C. He must not be confounded with the architect Philo, who, in the time of the orator Lycurgus, built the arsenal in the Piræus.—Philo of Byzantium was the author of a treatise having relation to mechanics, in five books, of which only the last two remain to us. These treat of the making of missile weapons (Βελοποιϊκά, or Ὀργανοποιϊκά), of the construction of towers, walls, ditches, as well as other works required for the siege of cities. There is ascribed to him also a work on the "*Seven Wonders of the World*" (Περὶ τῶν Ἑπτὰ Θεαμάτων). These wonders are, the gardens of Semiramis, the pyramids of Egypt, the statue of Jupiter at Olympia, the colossus of Rhodes, the walls of Babylon, the temple of Diana at Ephesus, and the Mausoleum. The last chapter of the work, however, is wanting, and the last but one is in a very mutilated state. It is a production of very little value, excepting the chapter which treats of the Colossus of Rhodes, and the fragment that remains of the description of the Ephesian temple, two monuments which Philo himself saw. As he no doubt had also beheld the tomb of Mausolus, we have to regret the loss of the last chapter, in which this was described. The style, however, of this work indicates a more recent writer than the author of the Βελοποιϊκά. The two books of the treatise relating to Missiles, &c., are to be found in the collection of the "Ancient Mathematicians" (*Mathematici Veteres*, *Paris*, 1693, p. 49–104). The first five chapters of the "Seven Wonders" were published, for the first time, by Leo Allatius, *Rom.*, 1640, 8vo, with a very careless Latin version. A corrected edition was given by De Boissieu, who accompanied M. de Crequi in his embassy to Rome, and delivered a harangue before Urban VIII. This edition was corrected by the Vatican MS., and appeared at the end of the Ibis of Ovid published in 1661, at the Lyons press, 8vo. It is rarely met with, and was unknown to Bast, who, when the Vatican MS. was brought to Paris, published the variations contained in it, though they were already given in the edition of Boissieu. This edition of Boissieu swarms with typographical errors; but it is accompanied by a good Latin version. The edition of Allatius, corrected by Gronovius, was reprinted in the *Thesaurus Antiq. Crit.*, vol. 7, with the fragment of the sixth chapter, which Holstenius had found. Teucher promised a new edition in 1811, but it never saw the light, the editor having died before he could complete it. In 1816, Orelli published a new edition, with the text corrected after Boissieu and Bast, and with "*Testimonia Veterum*," &c. This is the best edition: it contains also the fragments of the Sophist Callinicus, and of Adrian of Tyre. (*Schöll*, *Hist. Lit. Gr.*, vol. 3, p. 367.—*Hoffmann*, *Lex. Bibliogr.*, vol. 3, p. 224.)—III. Called, for distinction' sake, *Judæus* (Ἰουδαῖος) or "the Jew," was a native of Alexandrea, a member of a sacerdotal family, and flourished about 40 A.D. He belonged to the sect of the Pharisees, and was a great zealot for the religion of his fathers. On occasion of a tumult which had taken place at Alexandrea, the Hellenistic Jews of this city sent him to Rome to carry their justification before the Emperor Caligula; but the latter refused to receive him into his presence. Philo was a man of great learning. He had carefully studied all the Grecian systems of philosophy, and he made an admirable use of this knowledge in accomplishing the object which he had in view, of presenting the pagans, namely, with the sacred Scriptures of his nation as the perfection of all human wisdom. Of all the systems of profane philosophy, no one suited his views so well as the Platonic. His inclination towards a contemplative life was nurtured by the perusal of Plato's writings, while their mysterious tendency served to inflame his imagination. The ideas of Plato were amalgamated with Philo's doctrine respecting the Scriptures, and he may thus be regarded as the precursor of that strange philosophy which, one hundred and fifty years after his time, developed itself in Egypt. The style of Philo is expressly modelled after that of Plato. A perusal of his works, which are quite numerous, is not only interesting for the study of the New-Platonic philosophy, but extremely important for understanding the Septuagint and the books of the New Testament. Mai discovered, in 1816, some unedited fragments of this writer. An Armenian translation was also found at Lemberg, in Galicia, by Zohrab, an Armenian, in 1791, which contained thirteen productions of Philo, of which eight no longer exist in Greek. (*Maii de Philonis Judæi et Eusebii Pamphili scriptis ineditis Dissertatio*, Mediolani, 1816, 8vo.) The best edition of Philo is that of Mangey, *Lond.*, 1742, 2 vols. fol.: the latest is that of Richter, forming the second part of the "Bibliotheca Sacra," *Lips.*, 1828–1830, 8 vols. 12mo. It contains merely the text. The two works found by Mai were published at Milan in 1818, 8vo, and Aucher published at Venice, in 1822, a Latin translation of the three works of Philo, of which Zohrab had found the Armenian text. The Hebrew Lexicon of Philo, which exists only in a Latin version, and which is found in no edition of his works, is contained in the second volume of the works of St. Jerome, published in Paris, 1683. (*Schöll*, *Hist. Lit. Gr.*, vol. 5, p. 65, *seqq.*—*Hoffmann*, *Lex. Bibliogr.*, vol. 3, p. 225, *seq.*)—IV. An epigrammatic poet, who flourished from the reign of Nero to that of Hadrian. He celebrated, in a separate production, the reign of the latter. Eudocia states (p. 424), that he composed four books of epigrams. Only one small distich remains. (*Jacobs*, *Catal. Poet. Epigr.*, p. 936.)—V. A native of Larissa, the pupil and successor of Clitomachus in the chair of the New Academy. He also taught at Rome, having retired to that city from Athens during the Mithradatic war, B.C. 100. By some he has been considered the founder of a *Fourth* Academy. Philo confined scepticism to a contradiction of the metaphysics of the Stoics and their pretended *criteria* of knowledge: he contradicted the sphere of logic; made moral philosophy merely a matter of public instruction; and endeavoured to prove that the Old and New Academies equally doubted the certainty of speculative knowledge. Cicero was one of his auditors, and often makes mention of him in his writings. (*Tennemann*, *Manual Hist. Philos.*, p. 154.—Compare *Schöll*, *Hist. Lit. Gr.*, vol. 5, p. 196.)

Philoctetes, a Thessalian prince, son of Pœas or Pœan, king of Melibœa. According to the account of Apollodorus and others, which we have followed in the narrative of the death of Hercules, that hero gave his bow and arrows to Pœas, father of Philoctetes, as

a reward for having kindled his funeral pile on Mount Œta, when all his immediate followers declined so to do. A different form, however, is given to the story by Hyginus and other authorities, who make Hercules to have bestowed the gift on Philoctetes, the son, for having performed the same service which other mythologists assign to the father. (*Hygin.*, *fab.*, 36.—*Schol. ad Hom.*, *Il.*, 6.—*Ovid*, *Met.*, 9, 234.—*Serv. ad Æn.*, 3, 402.—*Muncker*, *ad Hygin.*, *l. c.*) Sophocles, again, differs from both accounts, in assigning the task of kindling the pile to Hyllus, the son of the hero himself. (*Soph.*, *Trach.*, 1211, 1270, 1273.)—Philoctetes, as one of the suiters of Helen, was compelled to take part in the war against Priam. He led the forces of Methone, Thaumacia, Melibœa, and Olizon, and sailed from Aulis, along with the rest of the fleet, to the land of Troy. He was not, however, suffered to remain for any long time an inmate of the Grecian camp. A very offensive wound in his foot, and the loud and ill-omened cries of suffering which he was constantly uttering, induced the Greeks to move him from their vicinity, and, having transported him to the island of Lemnos, they treacherously left him there. Ulysses is said to have planned and executed the deed. (*Soph.*, *Philoct.*, 5.) The causes of the wound of Philoctetes are differently stated by mythologists. Some ascribe it to the bite of a serpent, which Juno sent to attack him, because he had kindled the funeral pile for Hercules, and had collected his ashes; and they make him to have received the wound in the island of Lemnos, and to have been there abandoned by the Greeks. (*Hygin.*, *fab.*, 102.) The scholiast on Homer (*Il.*, 2, 722) says that he was bitten in Lemnos, at the altar of Minerva surnamed Chrysa (compare *Philostratus*, *Icon.*, p. 863, *ed. Morell*), while Dictys of Crete (2, 14) and Tzetzes (*ad Lycophr.*, 911) make him to have received his wound in the city of Chrysa, near Troy. Others, again, laid the scene of the fable in the small island of Neæ, near Lemnos. (*Steph. Byz.*, *s. v.* Νέαι.) Theocritus says that he was wounded by the serpent while contemplating the tomb of Troilus, in the temple of the Thymbræan Apollo. (*Meurs. ad Lycophr.*, 912.) Finally, the scholiast on Sophocles tells us that Philoctetes was bitten on the shore of Lemnos, while in the act of raising an altar to Hercules. (*Schol. ad Soph.*, *Philoct.*, 269.)—The Greeks, having been informed by an oracle that Troy could not be taken without the arrows of Hercules, despatched Ulysses and Pyrrhus to Lemnos, to urge Philoctetes to put an end, by his presence, to the tedious siege. The chief, whose resentment towards the Greeks, and especially towards Ulysses, the immediate promoter of his removal from the camp, was still unabated, refused to comply with their summons, and would have persisted in his refusal had not Hercules appeared, and enjoined upon him, on a promise that his wounds should be cured, to accede to the request that was made of him. Philoctetes accordingly returned to the camp before Troy, where he was cured by Machaon, and where he particularly distinguished himself by his valour, and by his dexterity in the use of the bow. Paris, among others, fell by his hand. (*Tzetz. ad Lycophr.*, 911.—*Hygin.*, *fab.*, 112, 114.) Philoctetes survived the siege; but, instead of returning to Greece, settled with his followers in Italy, where he founded the city of Petilia in the territory of the Bruttii. (*Virgil*, *Æn.*, 3, 401.)—Servius, in his commentary on Virgil, gives another and very different legend concerning the Thessalian hero. According to this version of the fable, Philoctetes was the companion and friend of Hercules, and the latter, just before his death, enjoined upon him, with an oath, not to disclose where his ashes were interred, and he gave him, on condition of his preserving the secret, his bow and arrows. When the Greeks were informed by the oracle that Troy could not be taken without the arrows of Hercules, they went in quest of Philoctetes (who, according to this account, had not gone to the Trojan war), and made inquiries of him respecting the son of Alcmena. At first, Philoctetes pretended not to know where he was; at length, however, he informed them that he was dead. The Greeks then urging him to declare where the hero was buried, Philoctetes, in order to evade his oath, struck the ground with his foot, without uttering a word, and the spot was discovered. He himself was then led away to the war; but, not long after, one of the arrows fell on the foot with which he had betrayed the burial-place of Hercules, and inflicted a painful and most noisome wound. The Greeks for a long time bore with him on account of the oracle. At last, their patience being exhausted, and the stench of the wound, together with the cries of the sufferer, being quite insupportable, Philoctetes was conveyed to the island of Lemnos, his arrows being first taken from him. His wound preventing a return to his native country, he sailed from Lemnos to Italy, and founded Petilia; and here he was finally cured. (*Serv. ad Virg.*, *Æn.*, 3, 401.) Sophocles has made the sufferings of Philoctetes the subject of one of his tragedies. (*Vid.* Sophocles.)

PHILOLĀUS, a Pythagorean philosopher, born at Crotona, but who afterward lived at Thebes, and also at Heraclea. He was a disciple of Archytas, and flourished in the time of Plato. It was from him that Plato purchased the written records of the Pythagorean system, contrary to an express oath taken by the society of Pythagoreans, pledging themselves to keep secret the mysteries of their sect. Plutarch relates, that Philolaus was one of the persons who escaped from the house which was burned by Cylon during the life of Pythagoras; but this account cannot be correct. Philolaus was contemporary with Plato; and, therefore, certainly not with Pythagoras. Interfering in affairs of state, he fell a sacrifice to political jealousy. Philolaus treated the doctrines of nature with great subtlety, but, at the same time, with great obscurity; referring everything that exists to mathematical principles. He taught that the world is one whole, which has a fiery centre, about which the ten celestial spheres revolve, heaven, the sun, the planets, the earth, and the moon.—At Thebes, Philolaus was the teacher of Simmias and Cebes, before they came to Socrates at Athens. (*Plat.*, *Phæd.*, p. 61.) Fragments of the writings of this philosopher have come down to us, the genuineness of which has been satisfactorily established by Böckh in his two treatises. (*Böckh*, *de Platonico Systemate*, &c., *Heidelb.*, 1810, 4to.—*Id.*, *Philolaos des Pythagoreers Lehren*, &c., *Berlin*, 1819, 8vo.—*Enfield*, *Hist. Phil.*, vol. 1, p. 411, *seq.*—*Ritter*, *Hist. Philos.*, vol. 1, p. 348, *seq.*)

PHILOMĒLA, daughter of Pandion, king of Athens, and sister to Procne, who had married Tereus, king of Thrace. (*Vid.* Pandion.) Procne became by Tereus the mother of a son named Itys; but, after living some time in Thrace, she became desirous of seeing her sister, and, at her request, Tereus went to Athens, and prevailed on Pandion to let Philomela accompany him back to Thrace. On the way thither he violated her; and, fearing the truth might be discovered, he cut out her tongue and confined her. She contrived, however, to communicate her story to her sister by means of characters woven into a peplus or robe. Procne, who had been informed by Tereus that she had died by the way, and who had for some time been plunged in the greatest affliction for her loss, now sought her out and released her; and, killing her own son Itys, served up his flesh to his father. The two sisters fled away; and Tereus, discovering the truth, pursued them with an axe. Finding themselves nearly overtaken, they prayed to the gods to change them into birds: Procne immediately became a *nightingale* (ἀηδών), and Philomela a *swallow* (χελιδών). Tereus

was also changed, and became a *hoopoo* (ἔποψ). (*Apollod.*, 3, 13.—*Ovid, Met.*, 6, 424, *seq.*—*Hygin.*, *fab.*, 45.—*Schol. ad Aristoph.*, *Av.*, 212.—*Eudocia*, 327.)—Like so many others, this story is told with considerable variations. According to some, Tereus had early conceived a passion for Philomela, and he obtained her in marriage by pretending that Procne was dead. (*Apollod.*, *l. c.*—*Hygin.*, *l. c.*) Again, there is great discrepance respecting the transformation, some saying that Procne, others that Philomela, was the nightingale. This last, which has the signification of the name in its favour (Philomela being *song-loving*), was not, however, the prevalent opinion. It was also said that Tereus was changed into a hawk, and that Itys became a wood-pigeon.—The legend we have here been giving is one of those invented to account mythically for the habits and properties of animals. The twitter of the swallow sounds like *Itys*, *Itys*; the note of the nightingale was regarded as lugubrious, and the hoopoo chases these birds. (*Keightley's Mythology*, p. 379, *seq.*)

Philopător, the surname of the fourth Ptolemy of Egypt. (*Vid.* Ptolemæus.)

Philopœmen, a distinguished general of the Achæan league, born at Megalopolis, in Arcadia, and educated under the best masters. He was no sooner able to bear arms, than he entered among the troops which the city of Megalopolis sent to make incursions into Laconia, and in these inroads never failed to give some remarkable proof of his prudence and valour. When Cleomenes, king of Sparta, attacked Megalopolis, Philopœmen greatly signalized himself among the defenders of the place. He distinguished himself no less, some time after this, in the battle of Sellasia, where Antigonus Doson gained a complete victory over Cleomenes, B.C. 222. Antigonus, who had been an eyewitness of his gallant behaviour, and who admired his talents and virtues, offered him a considerable command in his army, but Philopœmen declined it, because he knew, as Plutarch observes, that he could not bear to be under the direction of another. Not choosing, however, to remain idle, and hearing that there was war in Crete, he sailed to that island to exercise and improve his military talents. When he had served there for some time, he returned home with high reputation, and was immediately appointed by the Achæans general of the horse. In the exercise of this command, he acquitted himself with signal ability; so much so, in fact, that the Achæan horse, heretofore of no reputation, soon became famous over all Greece. He was not long after appointed to the command of all the Achæan forces, and zealously employed himself in reforming the discipline of the army, and infusing a proper spirit into the soldiers of the republic. An opportunity occurred soon after this, of ascertaining how the troops had profited by his instruction. Machanidas, tyrant of Lacedæmon, with a numerous and powerful army, was watching a favourable moment to subdue the whole of the Peloponnesus. As soon, then, as intelligence was brought that he had attacked the Mantineans, Philopœmen took the field against him, and defeated and slew him. The Lacedæmonians lost on this occasion above 8000 men, of whom 4000 were left dead upon the field. The Achæans, in commemoration of the valour of Philopœmen, set up at Delphi a brazen statue, representing him in the very act of slaying the tyrant. At a subsequent period, however, he experienced a reverse of fortune; for, having ventured to engage in a naval battle with Nabis, the successor of Machanidas, he was not only defeated, but in danger of being lost through the leaky condition of his own vessel, which was an old one fitted up for the occasion. His want of skill, however, on this element was amply compensated not long after by a victory over the land forces of the enemy, commanded by Nabis in person, the greater part of whom were cut off. When Nabis had been assassinated by the Ætolians (*vid.* Nabis), Philopœmen performed another distinguished service for his countrymen, by inducing the Spartans to join the Achæan league. Sparta, indeed, was an acquisition of no small importance to the confederacy, of which she was now become a member. It was also a most acceptable service to the principal Lacedæmonians, who hoped henceforth to have him for the guardian of their newly-recovered freedom. Having sold, therefore, the house and property of Nabis by a public decree, they voted the money, which amounted to 120 talents, to Philopœmen, and determined to send it by persons deputed from their own number. But so high was the private character of the illustrious Megalopolitan, that it was a difficult matter to find any individual who would venture to speak to him on the subject. At last, one Timolaus, who was connected with Philopœmen by the ties of hospitality, undertook the task; but when he went to Megalopolis, and observed the purity and simplicity of his private life, he uttered not a word respecting the present, but, having assigned another cause for his visit, returned to Lacedæmon. He was sent a second time, but still could not mention the money. In a third visit, he introduced the subject with much hesitation, and stated to him the kind intentions of Sparta. But Philopœmen immediately declined the offer, and, going himself to Lacedæmon, advised the people not to tempt the good with the money, but to employ it rather in silencing the opposition of the bad. And yet it was in this same city that he afterward inflicted, as the general of the Achæan league, an act of severe intimidation; for Lacedæmon having violated the terms of the compact, her walls were demolished by Philopœmen, the institutions of Lycurgus were abolished, and the laws of the Achæans were established in their room. Not long after this the city of Messene withdrew from the Achæan league, and a war was the consequence, in which the forces of the confederacy proved altogether superior, until their success was turned into mourning by a great and most unexpected disaster. Philopœmen was surprised by the enemy when passing with a small party of cavalry through a difficult defile. It was thought that he might have escaped by the aid of some light-armed Thracians and Cretans in his band: but he would not quit the horsemen, whom he had recently selected from the noblest of the Achæans; and, while he was bringing up the rear, and bravely covering the retreat, his horse fell under him. He was seventy years old, and weakened by recent sickness; and he lay stunned and motionless under his horse till he was found by the Messenians. The popular feeling was in his favour, since it was remembered that the Messenian state had formerly received important benefits at his hands; but the magistrates were hostile, most of them having been the authors of the revolt, and it was resolved by them that Philopœmen should die. He was accordingly compelled to drink a cup of poison. His eulogy is summed up by Polybius with the words, that in forty years, during which he played a distinguished part in a democratical community, he never incurred the enmity of the people, though he spoke and acted freely and boldly, nor ever courted popular favour by unworthy compliance.—We have a biography of him by Plutarch. (*Polyb.*, 2, 40.—*Id.*, 2, 67, *seqq.*—*Id.*, 11, 10, &c.—*Plut. in Vit.*)

Philostrătus, I. Flavius, surnamed, for distinction' sake, the elder, was the son of Philostratus of Lemnos, who is represented to us as one of the greatest orators of his time. He lived towards the end of the second century of our era, at the court of the Emperor Septimius Severus, and at the commencement of the third, under Alexander. It was to please the Empress Julia, the wife of Severus, who had a strong predilection for literary pursuits, that Philostratus composed the most famous of his works, the *Life of Apollonius*

of Tyana ('Απολλωνίου τοῦ Τυανέως βίος), a well-known charlatan and wonder-worker, whom his biographer wishes to represent as a supernatural being. Hence Eunapius of Sardis, in speaking of this book, remarks, that, instead of being called the Life of Apollonius, it ought to be entitled, a *History of the visit of God unto men* (θέον ἐπιδημίαν ἐς ἀνθρώπους θεοῦ καλεῖν). Three writers before the time of Philostratus had given Lives of Apollonius, namely, Damis of Ninus, his friend, and two unknown writers, Maximus and Mœragenes. Their works were of service to Philostratus in framing his compilation; a compilation entirely destitute of critical arrangement, filled with the most absurd fables, and swarming with geographical errors and with anachronisms. And yet, notwithstanding these so serious defects, the work is useful for an acquaintance with the Pythagorean philosophy, and the history of the emperors who reigned after Nero.—A question naturally presents itself in relation to this singular piece of biography. Did Philostratus, in writing it, wish to parody the life and miracles of the divine founder of our religion? It is difficult to exculpate him from such an intention. Various particulars in the biography of Apollonius, such as the annunciation of his nativity, made to his mother by Proteus; the incarnation of this Egyptian divinity in the person of Apollonius; the miracles by which his birth was accompanied; those that are attributed to the individual himself; and his ascension into heaven, appear borrowed from the life of our Saviour; and within less than a century after Philostratus wrote, in the time of Dioclesian, Hierocles of Nicomedia opposed this work to the gospels. Huet was the first that ascribed an evil intention to Philostratus (*Demonstr. Evang. Propos.*, 9, c. 147); while the opposite side is maintained by Meiners (*Gesch. der Wissensch.*, &c., vol. 1, p. 258) and by Tiedemann (*Geist. der Speculat. Philos.*, vol. 3, p. 116).—Philostratus has also left us, under the title of 'Ηρωϊκά (*Heroïca*), the fabulous history of twenty-one heroes of the Trojan war. This work is in the form of a dialogue between a Phœnician mariner and a vinedresser of Thrace, who had heard all these particulars from the lips of Protesilaus. Another work is the Εἰκόνες, in two books. It is a discourse on a gallery of *paintings* which was at Naples, and contains some valuable remarks on the state of the arts at this period. We have also the *Lives of the Sophists* (Βίοι Σοφιστῶν), in two books, the first containing the lives of the philosophical sophists, the second those of the rhetorical. The former are twenty-six in number; the latter thirty-three. It is an interesting work, and gives an amusing account of the sophists of the day, their vanity and impudence, their jealousies and quarrels, their corrupt morals; a living picture, in fine, of the fall of the art and the corruption of literary men. There exist also from the pen of Philostratus sixty-three letters, and an epigram in the Anthology. There are only two editions of the entire works of Philostratus; that of Morell, *Paris*, 1608, fol., and that of Olearius, *Lips.*, 1709, fol. The latter is the better one of the two, although in numerous instances it only copies the errors of the former. Olearius is said to have appropriated to his own use the notes of Reinesius, written on the margin of a copy of Morell's edition, which he obtained from the library of Zeitz; and then to have destroyed this copy. (*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 235.) In 1806, Boissonade published a good edition of the Heroïca, from the Paris press, in 8vo, and Welcker an edition of the Εἰκόνες of both the elder and younger Philostratus, with archæological illustrations by himself, and a commentary by F. Jacobs, *Lips.*, 1825, 8vo. Among the works that may be consulted in relation to Philostratus are the following: *Baden, de arte et judicio Philostrati in describendis imaginibus*, *Hafn.*, 1792, 4to.—*Bekkeri Specimen var. lect. et observat. in Philostratum, Acc. F. Creuzeri Annot.*, *Heidelb.*, 1818, 8vo.—*Hamaker, Lectiones Philostrateæ, Lugd. Bat.*, *pars* 1, 1816, 8vo.—*Heyne, Philostrati imagines*, &c., *Götting.*, 1796, 1801 (*Progr.*), fol.—*Jacobs, Exercitationes Criticæ in script. vet.*, vol. 2, *Lips.*, 1797, 8vo.—II. A nephew of the former, called, for distinction' sake, Philostratus the younger. He was the author of a work which has come down to us under the title of Εἰκόνες (like that of the elder Philostratus). It is contained in a single book, and is less a description of paintings that have actually existed, than a collection of subjects for artists. This work is commonly printed along with the Εἰκόνες of the elder Philostratus. The latest and best edition is that of Welcker, *Lips.*, 1825, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 288, *seqq.*)

Philōtas, son of Parmenio. He distinguished himself on many occasions, but was at last accused of conspiring against the life of Alexander. The monarch was encamped at Artacoana when information of this design was brought to him. The informer was a boy of infamous character, and the persons accused were officers, though not of exalted rank. The informer said, that he had at first told his secret to Philotas, who had daily access to Alexander, but who had taken no notice of it for two days, at the end of which time, through the means of another officer near Alexander's person, the information was conveyed to the king. This threw strong suspicion on Philotas, who, however, was not implicated by either the informer or any of the accused in their confessions. But Craterus, who had an old jealousy against Philotas, on account of the favour which the latter enjoyed with the king, encouraged the suspicions of Alexander, who recollected what Philotas had said at the time when the former claimed Jupiter Ammon for his father, that he pitied those who were doomed to serve a man that fancied himself to be a god. Craterus had also, for some time previous, bribed a courtesan intimate with Philotas, who reported to him, and, through him, to the king, all the boastful vapourings and expressions of discontent uttered by Philotas in his unguarded moments. In short, Alexander, according to Quintus Curtius, was induced to order Philotas to be tortured in consequence of the suggestions of Craterus, Hephæstion, and others of the king's companions. Cœnus, who had married the sister of Philotas, was one of the most violent against the accused, for fear, it was supposed, of being thought an abettor of his brother-in-law. The torture was administered by Craterus himself, and Philotas, after enduring dreadful agonies, confessed, though in vague terms, that he had conspired against the life of Alexander, and that his father Parmenio was cognizant of it. This being considered sufficient evidence, Philotas was stoned to death; and Parmenio suffered not long after him. (*Vid.* Parmenio.—*Quint. Curt.*, 6, 7, 18.—*Arrian, Exp. Al.*, 3, 26, *seqq.*)

Philoxĕnus, I. a native of the island of Cythera, born 439 B.C. He is highly praised as a dithyrambic poet by the ancient writers. The inhabitants of Cythera having been subjected by the Lacedæmonians, Philoxenus, while still a boy, came as a slave into the hands of a Spartan, and afterward into those of the younger Melanippides, who instructed him in the poetic art, and gave him his freedom. Philoxenus lived subsequently at the court of Dionysius the elder, tyrant of Syracuse, where he acquired the character of a *bon vivant* and a wit. Dionysius, on one occasion, gave him one of his dramas to correct, and the poet is said to have *run his pen through the whole.* The offended tyrant sent him to the quarries, and the poet is said to have there composed the best of his dramas, entitled Cyclops. Ælian says, that the hole or chamber in which he wrote his play was shown a long time after to strangers, and went by the poet's name. (*Var.*

Hist., 12, 44.) Philoxenus was afterward restored to favour, and the tyrant, imagining that he would now find in him a more complimentary critic, invited him to attend the reading of one of his poems. Philoxenus, after enduring the infliction for a while, rose from his seat, and, on being asked by Dionysius whither he was going, coolly replied, "*To the quarries!*" (*Nicol. Damasc.*, *ap. Stob.*, 13, 16, p. 145. — *Suid.*, *s. v.* ἄπαγέ με εἰς τὰς λατομίας. — *Id.*, *s. v.* Λατομίας. — *Hellad.*, *ap. Phot.*, *Cod.*, 279.) Eustathius gives a curious account of his having escaped on this occasion, by dexterously using a word susceptible of a double meaning. Dionysius, according to this version of the story, read one of his tragedies to Philoxenus, and then asked him what kind of a play it appeared to him to be. The poet answered, "*A sad one*" (οἰκτρά), meaning sad stuff; but Dionysius thought he meant a drama full of pathos, and took his remark as a compliment. (*Eustath. ad. Od.*, p. 1691.) According to the scholiast on Aristophanes (*Plut.*, 290), Philoxenus was sent to the quarries for having rivalled the tyrant in the affections of a concubine named Galatæa. Having escaped, however, from this confinement, he fled to his native island, and there avenged himself by writing a drama, in which Dionysius was represented under the character of the Cyclops Polyphemus, enamoured of the nymph Galatæa. The allusion was the more galling, as Dionysius laboured under a weakness of sight, or, more probably, saw well with only one of his eyes. (*Schol. ad. Aristoph.*, *l. c.*—Compare *Athenæus*, 1, p. 7.)—The reputation of Philoxenus rested more, however, upon his lyric than upon his dramatic productions. Athenæus has preserved some extracts from his works, particularly one from his comic, or, rather, burlesque poem, entitled Δεῖπνον, or "*The Entertainment.*" Philoxenus was noted for his gluttony, and Athenæus records a wish of his (8, p. 341, *d.*), that he might have a throat three cubits long, in order that the pleasure arising from the tasting of his food might be the more prolonged. (Compare *Ælian*, 10, 9.) He is said to have died of a surfeit, in eating a polypus two cubits in size. (*Athenæus*, 8, p. 341. — *Schöll*, *Gesch. Lit. Gr.*, vol. 1, p. 206.)—II. A native of Leucadia. Böckh considers this one to have been the glutton, and the Cytherean the poet. (*Schöll*, *Gesch. Lit. Gr.*, vol. 1, p. 207, *Anm.* 1.)—III. or Flavius Philoxenus, was consul A.D. 525, and is commonly known as the author of a Latin-Greek Lexicon, in which the Latin words were explained in Greek. H. Stephens gave this Lexicon, without knowing the name of the compiler, in his "*Glossaria duo e situ vetustatis eruta*," *Paris*, 1573, fol. It appears under the name of Philoxenus in the collection of Bonav. Vulcanius. It forms part also of the London edition of Stephens's Thesaurus, 1826. (*Schöll*, *Gesch. Lit. Gr.*, vol. 3, p. 193.)

PHILȲRA, one of the Oceanides, and the mother of Chiron by Saturn. The god, dreading the jealousy of his wife Rhea, changed Philyra into a mare, and himself into a horse. The offspring of their love was the Centaur Chiron, half man, half horse. Philyra was so ashamed of the monstrous shape of the child, that she prayed the gods to change her form and nature. She was accordingly metamorphosed into the linden-tree, called by her name among the Greeks (Φιλύρα, *Philyra*). (*Hygin.*, *fab.*, 138.) Modern expounders of mythology, however, make Φιλύρα equivalent to Φιλίλυρα," *lyre-loving*," and consider it a very fit designation for the mother of one who was so skilled in music as Chiron. (*Welcker*, *Nachtrag zur Tril.*, p. 53, *not.*)

PHILYRĬDES, a patronymic of Chiron, the son of Philyra. (*Virg.*, *G.*, 3, 550.)

PHINEUS, I. a son of Agenor (or, according to some, of Neptune), who was gifted with prophetic powers, and reigned at Salmydessus, on the coast of Thrace. He married Cleopatra, the daughter of Boreas and Orithyia, and became by her the father of two sons, Plexippus and Pandion. Cleopatra having died, he married Idæa, the daughter of Dardanus, who, becoming jealous of her step-children, maligned them to their father, and the latter, believing the slander, deprived them of sight and imprisoned them. According to the commonly-received account, the gods, to punish him, struck him with blindness, and sent the Harpies to torment him. These fell monsters came flying the instant food was set before him, carried off the greater portion of it, and so defiled what they left that no mortal could endure to eat it. The Argonauts coming to consult Phineus about their future course, he promised to direct them, on condition of their delivering him from the Harpies. This they undertook to do. The table was spread; the Harpies instantly descended, screaming, and seized the viands. Zetes and Calaïs, the winged sons of Boreas, then drew their swords and pursued them through the air. The Harpies flew along the Propontis, over the Ægean Sea and Greece, to some islets beyond the Peloponnesus, where their pursuers came up with them, and were about to slay them, when Iris, appearing, forbade the deed, and the Harpies were dismissed, on their taking a solemn oath never more to molest Phineus. The isles were thenceforth named the *Strophades* (Στροφάδες, from στρέφω, "*to turn*"), because the sons of Boreas there *turned* back from the pursuit. (*Apollon. Rh.*, 2, 284.)—The legend of Phineus appears to have assumed a variety of shapes among the ancient writers, and this would seem to have been owing to its being frequently made the subject of dramatic composition. Thus, there was a "Phineus" composed by Æschylus; another by Sophocles; not to speak of inferior dramatists. (*Heyne*, *ad Apollod.*, 1, 9, 21.) One version of the story made Phineus to have been blinded by Neptune, because he pointed out to Phryxus the route to Scythia. This was given in particular by Hesiod in his *Eoæ*. (*Schol. ad Apollod. Rhod.*, 2, 181.) The same poet, according to Strabo (463), gave another legend elsewhere, which related that Phineus had been carried off by the Harpies to the northern regions of the earth, the land of the Galactophagi. (Compare *Orphica*, v. 675, *seqq.*) Another account, mentioned by Apollodorus, made Phineus to have been blinded by Boreas and the Argonauts (*Apollod.*, 1, 9, 21. — *Id.*, 3, 15, 4); while Diodorus Siculus states, that Zetes and Calaïs, in conjunction with Hercules, made war upon the Thracians, liberated the two sons of Phineus from confinement, and that Hercules slew the king himself in battle. (*Diod. Sic.*, 4, 44.) Finally, some innovator, guided probably by this passage of Diodorus, would seem to have changed σὺν Βορέᾳ in the text of Apollodorus (3, 15, 4), into σὺν Βορεάδαις, and hence arose another version of the fable, that Phineus had been blinded by the sons of Boreas, for his cruel treatment of their relatives. (*Heyne*, *ad Apollod.*, *l. c.*)—II. The brother of Cepheus, king of Æthiopia. Andromeda, daughter of the latter, had been promised him in marriage; and when she was given to Perseus, a contest arose, in which Phineus was changed to stone by the Gorgon's head which Perseus had brought with him. (*Vid.* Andromeda and Danaë.)

PHINTĬAS, I. a city of Sicily, to the east of Gela, on the southern coast. It was founded by Phintias, a tyrant of Agrigentum, who began to reign the next year after the death of Agathocles. Phintias transferred to his new city the inhabitants of Gela (*Diod. Sic.*, 22, 2), which latter place from this time became deserted and ceased to exist. (*Strabo*, 272.) Cluver makes Phintias correspond to the modern *Alicata*; but Mannert proves very conclusively from Diodorus and Polybius, that it lay to the east of Gela, not to the west, as it appears on D'Anville's map, near the mouth of the river *Drillo*. (*Geogr.*, vol. 9, pt. 2, p. 349, *seqq.*)—II. A tyrant of Agrigentum, the year after the

death of Agathocles. He was the founder of Phintias, a city of Sicily to the east of Gela. (*Vid.* Phintias I.)

PHLEGĔTHON, a river of the lower world, which rolled in waves of fire. Hence its name Φλεγέθων, from φλέγω, "*to burn.*" The god of the stream was fabled by the poets to be the son of Cocytus. (*Stat.*, *Theb.*, 4, 522.—*Senec.*, *Thyest.*, 1018.—*Virg.*, *Æn.*, 6, 264.)

PHLEGON, I. a native of Tralles, in Lydia, one of the Emperor Hadrian's freedmen. He wrote a species of universal chronicle, commencing with the first Olympiad, since he regarded all that preceded this period as fabulous. In this work he recounted all the events that had taken place in every quarter of the globe, during the four years of each Olympiad. Hence it bore the title of Ὀλυμπιονικῶν καὶ Χρονικῶν συναγωγή ("*A Collection of Olympic Conquerors, and of Events*"). Independently of a fragment, which appears to have formed the introduction to the work, we have only remaining of it what relates to the 176th Olympiad. Photius has preserved this for us; and from this it would appear that Phlegon confined himself to a simple enumeration of facts, without taking any trouble about ornament of style, or without accompanying his work with any reflections. Photius, therefore, had good reason, no doubt, to consider its perusal as somewhat fatiguing. The loss of the work, however, is the more to be lamented, since ancient historians in general neglect chronology too much. It was in this work that Phlegon made mention of the famous eclipse of the sun in the eighteenth year of the reign of Tiberius, which, according to him, produced so great an obscurity that the stars were seen at the sixth hour of the day (12 o'clock at noon), and which was accompanied with an earthquake. It was the eclipse that occurred at our Saviour's crucifixion. (*Euseb.*, *ap. Syncell.*, p. 325.) Numerous works have appeared in England on this passage of Phlegon, where the eclipse is mentioned. Among these, the following may be enumerated: "*Sykes, Dissertation upon the Eclipse mentioned by Phlegon,*" *London*, 1732, 8vo.—"*The Testimony of Phlegon vindicated*, &c., *by W. Whiston,*" *London*, 1732, 8vo. To this work there was a reply by Sykes, to whom Whiston rejoined.—"*Phlegon examined critically and impartially, by John Chapman,*" *London*, 1743, 8vo, &c.—We have remaining two small works of Phlegon: one, entitled Περὶ θαυμασίων, "*Of wonderful Things,*" containing a collection of most absurd stories, which could only have been made by a man equally destitute of critical acumen and sound judgment; the other treats "*of Persons who have attained to a very advanced old age*" (Περὶ Μακροβίων), and is a dry catalogue of individuals who had reached the age of 100 to 140 years. Phlegon was the author of several other works, which are now lost, such as, "*An Abridgment of the Work on the Olympiads,*" a "*Description of Sicily,*" a treatise "*on Roman Festivals,*" another "*on the most Remarkable Points of the City of Rome,*" and "*a Life of Hadrian.*" Spartianus informs us, that this biography was believed to have been written by the emperor himself, who borrowed for the purpose the name of his freedman. (*Spart.*, *Vit. Hadr.*, 15.) Phlegon is thought to have been the author also of a small work, on "*Females distinguished for Skill and Courage in War*" (Γυναῖκες ἐν πολεμικοῖς συνεταὶ καὶ ἀνδρεῖαι), containing short notices of Semiramis, Nitocris, &c. The best editions of Phlegon are, that of Meursius, *Lugd. Bat.*, 1620, 4to, and that of Franz, *Hal.*, 1822, 8vo, containing the critical observations of Bast. The latter, however, which is very negligently printed, does not comprehend the work on remarkable women. This last-mentioned production was published by Heeren, in the *Bibliothek für alte Lit. und Kunst*, Nos. VI. and VII., after a MS. belonging to the Escurial, which was copied by Tychsen, and after another copy which was in the Barberini library at Rome, and which Holstenius had made from a Florence MS. (*Schöll, Hist. Lit.*, vol. 4, p. 201, *seqq.*)—II. One of the four horses of the sun. The name means "the *Burning* one" (Φλέγων, from φλέγω, "*to burn*"). (*Ovid*, *Met.*, 2, 154.) The names of the Sun-god's steeds are differently given by different poets. (Consult *Munker, ad Hygin.*, *fab.*, 183.—*Spanheim, ad Callim.*, *H. in Del.*, 169.)

PHLEGRA, I. the earlier name of the peninsula of Pallene in Thrace (afterward Macedonia). The appellation is derived from φλέγω, "*to burn,*" and the place was fabled to have witnessed the conflict between the gods and the earth-born Titans. The spot most probably had been volcanic at an early period. (*Pind.*, *Nem.*, 1, 100.—*Schol. et Böckh, ad loc.*)—II. More commonly Phlegræi Campi, a region of Italy, respecting which a tradition was related similar to that in the case of the peninsula of Pallene. (*Vid.* Phlegra I.) The territory of Italy thus denominated formed part of ancient Campania, and appears to have experienced in a very great degree the destructive effects of subterraneous fires. Here we find Mount Vesuvius; the *Solfaterra*, still smoking, as the poets have pretended, from Jupiter's thunder; the *Monte Nuovo*, which was suddenly thrown up from the bowels of the earth on the day of St. Michael's feast, in the year 1538; the *Monte Barbara*, formerly Mons Gaurus; the grotto of the Sybil; the noxious and gloomy lakes of Avernus and Acheron, &c. It is not improbable that these objects terrified the Greeks in their first voyages to the coast, and that they were afterward embellished and exaggerated by the fancy and fiction of the poets. (*Plin.*, 3, 5.—*Sil. Ital.*, 8, 540.—*Propert.*, 1, 20, 8.)

PHLEGYÆ (Φλεγύαι), the followers of Phlegyas, in Bœotia. (*Vid.* Phlegyas.)

PHLEGYAS, son of Mars and Chrysogenea, the daughter of Halmus. Pausanias relates (9, 34), that the country about Orchomenus in Bœotia was first possessed by Andreus, the son of the river Peneus, who named it from himself Andreïs. He was succeeded by his son Eteocles, who is said to have been the first that sacrificed to the Graces. Eteocles gave a portion of his territory to Halmus, the son of Sisyphus of Corinth, to whose posterity, on Eteocles dying childless, the kingdom came: for Halmus had two daughters, Chrysogenea and Chryse, the former of whom, as we have already said, became by Mars the mother of Phlegyas; the latter bore to Neptune a son named Minyas. Phlegyas obtained the dominion after Eteocles, and named the country Phlegyonitis. He also built a city called Phlegya, into which he collected the bravest warriors of Greece. These separated themselves from the other people of the country, and took to robbing and plundering. They even ventured to assail and burn the temple of Delphi; and Jupiter, on account of their impiety, finally destroyed them with lightning and pestilence. A few only escaped to Phocis. (*Keightley's Mythology*, p. 346.)—The Phlegyans are regarded by Buttmann as belonging to the universal tradition of an impious people being destroyed by fire from heaven. Müller regards the Phlegyans as being the same with the Lapithæ and the military class of the Minyans. Their name probably (Φλεγύαι, from φλέγω, "*to burn*") gave occasion to the legend of their destruction. (*Keightley*, *l. c.*)

PHLIUS, a small independent republic of the Peloponnesus, adjoining Corinth and Sicyon on the north, Arcadia on the west, and the Nemean and Cleonæan districts of Argolis on the south and southeast. (*Strabo*, 382.) It is sometimes, however, referred to Argolis, since Homer represents it, under the early name of Aræthyrea, as dependant on the kingdom of Mycenæ. (*Il.*, 2, 569.) The remains of the city of Phlius are to be seen not far from *Agios Giorgios*, on the road

to the Lake of Stymphalus in Arcadia. (*Gell, Itin. of the Morea*, p. 169.)

Phocæa, a maritime town of Ionia, in Asia Minor, southwest of Cyma, and the most northern of the Ionian cities. It was founded, as Pausanias reports, by some emigrants of Phocis, under the guidance of two Athenian chiefs, named Philogenes and Damon. The city was built, with the consent of the Cymæans, on part of their territory; nor was it included in the Ionian confederacy till its citizens had consented to place at the head of the government princes of the line of Codrus. Its favourable situation for commerce made it known from a very early period; and, as Miletus enjoyed almost exclusively the trade of the Euxine, so Phocæa had become possessed of great maritime ascendancy in the western part of the Mediterranean. The colony of Alalia in Corsica was of Phocæan origin, and Phocæan vessels traded to Tartessus and the southwestern coast of Spain. It was in these distant voyages, no doubt, that their long vessels of fifty oars, which they had adopted from the Carthaginians, were commonly employed; and they would seem to have been the first of the Greeks that employed ships of this construction. (*Herod.*, 1, 163.) Herodotus informs us, that the Phocæans were the first Greeks that made their countrymen acquainted with the Adriatic, and the coasts of Tyrrhenia and Spain. Tartessus was the spot which they most frequented; and they so conciliated the favour of Arganthonius, sovereign of the country, that he sought to induce them to leave Ionia and settle in his dominions. On their declining this offer, he munificently presented them with a large sum of money, for the purpose of raising a strong line of fortifications around their city, a precaution which the growing power of the Median empire seemed to render necessary. The historian observes, that the liberality of the Iberian sovereign was attested by the circuit of its walls, which were several stadia in length, and by the size and solid construction of the stones employed. Phocæa was one of the first Ionian cities besieged by the army of Cyrus under the command of Harpagus. Having invested the place, he summoned the inhabitants to surrender, declaring that it would be a sufficient token of submission if they would pull down one battlement of their wall, and consecrate one dwelling in their city. The Phocæans, aware that to comply with this demand was to forfeit their independence, but conscious also of their inability to resist the overwhelming power of Cyrus, determined to abandon their native soil, and seek their fortune in another clime. Having formed this resolution, and obtained from the Persian general a truce of one day, under the pretence of a wish to deliberate on his proposal, they launched their ships, and, embarking with their wives and children, and their most valuable effects, sailed to Chios. On their arrival in that island, they sought to purchase the Œnussæ, a neighbouring group of islands, belonging to the Chians; but the people of Chios, fearing a diminution of their own commerce from such active neighbours, refused to comply with their wishes, and the Phocæans resolved to sail to Corsica, where, twenty years prior to these events, they had founded a town named Alalia. Before sailing thither, however, they touched at Phocæa, and, having surprised the Persian garrison left there by Harpagus, put it to the sword. They then bound themselves by a solemn oath to abandon their native land, and not to return to it until a mass of iron which they cast into the sea should rise to the surface. Nevertheless, one half of their number, overcome by the feelings which the sight of their city recalled to their minds, could not be prevailed upon to forsake it a second time. The rest continued their voyage to Corsica, and were well received by their countrymen already settled in the island. During the five years in which they remained there, they rendered themselves formidable to the surrounding nations by their piracies and depredations, so that at length the Tuscans and Carthaginians united their forces to check these aggressors and destroy their power. The hostile fleets met in the Sardinian sea, and, after a most obstinate engagement, the Phocæans succeeded in beating off the enemy. They sustained, however, so great a loss in the conflict, and their ships were so crippled, that, despairing of being able to continue the contest against their powerful foes, they resolved to abandon Corsica, and proceed to Rhegium in Italy. Soon after their arrival in that port, they were persuaded to settle at Velia or Elea, in Lucania, by a citizen of Posidonia. This new colony became, in process of time, a considerable and flourishing town. (*Herod.*, 1, 163, *seqq.*)—It is remarkable that Herodotus, in this detailed account of the settlements made at different times by the Phocæans, should have made no mention of the most important and celebrated of their foundations, namely Massilia, or the modern *Marseille*, which he notices only once, and that incidentally, and not as a Phocæan colony (5, 9). Thucydides, however, distinctly ascribes the origin of that city to the Phocæans (1, 13), as also Strabo, who enters very fully into the history of that event. (*Strab.*, 179, *seqq.*—*Id.*, 647.—Compare *Liv.*, 5, 34.—*Athenæus*, 13, p. 576.—*Steph. Byz.*, *s. v.* Μασσαλία.) It is probable that Massilia had been already founded by the Phocæans, before they were forced by the Persians to abandon Ionia; and that the Corsican settlement was but an offset of the principal colony.—Phocæa still continued to exist under the Persian dominion, but greatly reduced in population and commerce. This is apparent from the fact of its having been able to contribute only three ships to the combined fleet of the revolted Ionians assembled at Lade. Little mention is made of Phocæa subsequent to the events of this insurrection. (*Thucyd.*, 8, 31.) Some centuries later, however, it is described by Livy as a town of some size and consequence, on occasion of its being besieged by a Roman naval force, in the war against Antiochus. (*Liv.*, 37, 31.) "The town," says the historian, "stands at the bottom of a bay, and is of an oblong shape. The wall encompasses a space of two miles and a half in length, and then contracts into a narrow, wedge-like form, which place they call Λαμπτήρ (Lampter, or '*the lighthouse*'). The breadth here is one thousand two hundred paces; and a tongue of land, stretching out about a mile towards the sea, divides the bay nearly in the middle, as if with a line, and where it is connected with the main land by a narrow isthmus, so as to form two very safe harbours, one on each side. The one that fronts the south is called Naustathmos, the station for ships, from the circumstance of its being capable of containing a vast number; the other is close to Lampter." We can trace the existence of Phocæa through the Cæsars by means of its coins, and Pliny (5, 31), and even down to the latest period of the Byzantine empire, with the help of the annalists and ecclesiastical writers. (*Hierocl.*, *Synecd.*, p. 166.—*Act. Concil. Eph. et Concil. Chalced.*) We learn from Michael Ducas (*Ann.*, p. 89), that a new town was built not far from the ancient site, which still retains the name of *Palæo-Phoggia*, by some Genoese, in the reign of Amurath. This, as Chandler informs us (*Travels in Asia Minor*, p. 96), is situated on the isthmus mentioned above in Livy's description. (*Cramer's Asia Minor*, vol. 1. p. 330, *seqq.*—*Rennell, Geography of Western Asia*, vol. 2, p. 5.)

Phocion, a celebrated Athenian, born about 400 B.C. A common, but, perhaps, too easily-received tradition, made him of obscure origin, and the son of a turner. Be this as it may, he certainly received a careful education, and attended the lectures of Plato, and afterward of Xenocrates. Phocion was remark-

able, in a corrupt age, for purity and simplicity of character, and, though he erred in his political views, yet in his private relations he certainly deserved the praise of a virtuous and excellent man. His first service in warfare was under Chabrias, to whom he proved himself, on many occasions, of signal utility, urging him on when too slow in his operations, and endeavouring to bring him to act coolly when unreasonably violent. In this way he eventually gained a remarkable ascendancy over that commander, so that Chabrias intrusted him with the most important commissions, and assigned to him the most prominent commands. In the naval battle fought off Naxos, Phocion had charge of the left wing of the fleet, and contributed essentially, by his gallant bearing, to the success of the day. The Athenians began now to regard him as one who gave promise of distinguished usefulness to the state. In entering on public affairs, Phocion appears to have taken Aristides and Pericles for his models, and to have endeavoured to attain to eminence in both civil and military affairs, a union of characters by no means common in his time. He was elected general five-and-forty times, without having once attended at the election; having been always appointed in his absence, at the free motion of his countrymen. This was the more honourable to him, as Phocion was one who generally opposed their inclinations, and never said or did anything with a view to recommend himself. In his military capacity, Phocion signalized himself on several occasions. He defeated the forces of Philip of Macedon, which that monarch had sent into Eubœa, with the view of getting a footing in that island: he saved Byzantium from Philip; took several of his ships, and recovered many cities which had been garrisoned by his troops. As a statesman, however, Phocion seems less deserving of praise. His great error was too strong an attachment to pacific relations with Macedon, a line of policy which brought him into direct collision with Demosthenes, though it subsequently secured for him the favour of Alexander. In this, however, there was nothing corrupt: the principles of Phocion were pure, and his desire for peace was a sincere one; but his great fault was in despairing too readily of his country. Alexander, to testify his regard for Phocion, sent him a present of 100 talents, which the latter, however, unhesitatingly refused. The same monarch offered him his choice of one of four Asiatic cities; but Phocion again declined the gift, and Alexander died soon afterward. We find Phocion, at a later period, in pursuance of his usual line of policy, opposing the Lamian war; and, in consequence, sent to Antipater to treat of peace, when that war had eventuated unsuccessfully for Athens. When the city had submitted, and a Macedonian garrison was placed in Munychia, the chief authority at Athens was vested in Phocion, who was recommended by his superior character and talents, and by the high esteem in which he was known to be held by Antipater. On the death of the latter, however, new troubles commenced. (*Vid*. Polysperchon) The Athenian people held an assembly, with every circumstance of tumult and confusion, in which they voted the complete re-establishment of democracy, and the death or banishment of all who had borne office in the oligarchy, of whom the most conspicuous was Phocion. The exiles fled to the camp of Alexander, son of Polysperchon, and were sent by him to his father, and recommended to his favour. They were followed thither by an Athenian embassy, sent to accuse them and to demand their surrender. Polysperchon basely gave up the fugitives, in word, to stand their trial, but, in truth, to perish by the party-fury of their bitterest enemies. When the victims were brought before the assembly, their voices were drowned by the clamour of their judges, who were mostly of the persons newly restored to a share in the government, from which they had been excluded after the victory of Antipater. Every one was hooted down who attempted to speak in favour of the accused, and a tumultuous vote was passed condemning all the prisoners to death. They were for the most part men of distinguished rank and respectable character, and, while their hard fate affected many with pity and consternation, there were others who vented in insults that envious malice which, while its objects were in prosperity, had been prudently suppressed. One of these wretches is said to have spit on Phocion as he was led to prison; but the outrage failed to ruffle the composure of the captive, who only looked towards the magistrates and asked, "Will no one stop this man's indecency?" Before he drank the hemlock he was asked if he had any message for his son Phocus: "Only," he said, "not to bear a grudge against the Athenians." As the draught prepared proved not sufficient for all, and the jailer demanded to be paid for a fresh supply, he desired one of his friends to satisfy the man, observing that Athens was a place where one could not even die for nothing. His body, according to law in cases of treason, was carried to the waste ground between Megaris and Attica, where, as his friends did not venture to take part in the funeral obsequies, it received the last offices from the hands of hirelings and strangers. His bones were collected by a Megarian woman, who interred them by the hearth of her dwelling, as a sacred deposite for better times. When the angry passions of the people had subsided, the remembrance of his virtues revived. His bones were brought back to Athens and publicly interred, and a bronze statue was erected to his memory. Agnonides, one of those most instrumental in effecting his condemnation, had sentence of death passed against him by the popular assembly, and two of his other accusers having fled from the city, were overtaken by the vengeance of Phocus. These were effects of a change rather in the times than in the opinions of men. But the more the Athenians resigned themselves to the prospect of permanent subjection to foreign rule, the better they were disposed to revere the character of Phocion. Had he lived in an earlier period, he might have served his country, like Nicias, with unsullied honour. In a later age he might have passed his life in peaceful obscurity. His lot fell on dark and troubled times, when it was difficult to act with dignity, and when the best patriot might be inclined to despair. But he despaired and yet acted. He despaired not merely *of* his country, which any one may innocently do; but also *for* her, which no man has a right to do. He would have forced her to despair of herself. He resisted every attempt that was made by bolder and more sanguine patriots to restore her independence. He did not withdraw from public life: he acted as the tool of his country's enemies, as the servant of a foreign master: content to mitigate the pressure of the degrading yoke which he had helped to impose. Towards the close of his life he descended lower and lower, constant only in his opposition to whatever bore the aspect of freedom. The fellow who spat on him, in his way to execution, was perhaps a more estimable person than the man to whom he would have surrendered Athens as well as himself. He left a character politically worse than doubtful: one which his private worth alone redeems from the infamy that clings to the names of a Callimedon and a Demades: a warning to all who may be placed in like circumstances, to shun his example, whether they value their own peace or the esteem of posterity. (*Plut.*, *Vit. Phoc.* — *Thirlwall's Greece*, vol. 7, p. 256, *seq.*)

Phocis, a small tract of country in Greece Proper, bordering on the Locri Ozolæ and Doris to the west and northwest, and the Opuntian Locri to the north; while to the east it was bounded by the Bœotian territory, and to the south by the Corinthian Gulf. (*Stra-*

bo, 416.) Its appellation was said to be derived from Phocus the son of Æacus. (*Pausan.*, 2, 4.—*Eustath. ad Il.*, 2, 519.) The more ancient inhabitants of the country were probably of the race of the Leleges; but the name of Phocians already prevailed at the time of the siege of Troy, since we find them enumerated in Homer's catalogue of Grecian warriors. (*Il.*, 2, 517.) From Herodotus we learn that, prior to the Persian invasion, the Phocians had been much engaged in war with the Thessalians, and had often successfully resisted the invasions of that people (8, 27, *seqq.*—*Pausan.*, 10, 1). But when the defile of Thermopylæ was forced by the army of Xerxes, the Thessalians, who had espoused the cause of that monarch, are said to have urged him, out of enmity to the Phocians, to ravage and lay waste with fire and sword the territory of this people. (*Herod.*, 8, 32.) Delphi and Parnassus on this occasion served as places of refuge for many of the unfortunate inhabitants; but numbers fell into the hands of the victorious Persians, and were compelled to serve in their ranks under the command of Mardonius. (*Herod.*, 9, 17.) They seized, however, the earliest opportunity of joining their fellow-countrymen in arms; and many of the Persians, who were dispersed after the rout of Platæa, are said to have fallen victims to their revengeful fury. (*Herod.*, 9, 31.—*Pausan.*, 10, 2.)—A little prior to the Peloponnesian war, a dispute arose respecting the temple at Delphi, which threatened to involve in hostilities the principal states of Greece. This edifice was claimed apparently by the Phocians as the common property of the whole nation, whereas the Delphians asserted it to be their own exclusive possession. The Lacedæmonians are said by Thucydides to have declared in favour of the latter, whose cause they maintained by force of arms. The Athenians, on the other hand, were no less favourable to the Phocians, and, on the retreat of the Spartan forces, sent a body of troops to occupy the temple, and deliver it into their hands. The service thus rendered by the Athenians seems greatly to have cemented the ties of friendly union which already subsisted between the two republics. (*Thucyd.*, 3, 95.)—After the battle of Leuctra, Phocis, as we learn from Xenophon, became subject for a time to Bœotia (*Hist. Gr.*, 6, 5, 23), until a change of circumstances gave a new impulse to the character of this small republic, and called forth all the energies of the people in defence of their country. A fine had been imposed on them by an edict of the Amphictyons for some reason, which Pausanias professes not to have been able to ascertain, and which they themselves conceived to be wholly unmerited. Diodorus asserts that it was in consequence of their having cultivated a part of the Cirrhean territory which had been declared sacred (16, 23). By the advice of Philomelus, a Phocian high in rank and estimation, it was determined to oppose the execution of the hostile decree, and, in order more effectually to secure the means of resistance, to seize upon the temple of Delphi and its treasures. This measure having been carried into immediate execution, they were thus furnished with abundant supplies for raising troops to defend their country. (*Pausan.*, 10, 2.—*Diod. Sic.*, *l. c.*) These events led to what the Greek historians have termed the *Sacred War*, which broke out in the second year of the 106th Olympiad, B.C. 355. The Thebans were the first to take up arms in the cause of religion, which had been thus openly violated by the Phocians; and, in a battle that took place soon after the commencement of hostilities, the latter were defeated with considerable loss, and their leader Philomelus perished in the rout which ensued. (*Diod. Sic.*, 16, 31.—*Pausan.*, 10, 2.) The Phocians, however, were not intimidated by this ill success, and, having raised a fresh army, headed by Onomarchus, they obtained several important advantages against the Amphictyonic army, notwithstanding the accession of Philip of Macedon to the confederacy. Onomarchus, having united his forces with those of Lycophron, tyrant of Pheræ, then at war with Philip, was enabled to vanquish the latter in two successive engagements, and compel him to evacuate Thessaly. Philip, however, was soon in a state to resume hostilities and re-enter Thessaly, when a third battle was fought, which terminated in the discomfiture and death of Onomarchus. Diodorus asserts that he was taken prisoner, and put to death by order of Philip; Pausanias, that he perished by the hands of his own soldiers. (*Diod. Sic.*, 16, 35.—*Pausan.*, 10, 2.) He was succeeded by his brother Phayllus, who at first appears to have been successful, but was at length overthrown in several engagements with the Bœotian troops; and was soon after seized with a disorder which terminated fatally. On his death the command devolved upon Phalæcus, who, according to Pausanias (10, 2), was his son, but Diodorus affirms that he was the son of Onomarchus. This leader being not long after deposed, the army was intrusted to a commission, at the head of which was Philo, whose total want of probity soon became evident, by the disappearance of large sums from the sacred treasury. He was, in consequence, brought to trial, condemned, and put to death. Diodorus estimates the whole amount of what was taken from Delphi during the war at 10,000 talents (16, 56). Phalæcus was now restored to the command; but, finding the resources of the state nearly exhausted, and Philip being placed by the Amphictyonic council at the head of their forces, he deemed all farther resistance useless, and submitted to the King of Macedon on condition of being allowed to retire with his troops to the Peloponnesus. This convention put an end at once to the Sacred War, after a duration of ten years, when a decree was passed in the Amphictyonic council, by which it was adjudged that the walls of all the Phocian towns should be razed to the ground, and their right of voting in the council transferred to those of Macedonia. (*Diod. Sic.*, 16, 60.) Phocis, however, soon after recovered from this state of degradation and subjection, by the assistance of Athens and Thebes, who united in restoring its cities in a great measure to their former condition. In return for these benefits, the Phocians joined the confederacy that had been formed by the two republics against Philip; they also took part in the Lamiac war after the death of Alexander; and when the Gauls made their unsuccessful attempt on the temple of Delphi, they are said by Pausanias to have displayed the greatest zeal and alacrity in the pursuit of the common enemy, as if anxious to efface the recollection of the disgrace they had formerly incurred. (*Pausan.*, 10, 3.) Other passages, which serve to illustrate the history of Phocis, will be found in Demosthenes (*de Fals. Legat.*), Isocrates (*ad Phil.*), Aristotle (*Anal. Pr.*, 2, 24).—The maritime part of this province occupied an extent of coast of nearly one day's sail, as Dicæarchus reports (v. 79), from the border of the Locri Ozolæ to the confines of Bœotia. (*Cramer's Anc. Greece*, vol. 2, p. 147, *seqq.*)

Phocus, the son of Phocion. He was remarkable only for a dissolute mode of life, and was in no respect worthy of his parent, although Phocion had sent him to Sparta to be trained after the strict discipline of Lycurgus. (*Plut.*, *Vit. Phoc.*)

Phocylĭdes, a gnomic poet contemporary with Theognis, and a native of Miletus, whom Suidas calls a philosopher, and whose birth-year he makes to have been 647 after the fall of Troy, or Olympiad 59. The ancient writers are silent respecting his life, and the few genuine fragments which we possess of his poems contain no allusion to his personal circumstances. He composed epic and elegiac poems, which the ancients ranked, like the productions of Theognis, in the gnomic class. (*Isocr. ad Nicocl.*, *init.*—*Id. ib.*, c. 12.—

Dio Chrysost., *Or.*, 2, *init.*) Suidas says, his verses were pilfered from the Sibylline books, a remark derived, in all probability, from some father of the church, and to be understood in just the opposite sense. In order to stamp his productions with the impress of genuineness, Phocylides found it necessary to accompany them with the perpetually-recurring introduction, "This, too, is a saying of Phocylides;" just as Theognis, at the end of his poem on Cyrnos, appended his name as a mark of literary property. What we have at present remaining of Phocylides consists, for the most part, of hexameters, and breathes a quite different spirit from the Dorian gnomes of Theognis, with which the Ionic precepts of the Milesian poet are often directly at variance. For example, in place of coming forward as an ardent defender of aristocratical principles, and as a martyr to his political creed, the advantages of birth are to him altogether indifferent. The contest, in fact, between aristocracy and democratical principles was by no means so obstinate and violent in the Ionian cities as in those of Dorian extraction. There is more of a philosophical character in the poetry of Phocylides, more reference to the common weal, and a greater wish to promote its true interests, than in the aristocratic gnomes of Theognis. He composed his gnomic precepts in two or three verses each, and was considered as not belonging to those who produced long continuous poems, but rather as loving the philosophical conciseness of separate and individual propositions. The longest fragment we have of Phocylides consists of eight hexameters, in which he draws a picture of the different classes of females, and compares them with as many classes of animals. In treating of individual or personal subjects, however, he appears to have employed the elegiac measure, as in the case of the satirical effusion against the islanders of Leros. The verses of Phocylides were so highly esteemed, that they were recited by the rhapsodists along with those of Homer, Hesiod, Archilochus, and Mimnermus. A poem that still exists, under the title of Ποίημα νουθετικόν (*Exhortation*), in 217 hexameters, is sometimes, though incorrectly, ascribed to him. It is probably the production of some Christian writer of the twelfth or thirteenth century. The fragments of Phocylides are found in the collections of Stephens, Brunck, Gaisford, Boissonnade, and others. Schier gave a separate edition of them in 1751, *Lips.*, 8vo. (*Bode*, *Geschichte der Lyrischen Dichtk. der Hell.*, vol. 1, p. 243, *seqq.*—*Schöll*, *Hist. Lit. Gr.*, vol. 1, p. 240, *seqq.*)

Phœbe, I. one of the female Titans, the offspring of Heaven and Earth (Cœlus and Terra). From her union with Cœus, another of the Titans, sprang Latona and Asteria. The name Phœbe (Φοίβη) signifies *the bright one* (from φάω, "*to shine*"); and Cœus (Κοῖος), *the burning* (from καίω, "*to burn*"). (*Keightley's Mythology*, p. 64.)—II. One of the names of Diana, or the Moon. (*Vid.* Diana.)

Phœbus, one of the names of Apollo, derived from φάω "*to shine.*" (*Vid.* Apollo.)

Phœnīce or Phœnicĭa (Φοινίκη), a country of Asia, extending along the coast of Syria, from the river Eleutherus and the city and island of Aradus, on the north, to Mount Carmel on the south. In all probability, however, some of the cities on the coast below Carmel may likewise have belonged to Phœnicia, and hence Ptolemy carries the southern limit of the country as far down as the river Chorseus, on which Cæsarea lay. In general parlance, indeed, the whole line of coast was termed Phœnicia, from Aradus to the confines of Egypt, though the stricter limits are those first given. The tract of country thus denominated was only 35 geographical miles from Aradus to Carmel, or 100 in its greatest extent. The breadth was very limited, the ranges of Libanus and Antilibanus forming its utmost barrier to the east. The surface of the country was in general sandy and hilly, and not well adapted for agriculture; but, to counterbalance this, the coast abounded in good harbours, the fisheries were excellent, while the mountain-ranges in the interior afforded, in their cedar forests, a rich supply of timber for naval and other purposes. Hence the early proficiency which the Phœnicians made in navigation, and hence the flourishing commercial cities which covered the whole line of coast.

1. *Origin of the name Phœnicia.*

Respecting the etymology of the name Phœnice or Phœnicia, various conjectures have been offered. Bochart maintains, that the appellation comes from *Beni-Anak* (or *Ben-Anak*, contracted *Beanak*), "the sons of Anak," a name by which, according to him, the people of Phœnicia designated themselves in their own language. From this he says the Greeks first made *Pheanac*, and afterward *Phœnice* and *Phœnix*, softening down the Oriental appellation in their usual way. (*Bochart*, *Canaan*, 1, 1, *col.* 347.) To this etymology it is well objected by Gesenius, that the domestic appellation of the Phœnician race was not *Beni-Anak* or *Ben-Anak*, but *Kenaanim*, and their country *Kenaan*. That this was the native name of the nation is also clear from the Phœnician coinage, on which we read *Kenaan*. (*Gesen.*, *Phœn. Monument.*, p. 338, *not.*—*Id. ib.*, p. 271.) The Punic settlers in Africa, moreover, gave themselves the same appellation. Thus, St. Augustine informs us, that the country-people near Hippo, on being asked whence they derived their origin, answered that they were *Kenani*, i. e., Kenaanites, or from *Kenaan*. (*Augustin.*, *Expos. ad Rom.*—*Eckhel*, *Doctr. Num.*, vol. 4, p. 409.—*Gesenius*, *Gesch. der hebr. Sprache*, &c., p. 16.)—Equally unfortunate with Bochart's is the etymology proposed by Arius Montanus and others, who deduce *Phœnice* and *Phœnicia* from *Phenakim*, contracted from *Phe-Anakim* ("the Anakim"), the prefix *Phe* being analogous, in their opinion, to the Egyptian article *Pi*, as it appears in the term *Pharaoh* (*Pi-Ro*, i. e., "the king"). The same argument may be urged against this as against Bochart's derivation.—There are other Oriental etymologies; such as Scaliger's, from the Hebrew-Phœnician *Pinchas* (the same with the proper name *Phineas*); and Fuller's, from the Syriac, *panak*, "*to bring up delicately.*" These scarcely deserve mention, and certainly do not need refutation.—The most common opinion, at the present day, is that which makes the terms *Phœnice* and *Phœnicia* of Grecian and not of Oriental origin, and which deduces them from the Greek term φοίνιξ, in its signification of "*a palm-tree;*" so that Phœnice or Phœnicia will signify "*the land of palm-trees*" or "*Palm-land.*" Gesenius, however, doubts the accuracy of this explanation, and is inclined to trace the names in question to φοίνιξ, in its sense of "*purple,*" making *Phœnicia*, therefore, to mean "*the land of the purple-dye,*" in allusion to the famous purple or crimson of Tyre: "*Videant autem eruditi, sitne Φοινίκων appellatio ducta a φοίνιξ*, purpura, *cui affines sunt φοινός, φοινήεις* (*Il.*, 12, 202), purpureus, sanguineus (*conj.* φόνος), φοινίσσω rubefacio; *ita ut Φοίνιξ appellative* purpurarium *designet.*" (*Phœn. Monument.*, p. 338, *not.*) This suggestion of Gesenius's is most probably the true one, since it is more natural to suppose, that the purple cloths of Phœnicia were made known to the Greeks by the Phœnician traders, for a long period before the Greeks themselves were allowed to visit in their own vessels the Syrian coast, and become acquainted with the physical features of the country.—Before quitting this subject, it may not be amiss to remark, that among many of the Roman writers, the terms *Phœnices* (*Phœnicius*) and *Pœni* (*Punicus*) are made so far to differ in meaning, as that the first indicates the Phœnicians, properly so called, and the latter their descendants or

colonists in Africa, such as the Carthaginians, &c. This distinction, however, has no good ground on which to rest. The term Φοίνικες, in Greek, comprises not only the Phœnicians, but also the Carthaginians as well as the other Pœni (*Herod.*, 5, 46.—*Eurip.*, *Troad.*, 222.—*Böckh, ad Pind.*, *Pyth.*, 1, 72), a usage which is imitated by the Latin poets: thus we have in Silius Italicus (13, 730) the form *Phœnicium* for *Pœnorum*, and (16, 25) *Phœnix* for *Pœnus*. Indeed, the term *Pœnus* is nothing more than Φοίνιξ itself, adapted to the analogy of the Latin tongue; just as from the Greek Φοινίκιος comes the old Latin form *Pœnicus*, found in Cato and Varro, and from this the more usual *Punicus*. (Compare *cœrare* and *curare*; *mœnia*, *munia*, and *munire*; *pœna* and *punio*.—*Gesenius*, *l. c.*—*Festus*, *ed. Müller*, p. 241, *Fragm. e Cod. Farn.*, *L.* 16.)

2. *History, Commerce, Arts, &c., of the Phœnicians.*

The Phœnicians were a branch of that widely-extended race known by the common appellation of Aramæan or Semitic. To this great family the Hebrews and the Arabians belonged, as well as the inhabitants of the wide plain between the northern waters of the Euphrates and Tigris. The Phœnicians themselves, according to their own account, came originally from the shores of the Persian Gulf (*Herod.*, 7, 89), and Strabo informs us, that in the isles of Tyrus and Aradus, in the gulf just named, were found temples similar to those of the Phœnicians, and that the inhabitants of these isles claimed the cities of Tyre and Aradus, on the coast of Phœnicia, as colonies of theirs. (*Strabo*, 766.) The establishment, indeed, of the earlier Phœnician race in the Persian Gulf, and the enterprising habits which always characterized this remarkable people, would seem to point to a very active commerce carried on in the Indian seas, at a period long antecedent to positive history, and may perhaps furnish some clew to the marks of early civilization that are discovered along the western shores of the American continent. (Compare *Ritter*, *Erdkunde*, vol. 2, p. 163.)—The loss of the Phœnician annals renders it difficult to investigate the history of this people. Our principal authorities are the Hebrew writers of the second book of Kings, and Ezekiel and Isaiah. Herodotus, Josephus, and Strabo help to supply the deficiency. Incidental notices are found in other writers also. The Phœnician towns were probably independent states, with a small territory around them: the political union that existed among them till the era of the Persians, was preserved by a common religious worship. The town of Tyre seems to have had a kind of supremacy over the rest, being the richest city, and containing the temple of the national god, whom the Greeks call the Tyrian Hercules. The several cities were governed by supreme hereditary magistrates named kings. Hiram was king of Tyre, and a friend of Solomon, the king of Israel. When Xerxes invaded Greece, there was a King of Tyre, and also a King of Sidon in his army. (*Herod.*, 8, 67.) We infer from a few passages of the ancient writers, and from the enterprising spirit of the Phœnicians, that the despotism of Asia did not exist among them. The Sidonians are the first people recorded in history who formed a commercial connexion between Asia and Europe; the articles which they manufactured, or procured from other parts of Asia, were distributed by them over the coasts of the Mediterranean. These long voyages led to colonial establishments, and to the diffusion of the useful arts. The island of Cyprus contained Phœnician colonies: they established themselves in many of the small islands of the Archipelago, particularly in those where the precious metals were found. The island of Thasus exhibited, in the time of Herodotus, manifest traces of their excavations. (*Herod.*, 6, 47.) With the early Greeks of the main land the Phœnicians had occasional commercial connexions: they furnished the natives with trinkets and female ornaments, and sometimes carried off the people. (*Herod.*, 1, 1.) Slave-dealing was one source of wealth to the Tyrians (*Ezekiel* xxvii., 12); the simple narrative of Eumæus, in the 15th book of the Odyssey, presents a natural picture of this practice. We know nothing of Phœnician settlements in Italy; but they occupied Sicily before the Greeks, and retired towards the western parts, as the nation became more numerous and powerful in the island. (*Thucyd.*, 6, 2.) The great object of the enterprise of the Phœnicians, and the seat of their chief colonial establishments, was the southern part of Spain, or the modern province of Andalusia. The silver-mines and the gold-dust of the peninsula made Spain to the Tyrians what Peru once was to the Spaniards. Not far from the mouths of the Bætis are two small islands: on one of these the Tyrians founded the city of Gadeira or Gades, *Cadiz*, and built a temple to their national god, which existed even in the age of Strabo, and was justly considered a curious monument of antiquity. The advantageous situation of Gades, west of the Pillars of Hercules, and on the waters of the Atlantic Ocean, would naturally lead to voyages of discovery; but these were always confined to coasting. Of these voyages no records are preserved. The Phœnicians are said to have supplied the Greeks and the Asiatics with two articles, which are supposed to indicate an acquaintance with the southwestern angle of Britain and the coast of Prussia, on the Baltic Sea. These were tin and amber. With regard to the first, however, though there can be little doubt that the Phœnicians, and the Romans long after them, traded for it to the Cassiterides, or Scilly Isles, yet the Greeks, in all probability, obtained their supply of it by an overland trade from India. (*Vid.* India.) The amber certainly came from the shores of the Baltic, but whether it was obtained by actual sailing thither, or procured by an overland trade at the head-waters of the Adriatic, remains, among modern scholars, a disputed point. An argument in favour of the former of these opinions may be drawn from the fact of the Phœnicians' having been acquainted with the existence of the *Rodaun*, a small river near *Dantzic*, on the Prussian coast. (*Vid.* Eridanus.)—The connexion between the parent city of Tyre and her distant possessions in Europe and Africa was probably only a commercial one. Whatever might have been their original condition, they were independent places in the time of Herodotus (1, 163). The Phœnician colonies on the northern coast of Africa were at least as old as the settlements in the south of Spain. They were situated in a fertile region, which, by its position, formed, between Central Africa and the shores of the Mediterranean, a point of union similar to that which Tyre furnished between Asia and Europe. Utica was the first establishment on the African coast: Carthage, called by the Greeks Carchedon, was the next: other towns afterward sprung up. For the history of Phœnician commerce, particularly the commerce with Asia, we possess a most valuable document in the 27th chapter of Ezekiel. The Hebrew prophet lived at the time of the greatest splendour of Tyre, before her Eastern conquerors diminished her traffic and deprived her of national independence. At an earlier period, the Phœnicians had friendly connexions with the Hebrews. Solomon, the most powerful of their kings, made Jerusalem, during his life, the centre of Eastern magnificence and wealth. The Tyrians gladly formed an alliance with this potentate, and by his permission obtained the navigation of the Red Sea. The town of Eziongeber, which Solomon had taken from the people of Edom, was the point to which the Tyrian and Hebrew navies brought the gold and precious stones of Ophir. The Phœnicians also established trading-posts

on the west side of the Persian Gulf. Here the ancient geographers placed the isles of Aradus and Tyrus, to which the Tyrians brought the products of India. They were taken by the caravans across the Arabian desert to Tyre on the Mediterranean, at that time the great mart of the world.—A commercial road between Tyre and the Euphrates would be necessary to diffuse the products of Tyrian industry and commerce, and also to procure the valuable wool furnished by the nomadic tribes. In the Syrian desert, about three days' journey from the old ford of the Euphrates, modern travellers behold with astonishment the magnificent and extensive ruins of Palmyra. The Arabs of the desert still call it Tadmor, and attribute these buildings to the magic power of Solomon. We are told that Solomon built Baleth and Tadmor in the wilderness. The latter was no doubt intended as a great *entrepôt* between the Euphrates and the sea. Its situation, and the possession of springs of water in an arid desert, would not fail to attract a prince so wise as Solomon, and a merchant with such extensive dealings as Hiram.—From the mountains of Armenia, the Tyrians procured copper and slaves: the regions of the Caucasus, at the present day, supply the harems of the Turks and Persians with the females of Georgia and Circassia.—The Phœnicians seem, in the earlier ages, not to have had very extensive dealings with the Egyptians: but cotton and cotton cloths are enumerated among the articles which they received from Egypt. When Thebes, in Upper Egypt, ceased to be the place of resort for the caravans of Africa and Asia, the favourable situation of Memphis, at the apex of the Delta, made it the chief mart of Egypt; and the Tyrians who traded there were so numerous, that a part of the city was inhabited by them.—Grain of various kinds was carried to Tyre from the country of the Hebrews and other parts of Syria. Solomon gave Hiram wheat and oil; and the Tyrian, in exchange, furnished him with the pines and cedars of Libanus.—The commercial intercourse between the Greeks and Tyrians appears never to have been great: the two trading nations of the Mediterranean were probably jealous of one another; and, besides this, their colonies led them in different directions. Sicily was the point where the Greek and Tyrian merchant met in competition. When the Phœnicians were obliged to submit to the Persians, we find their navy willingly and actively employed against their commercial rivals.—Tyre was, before the era of the Persians, the centre of the traffic of the ancient world: in her markets were found the products of all the countries between India and Spain, between the extremity of the great peninsula of sandy Arabia, and the snowy summits of Caucasus. Her vessels were found in the Mediterranean, on the Atlantic, and in the Indian Ocean. There was even a tradition, that in the time of Necho, king of Egypt, some Tyrian ships, at the desire of that king, sailed down the Red Sea; and, after circumnavigating the continent of Africa, entered the Mediterranean at the Strait of Gibraltar. (*Vid.* Africa.)—The Phœnicians furnished the world with several articles produced by their own industry and skill. The dyed cloths of Sidon, and the woven vests and needlework of Phœnician women, were in high repute among the ancient Greeks. The name of Tyrian purple is familiar, even in modern times; but it is a mistake to suppose that a single colour is to be understood: deep red and violet colours were those which were most highly prized. The liquor of a shellfish, that was found in abundance on their coast, supplied them with the various colours denominated purple. (*Plin.*, 9, 36.) It was principally woollen cloths the Tyrians used to dye, though cotton and linen dyed garments are mentioned also.—The Phœnicians are said to have possessed the art of making glass: it is probable they had manufactured this article for many centuries at Sidon and Sarephta. Little trinkets and ornaments were also made by this people. The Phœnician merchant offers for sale to the females of Syria a string of amber beads with gold ornaments. (*Hom.*, *Od.*, 14, 459.) The ivory, which they procured from Æthiopia and India, received new forms under the skilful hands of the Tyrians; and all the costly decorations of Solomon's temple were made under the direction of an artist of Tyre, whose mother was "a woman of the daughters of Dan, and his father a man of Tyre." (*Chronicles*, 2, 1, 14; 2, 4, 17.—*Long's Ancient Geography*, p. 3, *seqq.*—*Heeren, Ideen*, vol. 2, p. 1, *seqq.*)

3. *Decline of Phœnician Commerce.*

The Phœnicians, from what has just been remarked, were then a manufacturing and a trading people, depending on others for their subsistence, in some points resembling the English, in others more like the Dutch. The prosperity of such a people could not be everlasting, and it is interesting to examine into the causes of their decline. It is probable that the increase of the wealth and power of Carthage was in some degree prejudicial to the parent state, as the trade of Spain must have fallen, in a great measure, into the hands of the former. In such a case, it is likely that the Phœnicians must have had to pay dearer for its productions than heretofore, and perhaps, as Carthage and the other colonies were manufacturers also, the demand for Phœnician goods decreased. It is also supposed, that the Phœnicians must have suffered by the planting of the Grecian colonies on the coast of Asia Minor, as these likewise manufactured to a great extent, and, it is almost certain, traded directly, by means of caravans, with Thapsacus on the Euphrates, to which place the goods of Babylon and India were brought up the river. We doubt, however, if they interfered much with the Phœnicians, as their trade took chiefly a northern direction, extending into Tartary, and perhaps to China. The settlement of the Greeks in Egypt, however, must have been positively injurious to them, as the wine-trade of that country, of which they appear before this to have had the monopoly, must have been now, in great measure, carried on by the Greeks in their own bottoms; and perhaps this is the true reason of the hostility which the Phœnicians are said to have evinced to the Greeks in the time of the Persian war. It is remarkable enough, that in the accounts which we have of the trade of Athens and Corinth, no mention is made of any with the Phœnicians. Perhaps their chief commerce was with the colonies in Asia. From the Hebrew prophet it appears that they traded with the Ionians (of Asia) and with the people of the Peloponnesus. The rivalry just noted, however, could have but little affected the prosperity of the Phœnicians. The real cause of their decline was the commotions that took place in Western Asia, which caused the downfall of so many states; for independent states are always better customers to a manufacturing people than those which are under the yoke of foreigners. While the kingdoms of Israel, Judah, Damascus, and others flourished, the demand for Phœnician manufactures must have been far greater than after they became subject to the monarchs of Babylon and Persia. Let any one, for example, compare Judah under her kings with Judah after the return from captivity. The very circumstance of there being no court must have made a great difference to those who supplied them with luxuries. The conquest and reduction to provinces of Babylonia and Egypt by the Persian monarch must have greatly affected the Phœnician commerce; but it was the foundation of Alexandrea by the Macedonian conqueror which proved the ruin of the trade of both Phœnicia and Babylon, just as the discovery of the passage to India by the Cape of Good Hope ruined, in a great measure, Bagdad, Alexandrea, and Venice—the Tyre of the middle ages. From that time

the decline of the prosperity of the towns on the coast of Phœnicia was rapid and irremediable. (*Foreign Quarterly Review*, No. 27, p. 211, *seq.*)

4. *Did Phœnicia give an alphabet to Greece?*

On this point, though for a long time made the subject of learned discussion, there is now no room for dispute. The names of most of the letters, their order, and the forms which they exhibit in the most ancient monuments, all confirm the truth of the tradition, that the Greek alphabet was derived from the Phœnician; and every doubt on this head, which a hasty view of it, in its later state, might suggest, has long since received the most satisfactory solution. Several changes were necessary to adapt the Eastern characters to a foreign and totally different language. The powers of those which were unsuited to the Greek organs were exchanged for others which were wanting in the Phœnician alphabet; some elements were finally rejected as superfluous from the written language, though they were retained for the purpose of numeration; and, in process of time, the peculiar demands of the Greek language were satisfied by the invention of some new signs. The alterations which the figures of the Greek characters underwent may be partly traced to the inversion of their position, which took place when the Greeks instinctively dropped the Eastern practice of writing from right to left; a change the gradual progress of which is visible in several extant inscriptions. This fact, therefore, is established by evidence, which could scarcely borrow any additional weight from the highest classical authority. But the epoch at which the Greeks received their alphabet from the Phœnicians is a point as to which we cannot expect to find similar proof; and the event is so remote, that the testimony even of the best historians cannot be deemed sufficient immediately to remove all doubt upon the question. A statement, however, deserving of attention, both on account of its author, and of its internal marks of diligent and thoughtful inquiry, is given by Herodotus. The Phœnicians, he relates, who came with Cadmus to Thebes, introduced letters, along with other branches of knowledge, among the Greeks: the characters were at first precisely the same as those which the Phœnicians continued to use in his own day; but their powers and form were gradually changed, first by the Phœnician colonists themselves, and afterward by the Greeks of the adjacent region, who were Ionians. These, as they received their letters from Phœnician teachers, named them *Phœnician* letters; and the historian adds, that, in his own time, the Ionians called their books or rolls, though made from the Egyptian papyrus, *skins*, because this was the material which they had used at an earlier period, as many barbarous nations even then continued to do. It cannot be denied that this account appears, at first sight, perfectly clear and probable; and yet there are some points in it which, on closer inspection, raise a suspicion of its accuracy. The vague manner in which Herodotus describes the Ionians, who were neighbours of the Phœnician colony, seems to imply that what he says of them is not grounded on any direct tradition, but is a mere hypothesis or inference. The fact which he appears to have ascertained is, that the Asiatic Ionians, who were, according to his own view, a very mixed race, were beforehand with the other Greeks in the art of writing: they called their books or rolls by a name which probably expressed the Phœnician word for the same thing, and they described their alphabet by the epithet which marked its Oriental origin. But, as the historian thought he had sufficient grounds for believing that it had been first communicated to the Greeks by the Phœnician colony at Thebes, he concludes that the Asiatic Ionians must have received it, not directly from the Phœnicians, but through their European forefathers. Still, if this was the process by which he arrived at his conclusion, it would not follow that he was in error. But if we examine the only reasons which he assigns for his belief that the most ancient Greek alphabet was found at Thebes, we find that they are such as we cannot rely on, though to him they would seem perfectly demonstrative. He produces three inscriptions in verse, which he had seen himself, engraved on some vessels in a temple at Thebes, and in characters which he calls Cadmæan, and which he says nearly resembled the Ionian. These inscriptions purported to record donations made to the temple before the Trojan war, and to be contemporaneous with the acts which they recorded. And that they were really ancient need not be questioned, though imitations of an obsolete mode of writing were not uncommon in Greece; but their genuineness cannot be safely assumed as the ground of an argument. Other grounds he may indeed have had; but, since he does not mention them, they are to us none, and we are left to form our own judgment on the disputed question of the Cadmæan colony at Thebes. (*Thirlwall's Greece*, vol. 1, p. 238, *seq.*) We have already, in a previous article (*vid.* Cadmus), shown the utter improbability of any Phœnician colony under Cadmus, and have traced this latter name to a Pelasgic origin. In this way, perhaps, the two traditions may be reconciled; one of which makes the Phœnicians to have introduced letters into Greece, while the other states that they were previously known to, and invented by the Pelasgi. It is probable that two distinct periods of time are here alluded to, an earlier and a later introduction of them; in both instances, however, from Phœnicia. When the alphabet of this country was first brought in, its use may have been extremely limited; it may have come in, as Knight supposes, with the first Pelasgic settlers, who may have brought an alphabet much less perfect, and, therefore, probably more ancient than the so-called Cadmæan. The second introduction of letters found the Greeks, in all likelihood, much more advanced in civilization, and it therefore took a firmer hold, and became the subject of more established and general tradition. (Consult *Knight*, *Analytical Essay on the Greek Alphabet*, p. 120.—*Sandford*, *Remarks on Thiersch's Gr. Gr.*, p. 6.—*Hug*, *die Erfindung der Buchstabenschrift*, p. 7.)

5. *Remains of the Phœnician Language.*

The remains of the Phœnician language at the present day consist of, 1. *Coins and inscriptions*. 2. *Glosses* and *Phœnician proper names*, occurring in the Greek and Latin writers. 3. *A Phœnician passage* of considerable length (together with some shorter specimens) in the Pœnulus of Plautus.—The coins and inscriptions give us the written forms of the language with great accuracy, but throw no light on the sounds of the Phœnician tongue or its system of pronunciation, since in almost every instance the vowels are omitted. The ablest work on these is that of Gesenius, entitled "*Scripturæ Linguæque Phœniciæ Monumenta quotquot supersunt*," &c., *Lips.*, 1837, 4to.—On the other hand, the Punic words that occur in the Greek and Roman writers, give, it is true, a sound expressed in the characters of those languages, and show us with what vowels they were enunciated by the Phœnicians: still, however, there is often very great difficulty in tracing back these same words to a Phœnician orthography, since the common or vulgar mode of pronouncing was accustomed to contract certain forms, and to neglect in others the letters that were necessary to indicate the etymology of the term.—The most curious remnant, however, of the Phœnician tongue is the passage, already referred to, in Plautus. It occurs in the first scene of the fifth act of the Pœnulus, and consists of ten entire Punic verses, expressed in Latin characters (for the remaining six are Liby-

Phœnician, or, as some think, vulgar Punic), to which are to be added fourteen short sentences, intermingled with a Latin dialogue, in the second and third scenes. Modern scholars have, at various times, exercised their skill in remodelling and explaining these specimens of the Phœnician, and in attempting to recall them to the analogy of the Hebrew tongue. Some have confined their attention to particular words or individual sentences, such as Joseph Scaliger (*ad fragm. Græcorum*, p. 32), Aldrete (*Antiguedades*, p. 207), Selden (*de Dis Syris, proleg.*, c. 2), Le Moyne (*Varia Sacra*, p. 100, 113), Hyde (*ad Peritsol.*, p. 45), Reinesius ('Ιστορούμενα *linguæ Punicæ*, c. 12), Tychsen (*Nov. Act. Upsal.*, vol. 7, p. 100, *seq.*), and many others, enumerated by Fabricius (*Bibl. Lat.*, vol. 1, p. 5), and by the Bipont editor of Plautus (vol. 1, p. xix.). A smaller number have undertaken to interpret all the Punic specimens contained in the three scenes alluded to. The first of these was Petitus (Petit), who, in his work entitled "*Miscellaneorum Libri novem*" (p. 58, *seqq.*, *Paris*, 1640, 4to), endeavoured to mould the Punic of the three scenes into Hebrew, and gave a translation of them in Latin. Pareus, who came after, also exhibited the Punic of Plautus in a Hebrew dress, and even added vowel points; but the whole is done so carelessly and strangely, that the words resemble Chinese and Mongul as much as they do Hebrew. This was in the first and second editions of his Plautus. In the third, however, he adopted the interpretation of Petitus, and even enlarged upon it in a poetical paraphrase. Many subsequent editors of Plautus have followed in the same path, such as Boxhorn, Operarius, Gronovius, and Ernesti. Sixteen years after Petitus, the learned Bochart published the result of his labours on the Punic of the first scene, in his Sacred Geography (*Canaan*, 2, 6), and executed the task with so much learning and ability, that, during nearly two centuries, until the explanation given by Gesenius in 1837, though there may have been some who have given more probable interpretations of particular phrases and words, no one was found more successful in explaining the passage as a whole. (*Gesen.*, *Phœn. Mon.*, p. 359.) Clericus (Le Clerc) closely follows the interpretation of Bochart (*Biblioth. Univ. et Hist.*, vol. 9, p. 256), though he errs in thinking that each verse consists of two hemistichs, which have a similarity of ending. Passing over some others who have written on this same subject, we come to the three most recent expounders of this much-contested passage; namely, Bellermann (*Versuch einer Erklärung der Punischen Stellen im Pœnulus des Plautus. Stück*, 1–3, *Berlin*, 1806–1808, *ed.* 2, 1812), Count de Robiano (*Etudes sur l'ecriture, &c., suivies d'un essai sur la langue Punique, Paris*, 1834, 4to), and Gesenius (*Phœn. Mon.*, p. 366, *seqq.*). The first two, abandoning the true view of the subject, as taken by Bochart, regard the whole sixteen verses as Punic, and endeavour, after the example of Petitus, to adapt them, by every possible expedient, to the analogy of the Hebrew tongue. Bellermann, however, in doing this, confines himself within the regular limits of Hebraism, whereas Robiano calls in to his aid, at one time the Syriac, at another the Arabic, and discovers also many peculiarities in the structure of the Punic language, of which no one dreamed before, and the sole authority for which is found in his own imagination. The explanation of Gesenius, as may readily be inferred from his known proficiency in Oriental scholarship, is now regarded as having borne away the palm, though some parts have been made the subject of criticism by the learned of his own country. (*Gesen.*, *Phœn. Mon.*, p. 366.—*Jahrbücher für wissenschaftliche Kritik*, 1839, p. 539, *seqq.*)—The writers thus far mentioned have, with the exception, perhaps, of Robiano, attempted to illustrate the Punic of Plautus by a reference to the Hebrew, occasionally calling in the Chaldee and Syriac. This undoubtedly is the more correct course, and far superior to the plan pursued by those who have had recourse to the Arabic, as, for example, Casiri (*Bibl. Escurial.*, vol. 2, p. 27), or to the Maltese idiom, as Agius de Soldanis (*Dissertazione cioè vera spiegazione della scena della comedia di Plauto in Pœnulo, Rom.*, 1751, 4to.) Another class of writers hardly deserve mention. They are those dreaming visionaries, who call in to their aid the Irish language! such as Vallancey (*Essay on the Antiq. of the Irish Lang.*, *Dublin*, 1722, 8vo; *Lond.*, 1808, 8vo), O'Connor (*Chronicles of Eri*, &c., *from the original MSS. in the Phœnician dialect* (!) *of the Scythian language*, *London*, 1822, 2 vols. 8vo), Villaneuva, (*Phœnician Ireland, translated by H. O'Brien*, *Lond.*, 1833, 8vo), or who have resource to the Basque, as De l'Ecluse (*Grammaire Basque*, *Toulouse*, 1826, 8vo), and Santa Teresa (*Robiano*, *Etudes*, &c., p. 78.—*Gesenius*, *Phœnic. Mon.*, p. 357, *seqq*).

6. *General character of the Phœnician tongue.*

That the Phœnician or Punic language was closely allied to the Hebrew, we learn from the express testimony of St. Jerome and St. Augustine. The latter, in particular, is a very high authority on this subject, since he lived in Africa at a period when the Punic tongue was still spoken in that country, and since, in one part of his writings, he even acknowledges himself to be of Punic origin. (*Contra Julian.*, lib. 3, c. 17.) On another occasion, referring to the Hebrew and Punic, he remarks, "*Istæ linguæ non multum inter se differunt.*" (*Quæst. in Jud.*, lib. 7, qu. 16.—*Op.*, *ed. Benedict.*, vol. 3, p. 477.) So again, speaking of our Saviour, he says, "*Hunc Hebræi dicunt Messiam, quod verbum linguæ Punicæ consonum est, sicut alia permulta et pæne omnia.*" (*Contra lit. Petil.*, 2, 104.—*Op.*, vol. 9, *col.* 198.) Again, in another part of his writings, he observes, "*Cognatæ quippe sunt linguæ istæ et vicinæ, Hebræa, Punica et Syra.*" (*In Joann.*, *tract.* 15.—*Op.*, vol. 3, *col.* 302.) In commenting on the words of our Saviour (*Serm.*, 35), where he explains what is meant by the term "*Mammon*," he says, "*Hebræum verbum est, cognatum linguæ Punicæ: istæ enim linguæ significationis quadam vicinitate socientur.*" To the same effect St. Jerome: "*Tyrus et Sidon in Phœnices litore principes civitates*, &c. *Quarum Carthago colonia. Unde et Pœni sermone corrupto quasi Phœni appellantur. Quarum lingua linguæ Hebrææ magna ex parte confinis est.*" (*In Jerem.*, 5, 25.) So again, "*Linguâ quoque Punicâ, quæ de Hebræorum fontibus manare dicitur, proprie virgo alma appellatur.*" (*In Jes.*, 3, 7.)—Modern scholars, as many as have turned their attention to the subject, have come to the same conclusion, although on one point there exists among them a great difference of opinion. Some of them maintain, for instance, that, with the exception of a slight difference in the mode of writing and pronouncing, the Phœnician was identical with the Hebrew, and free from any forms derived from the cognate dialects. (*Tychsen, Comment. de ling. Phœn. et Hebr. mutua æqualitate*, p. 89.—*Akerblad, de Inscr. Oxon.*, p. 26.—*Fabricy, de Phœn. lit. fontibus*, p. 29, 221.—*Gesenius, Gesch. der Hebr. Sprache*, &c., p. 229.) Others affirm, that the Phœnician is like the Hebrew, it is true; but, at the same time, intermingled with Arabic, Syriac, Chaldee, and Samaritan forms. Among these latter may be mentioned Bochart, Mazocchi, Clericus, Sappuhn, Peyron, and Hamaker. The last-mentioned writer, indeed, exceeds all bounds, and blends, in his explanations, all the Semitic tongues, so that he forms for himself a Phœnician language very far removed from the true one. (*Hamaker, Diatrib.*, p. 65.—*Id.*, *Miscell. Phœn.*, *præf.*, p. viii., &c.)—If we follow the authority of Gesenius, and we do not know a safer one to take for our guide, the chief features in the

Phœnician language may be briefly stated as follows: 1. The Phœnician agrees in most, if not all, respects with the Hebrew, whether we regard roots, or the mode of forming and inflecting words.—2. Wherever the usage of the earlier writers of the Old Testament differs from that of the later ones, the Phœnician agrees with the latter rather than with the former.—3. Only a few words are found that savour of Aramæism, nor will more Aramæisms be found in the remains of the Phœnician language than in the books of the Old Testament.—4. There are still fewer resemblances to Arabism. The most remarkable of these is in the case of the article, which on one occasion occurs under the full form *al*, and often under that of *a*, though most frequently it coincides with the Hebrew form.—Other words, which now can only be explained through the medium of the Arabic, were undoubtedly, at an earlier period, equally with many ἅπαξ λεγόμενα of the Old Testament, not less Hebrew than Arabic.—5. Among the peculiarities of the Phœnician and Punic tongues, the following may be noted: (a) A defective mode of orthography, in which the *matres lectionis* are employed as sparingly as possible. (b) In pronouncing, the Phœnicians (the Carthaginians certainly) expressed the long *o* by *û*; as, *sufes*, *lu*, *alonuth*, &c. (c) Instead of Segol and Schwa mobile, they appear to have employed an obtuse kind of sound, which the Roman writers expressed by the vowel *y*; as, *ytk* (Hebrew *eth*, the mark of the accusative), *ynnynu* (*ecce eum*), &c. (d) The syllable *al* they contracted into *o*, analogous somewhat to the French *cheval* (chevau), *chevaux*. For other peculiarities consult Gesenius (*Phœn. Mon.*, p. 336).

Phœnicĭa. *Vid.* Phœnice.

Phœnix, I. a fabulous bird, of which Herodotus gives the following account in that part of his work which treats of Egypt. "The phœnix is another sacred bird, which I have never seen except in effigy. He rarely appears in Egypt; once only in five hundred years, immediately after the death of his father, as the Heliopolitans affirm. If the painters describe him truly, his feathers represent a mixture of crimson and gold; and he resembles the eagle in outline and size. They affirm that he contrives the following thing, which to me is not credible. They say that he comes from Arabia, and, bringing the body of his father enclosed in myrrh, buries him in the temple of the sun; and that he brings him in the following manner. First he moulds as great a quantity of myrrh into the shape of an egg as he is well able to carry; and, after having tried the weight, he hollows out the egg, and puts his parent into it, and stops up with some more myrrh the hole through which he had introduced the body, so that the weight is the same as before: he then carries the whole mass to the temple of the sun in Egypt. Such is the account they give of the phœnix." (*Herod.*, 2, 73.)—The whole of this fable is evidently astronomical, and the following very ingenious explanation has been given by Marcoz. He assumes as the basis of his remarks the fragment of Hesiod preserved by Plutarch in his treatise *De Oraculorum Defectu.* (Περὶ τῶν ἐκλελοιπ. χρηστ.—*Op.*, *ed. Reiske*, vol. 7, p. 635.)

ἐννέα τοι ζώει γενεὰς λακέρυζα κορώνη
ἀνδρῶν ἡβώντων· ἔλαφος δέ τε τετρακόρωνος·
τρεῖς δ' ἐλάφους ὁ κόραξ γηράσκεται· αὐτὰρ ὁ φοίνιξ
ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς φοίνικας
νύμφαι ἐϋπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

"The noisy crow lives nine generations of men who are in the bloom of years; the stag attains the age of four crows; the raven, in its turn, equals three stags in length of days; while the phœnix lives nine ravens. We nymphs, fair-of-tresses, daughters of Jove the ægis-bearer, attain to the age of ten phœnixes." (Compare *Auson.*, *Idyll.*, 18.—*Plin.*, 7, 48.—*Gaisford*, *Poët. Min. Græc.*, vol. 1, p. 189.)—The whole computation here turns upon the meaning of the term *generation* (γενεά). Marcoz takes the moon for his guide; and as this luminary ceases, like man, to exist, only, like him, again to arise, the period of its revolution becomes the standard required. Twenty-seven days and a third, then, converted into twenty-seven years and a third, give the measure of a generation among men. Reducing this, in order to make the analogy with the moon as complete as possible, he gives twenty-six years and two thirds as the result. The computation is then as follows:

Nine generations of men, or the life of one crow, make 234+6	240 years.
Four lives of the crow, or that of a stag, make	960 years.
Three lives of a stag, or that of a raven, make	2880 years.
Nine lives of the raven, or that of the phœnix, make	25920 years.

This period of 25920 years is precisely the duration of the Great Year (*Magnus Annus*) of the fixed stars, having for its element exactly 50″, the annual precession of the equinoxes. From this computation also we will be enabled to perceive how 50″, converted into years, and multiplied by 1+2+3+4, that is, by 10, gave the Egyptians 500 years as the duration of the phœnix. These numbers, 1+2+3+4, indicate that the 50 seconds, converted into years, traverse successively the four quarters of the ecliptic, in order to form the Great Year, the astronomical duration of the life of the phœnix. (*Marcoz*, *Astronomie Solaire d'Hipparque*, p. xvi., *seq.*)—II. Son of Amyntor, king of Argos, and the preceptor of Achilles, to whom he was so attached that he accompanied him to the Trojan war. According to the Homeric account (*Il.*, 9, 447, *seqq.*), Amyntor having transferred his affections from his lawful wife, Hippodamia, to a concubine, the former besought her son Phœnix to gain the affections of his father's mistress, and alienate her from Amyntor. Phœnix succeeded in his suit, and his enraged father imprecated upon him the bitterest curses. The son, therefore, notwithstanding the entreaties and efforts of his relations to detain him at his parent's court, fled to Phthia, in Thessaly, where he was kindly received by Peleus, monarch of the country, who assigned him a territory on the confines of Phthia, and the sway over the Dolopians. He intrusted him also with the education of his son Achilles. —Such is the Homeric account. Later writers, however, make Amyntor to have put out his son's eyes, and the latter to have fled in this condition to Peleus, who led him to Chiron, and persuaded the centaur to restore him to sight. (*Lycophron*, 422.—*Tzetz. ad Lycophr.*, *l. c.*) The curse uttered against Phœnix was, that he might remain ever childless, and hence Tzetzes seeks to explain the story of his blindness, by making it a figurative allusion to his childless condition, a father's offspring being as it were his eyes in the language of antiquity. (*Tzetz.*, *l. c.*—*Müller*, *ad schol. Tzetz.*, *l. c.*)—Apollodorus says that Phœnix was blinded by his father, on a false charge preferred against him by the concubine (καταψευσαμένης φθορὰν Φθίας τῆς τοῦ πατρὸς παλλακίδος.—*Apollod.*, 3, 13, 8). The variations in the legend arose probably from the circumstance, of the tragic poets having frequently made the story of Phœnix the subject of their compositions, and having, of course, introduced more or less variations from the original tale. (*Heyne*, *ad Apollod.*, *l. c.*) There was a Phœnix of Sophocles, another of Euripides, and a third of Ion. (*Valck.*, *Diatrib.*, c. 24.)—To return to the story of the son of Amyntor: after the death of Achilles, Phœnix was one of those commissioned to return to Greece and bring young Pyrrhus to the war. On the fall of Troy, he returned with that prince to Thessaly, in which country he con-

tinued until his death. He was buried, according to Strabo, near the junction of the small river Phœnix with the Asopus, the former of these streams having received its name from him. (*Strab.*, 428.)—III. A son of Agenor, sent, as well as his brothers Cadmus and Cilix, in quest of their sister Europa. Not having succeeded in finding her, he was fabled to have settled in and given name to Phœnicia. (*Apollod.*, 3, 1, 1.—Consult *Heyne, ad loc.*)

Pholŏe, a mountain of Elis, at the base of which stood the town of Pylos, between the heads of the rivers Peneus and Selleïs. (*Strabo*, 339.)

Pholus, a centaur, son of Silenus and the nymph Melia, and residing at Pholoë in Elis. In the performance of his fourth task, which was to bring the Erymanthian boar alive to Eurystheus, Hercules took his road through Pholoë, where he was hospitably entertained by Pholus. The centaur set before his guest roast meat, though he himself fared on raw. Hercules asking for wine, his host said he feared to open the jar, which was the common property of the centaurs; but, when pressed by the hero, he consented to unclose it for him. The fragrance of the wine spread over the mountain, and soon brought all the centaurs, armed with stones and pine sticks, to the cave of Pholus. The first who ventured to enter were driven back by Hercules with burning brands: he hunted the remainder with his arrows to Malea. When Hercules returned to Pholoë from this pursuit, he found Pholus lying dead along with several others; for, having drawn the arrow out of the body of one of them, while he was wondering how so small a thing could destroy such large beings, it dropped out of his hand and stuck in his foot, and he died immediately. (*Apollod.*, 2, 5, 4, *seqq.*—*Keightley's Mythology*, p. 355, *seq.*)

Phorbas, a son of Priam and Epithesia, killed during the Trojan war by Menelaus. The god Somnus borrowed his features when he deceived Palinurus, and hurled him into the sea from the vessel of Æneas. (*Vid.* Palinurus.)

Phorcȳdes or Grææ, the daughters of Phorcys and Ceto. They were hoary-haired from their birth, whence their other name of Grææ ("*the Gray Maids*"). They were two in number, "well-robed" Pephredo (*Horrifier*), and "yellow-robed" Enyo (*Shaker*). (*Hesiod, Theog.*, 270, *seq.*) We find them always united with the Gorgons, whose guards they were, according to Æschylus. (*Eratosth., Cat.*, 22.—*Hygin., P. A.*, 2, 12.—*Völcker, Myth. Geog.*, 41.) This poet described them as *three* long-lived maids, swan-formed, having one eye and one tooth in common, on whom neither the sun with his beams, nor the nightly moon ever looks. (*Prom. Vinct.*, 800, *seqq.*) Perseus, it is said, intercepted the eye as they were handing it from the one to the other, and, having thus blinded the guards, was enabled to come on the Gorgons unperceived. The name of the third sister given by the later writers is Deino (*Terrifier*). (*Apollod.*, 2, 4, 2. —*Keightley's Mythology*, p. 252.)

Phorōneus, son of Inachus and the ocean-nymph Melia, and second king of Argolis. He was the first man, according to one tradition, while another makes him to have collected the rude inhabitants into one society, and to have given them fire and social institutions. (*Apollod.*, 2, 1.—*Pausanias*, 2, 15, 5.) He also decided a dispute for the land, between Juno and Neptune, in favour of the former, who thence became the tutelar deity of Argos. By the nymph Laodice Phoroneus had a son named Apis, from whom the peninsula, according to one account, was called Apia; and a daughter Niobe, the first mortal woman who enjoyed the love of Jupiter. Her offspring by the god were Argus and Pelasgus, and the country was fabled to have been named from the former, the people from the latter. (*Keightley's Mythology*, p. 405.)

Photīus, a patriarch of Constantinople in the ninth century, of a noble family, and who enjoyed the reputation of being the most learned and accomplished man of his age. He was a native of the capital, and for some time a layman, having been sent as an ambassador to Assyria by the Emperor Michael. In this capacity Photius acquitted himself so well as to gain the favour of his imperial master, who appointed him, on his return, commander of the imperial guard (Πρωτοσπαθάριος), and subsequently chief secretary (Πρωτοσηκρήτης, *Protosecretarius*). These dignities gave him access to the privy council, and the privilege of taking part in their deliberations; and his ambition being now awakened, he strove to ingratiate himself with Bardas, the uncle of the emperor, whom the latter had associated with himself on the throne, and upon whom he had thrown all the cares of government. Bardas, having become displeased with the patriarch Ignatius, sent him into banishment, and appointed Photius to the vacant see (December 25, A.D. 857), who went through all the ecclesiastical orders in six successive days, having been consecrated monk, anagnostes, subdeacon, deacon, priest, and patriarch. During the succeeding ten years, a controversy was carried on with much acrimony between him and Pope Nicholas the First, in the course of which each party excommunicated the other, and the consequence was a complete separation of the Eastern and Western churches. Bardas, his patron, being at length taken off by his nephew and associate in the empire, Michael the Third, that prince was in his turn assassinated by Basilius, the Macedonian, who then ascended the throne in 866. But Photius, denouncing him for the murder, was in the following year removed, to make way for his old enemy Ignatius, and was forced to retire into banishment. He was recalled in 878. An anecdote, related by Simon Logothetes (*Annal. in Basil.*, n. 6, p. 341, *ed. Ven.*), explains the cause of his recall. Photius forged a document which traced the genealogy of Basilius to Tiridates, king of Armenia. He imitated so skilfully the ancient characters, that, when the work in question, placed by his means in the imperial library, and found, as if by chance, by one of his confidential friends, was placed before the emperor, there was no one able to decipher it but Photius. He maintained himself in the patriarchal chair during the rest of that reign; but was at length accused, on insufficient grounds, of conspiring against the new sovereign, Leo the Philosopher, when that prince once more removed him, and sent him, in 886, into confinement in an Armenian monastery, where he died in 891. Photius appears to have been very learned and very wicked—a great scholar and a consummate hypocrite—not only neglecting the occasions of doing good which presented themselves, but perverting the finest talents to the worst purposes. This learned though corrupt prelate was the author of a work entitled Μυριόβιβλον (Myriobiblon), or *Bibliotheca*, containing extracts from, and a critical judgment upon, two hundred and eighty (the title says 279) works, which were read by him during his embassy to Assyria, and a summary of the contents of which had been requested by his brother Tarasius. If this statement be correct, the ambassador must have had but little to do in his diplomatic capacity. There is a story, that, as often as he had read an author, and made his extracts from him, he threw the manuscript into the fire, in order to enhance the value of his own abridgment. This statement, indeed, is sufficiently improbable; but it may possibly have originated from some known propensity of the patriarch to literary dishonesty. It is highly probable that some grammarian pursued this same method with regard to Hesychius, whose original lexicon he first epitomised, and then destroyed. The Myriobiblon of Photius was the precursor, and has served as the model, of works of a critical and bibliographical nature. It is characterized by neither order nor method. Pagan

and Christian writers, ancient and modern, follow one another as chance caused their works to fall into the hands of the author; thus we pass from a work of an erotic nature to one that treats of philosophy or theology, from an historian to an orator; the productions of the same writer are not even considered together. Generally speaking, the greater number of the productions of which Photius gives us critical notices and extracts, have reference to theology, to the decrees of councils, and to religious disputes; profane literature with him occupies only a secondary rank. Nevertheless, among the works of historians, philosophers, orators, grammarians, romancers, geographers, mathematicians, and physicians, that Photius has read, and on which he gives his opinion, or from which he favours us with extracts, there are between seventy and eighty that are lost, and of which we would know nothing or next to nothing without the aid of the Myriobiblon. In the case of some works, Photius contents himself with giving merely a short literary notice, while from others he makes extracts of greater or less size. He was the author, likewise, of a work called Nomocanon, or a collection of the canons of the church. He compiled also a glossary or Lexicon (Λέξεων συναγωγή), which has only reached us in an imperfect and mutilated state. The various MSS. of this work in different libraries on the Continent are mere transcripts from each other, and originally from one, venerable for its antiquity, which was formerly in the possession of the celebrated Thomas Gale, and which is now deposited in the library of Trinity College, Cambridge. This manuscript, which is on parchment, bears such evident marks of great antiquity, that it may not unreasonably be supposed to have been a transcript from the author's copy. The various transcripts from this ancient MS. were miserably faulty and corrupt, and it was natural that scholars, who wished for the publication of this lexicon, should be desirous of seeing it printed from the Galean MS. in preference to any other. Hermann, indeed, published an edition in 1818, from two transcripts, but he gives merely the naked text, with scarcely a single correction, or any attempt whatsoever towards the restitution of the text. At the end of the volume, however, are some ingenious and valuable observations of Schneider. Porson, meanwhile, had transcribed and corrected this lexicon for the press, from the Galean MS.; and when unfortunately his copy had been destroyed by fire, had, with incredible industry and patience, begun the task afresh, and completed another transcript in his own excellent handwriting. His death, however, for a time prevented the appearance of the work, until at length his labours were given to the world by Dobree, in 1822, *Lond.*, 8vo. This edition, however, notwithstanding all the praise so justly bestowed upon it, is greatly injured by want of more editorial skill and labour, the *Addenda* and *Corrigenda* occupying 44 pages. Photius, who threw together his lexicon upon a much more confined plan than Hesychius, probably brought to his undertaking greater learning and judgment than the latter, and seems to have given most of his authorities from his own knowledge of the authors whom he cites. Yet even his work is little more than a compilation, of which many parts are copied verbatim from the scholia on Plato, the Lexicon of Harpocration, that of Pausanias, and, in all probability, from the Λεξικὰ Κωμικὰ καὶ Τραγικά of Theo or Didymus, from which latter the grammarians derived most of their explanations of the scenic phrases of the Greeks. These Dramatic Lexicons are unfortunately lost; but there is in the royal library of Paris a MS., which seems to be an epitome of one of them, under the title of Ἄλλος Ἀλφάβητος. And, with a little care and discrimination, a very considerable part of them might be recovered from the pages of existing grammarians. Photius also enriched his work from the Lexica Rhetorica, and the Platonic Lexicon of Timæus; nor has he forgotten the Lexicon Technologicum of Philemon. The patriarch informs us, in his preface, that his dictionary is destined principally for the explanation of the remarkable words which occur in the Greek orators and historians, but occasionally to illustrate the phraseology of the poets. Several lacunæ occur in the MSS., the leaves being torn out from the Galean copy, from ἀδιακριτῶς to ἐπώνυμοι, and from φορητῶς to ψιλοδάπιδας.—Photius has left also a collection of letters, in one of which, addressed to the Bulgarian prince Michael, there is a brief history of Seven Œcumenical Councils.—The best edition of the Myriobiblon or Bibliotheca is that of Bekker, *Berol.*, 1824, 2 vols. 4to. The text is corrected from a Venice manuscript, and also three Paris ones. The previous editions are accompanied by a Latin version of Schott's, which is far from accurate. Bekker's edition gives the Greek text without a version.—The Nomocanon was first printed in 1615, *Paris*, 4to, with the commentaries of Balsamon, patriarch of Antioch. A second edition appeared in 1661, with a Latin version, and with additions and corrections. It is much superior to the previous one.—The Epistles were edited by Montague, bishop of Norwich, *Lond.*, 1651, fol.; but he has given only 248 letters, whereas a much greater number exists. A curious and rare edition was also published in 1705, fol., under the care of Dositheus, patriarch of Jerusalem, and Anthimus, a Greek bishop. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 285.—*Id. ib.*, p. 301.—*Id. ib.*, vol. 7, p. 31.—*Id. ib.*, p. 238.—*Edinburgh Review*, No. 42, p. 329, *seqq.*—*Weiss, in Biogr. Univ.*, vol. 34, p. 218, *seqq.*—*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 246, *seqq.*)

PHRAĀTES, a name common to several Parthian kings. (*Vid.* Parthia.)

PHRAHĀTES, the same as Phraates. (*Vid.* Phraates.)

PHRAORTES, son and successor of Dejoces, on the throne of Media. He reigned from B.C. 657 to 635, greatly extended the Median empire, subdued the Persians, and many other nations, but fell in an expedition against the Assyrians of Ninus or Nineveh. (*Herod.*, 1, 102.—*Vid.* Media.)

PHRICŌNIS, a surname given to Cyma in Æolis. (*Vid.* Cyma.)

PHRIXUS, son of Athamas, king of Orchomenus in Bœotia, and Nephele. (Consult the commencement of the article Argonautæ.)

PHRYGĬA, a country of Asia Minor, bounded on the north by Paphlagonia and Bithynia, on the south by the range of Taurus and Pisidia, on the west by Caria and Lydia, and on the east by Cappadocia and Pontus.—Herodotus relates (2, 2), that Psammitichus, king of Egypt, having made an experiment to discover which was the most ancient nation in the world, ascertained that the Phrygians surpassed all other people in priority of existence. (*Vid.* Psammitichus.) The story itself is childishly absurd; but the fact that the Egyptians allowed the highest degree of antiquity to this nation is important, and deserves attention. What the Greeks knew of the origin of the Phrygians does not accord, however, with the Egyptian hypothesis. Herodotus has elsewhere reported that they came originally from Macedonia, where they lived under the name of Briges (or Bryges), and that, when they crossed over into Asia, this was changed to Phryges (7, 73). This account has been generally followed by subsequent writers, especially Strabo (295), who appears to quote Xanthus, and Menecrates of Elæa, Artemidorus, and others, who made the origin of nations and cities the object of their inquiries. (*Strab.*, 572.—*Id.*, 680.—Compare *Plin.*, 5, 32.—*Steph. Byz.*, *s. v.* Βρίγες.) It is certain, indeed, that there was a people named Briges or Bryges, of Thracian origin, living in Macedonia at the time that Herodotus was writing (6, 45; 7, 185); and tradition had long fixed

the abode of the Phrygian Midas, who was a chief or monarch of this people, near Mount Bermius, in Macedonia. (*Herod.*, 8, 138.—Compare *Nicand.*, *ap Athen.*, 15, p. 683.—*Bion*, *ap. eund.*, 2, p. 45.) Again, the strong affinity which was allowed to exist between the Phrygians, Lydians, Carians, and Mysians, who were all supposed to have crossed from Thrace into Asia Minor, serves to corroborate the hypothesis which regards the Phrygian migration in particular; but, while there seems no reasonable doubt of the Thracian origin of this people, it is not so easy to establish the period of their settling in Asia. Xanthus is represented by Strabo (680) as fixing their arrival in that country somewhat after the Trojan war; but the geographer justly observes, that, according to Homer, the Phrygians were already settled on the banks of the Sangarius before that era, and were engaged in a war with the Amazons (*Il.*, 3, 187); and, if mythological accounts are to have any weight, the existence of a Midas in Asia Minor, long before the period alluded to, would prove that there had been a Phrygian migration in times to which authentic history does not extend. (Compare *Conon*, *Narrat.*, *ap. Phot.*, *cod.* 186.) Great as was the ascendancy, however, of the Thracian stock, produced by so many tribes of that vast family pouring in at various times, there must have entered into the composition of the Phrygian nation some other element besides the one which formed its leading feature. It has been conjectured, and with great show of probability, that the Thracian Bryges found the country, which from them took the name of Phrygia, occupied by some earlier possessors, but who were too weak to resist the invaders. What name this people bore cannot now be ascertained; but there can be little doubt that they were of Asiatic origin; probably Leuco-Syrians or Cappadocians. Herodotus, indeed, has stated a circumstance, which, if true, would go far to overthrow the theory of a Thracian origin for the Phrygian people. In the muster which he makes of Xerxes' myriads, he informs us that the Phrygians and Armenians were armed alike; the latter being, as he observes, colonists of the former. (*Herod.*, 7, 73.) Herodotus, however, is quite singular in this statement, which is, moreover, at variance with all received notions on the subject. The Armenians are a people of the highest antiquity, and we must not seek for their primitive stock beyond the upper valleys of the Tigris and Euphrates; in other words, they are a purely Asiatic people; and if there existed any resemblance between them and the Phrygians, we ought rather to account for it by supposing that the latter were not altogether Europeans, but mingled with an indigenous race of Asia, whose stock was also common to the Armenians.—The political history of the Phrygians is neither so brilliant nor so interesting as that of their neighbours the Lydians. What we gather respecting them from ancient writers is, generally, that they crossed over from Europe into Asia, under the conduct of their leader Midas, nearly a hundred years before the Trojan war. (*Conon*, *ap. Phot.*, *cod.*, 186.) That they settled first on the shores of the Hellespont and around Mount Ida, whence they gradually extended themselves to the shores of the Ascanian lake and the valley of the Sangarius. It is probable that the Doliones, Mygdones, and Bebryces, who held originally the coasts of Mysia and Bithynia, were Phrygians. The Mygdones were contiguous to the Bryges in Macedonian Thrace, and they are often classed with the Phrygians by the poets. Driven afterward from the Hellespont and the coast of the Propontis by the Teucri, Mysi, and Bithyni, the Phrygians took up a more central position in what may be called the great basin of Asia Minor. Still preserving the line of the Sangarius, they occupied, to the southwest of that great river, the upper valleys of the Macestus and Rhyndacus, towards the Mysian Olympus, and those of the Hermus and Hyllus on the side of Lydia. On the west they ranged along Catacecaumene and ancient Mæonia, till they reached the Mæander. The head of that river, with its tributary streams, was included within their territory. To the south they held the northern slope of Mount Cadmus, which, with its continuation, a branch of Taurus, formed their frontier on the side of Caria, Milyas, and Pisidia, as far as the borders of Cilicia. To the east of the Sangarius the ancient Phrygians spread along the borders of Paphlagonia till they met the great river Halys, which divided them from Pontus, and, farther south, from Cappadocia and Isauria. This extensive country was very unequal in its climate and fertility. That which lay in the plains and valleys, watered by rivers, exceeded in richness and beauty almost every other part of the peninsula (*Herod.*, 5, 49); but many a tract was rendered bleak and desolate by vast ranges of mountains, or uninhabitable from extensive lakes and fens impregnated with salt, or scorching deserts destitute of trees and vegetation. (Compare *Fellows' Asia Minor*, p. 127.)—The Phrygians appear at first to have been under the dominion of kings; but whether these were absolute over the whole country, or each was the chief of a petty canton, is not certain. The latter, more probably, was the case, since we hear of Midæum and Gordium, near the Sangarius, as royal towns, corresponding with the well-known names of Midas and Gordius (*Strab.*, 568); and again, Celænæ, seated in a very opposite direction, near the source of the Mæander, appears to have been the chief city of a Phrygian principality. (*Athenæus*, 10, p. 415.) The first Phrygian prince, whose actions come within the sphere of an authenticated history, is Midas, the son of Gordius, who, as Herodotus relates, was the first barbarian that made offerings to the god at Delphi. He dedicated his throne of justice, the workmanship of which, as the historian affirms, was worthy of admiration (1, 14). At this period the Phrygians were independent, but under the reign of Crœsus the Lydian we hear of their being subject to that sovereign (1, 28). The conqueror was probably content with exacting from the Phrygian ruler an avowal of his inferiority, in the shape of a tribute or tax; for the tragic tale of the Phrygian Adrastus affords evidence that the ancient dynasty of that country still held dominion, as the vassals of Crœsus. (*Herod.*, 1, 35.) Adrastus is said to have been the son of Gordius, who was himself the son of Midas. The latter was probably the grandson of the Midas who dedicated his throne to the shrine at Delphi, and is called son of Gordius; so that we have a regular alternation of monarchs, bearing those two names from father to son, for seven generations. Indeed, these two names are so common, that they would seem to have been appellatives rather than proper names. The first Gordius is probably the one who is indebted for a place in history to the puzzle which he invented; but which, if it had not fallen into the way of Alexander, would probably never have given rise to the proverbial expression of "the Gordian knot." (*Arrian*, *Exp. Al.*, 2, 3.) After the overthrow of the Lydian monarchy by Cyrus, Phrygia was annexed to the Persian empire, and, under the division made by Darius, formed part of the Hellespontine or Bithynian satrapy. (*Herod.*, 3, 91.) In the partition of Alexander's dominions, it fell at first into the hands of Antigonus, then of the Seleucidæ, and, after the defeat of Antiochus, was ceded to Eumenes, king of Pergamus, but finally reverted to the Romans. (*Polyb.*, 22, 27.—*Liv.*, 37, 56.) At that time Phrygia had sustained a considerable diminution of territorial extent, owing to the migration of a large body of Gauls into Asia, where they settled in the very centre of the province; and, having succeeded in appropriating to themselves a considerable tract of country, formed a new province and

people, named Galatia and Galatæ, or Gallo-Græci.—The Phrygians are generally stigmatized by the ancients as a slavish nation, destitute of courage or energy, and possessing but little skill in anything save music and dancing. (*Athenæus*, 1, p. 27.—*Virg.*, *Æn.*, 12, 99.—*Eurip.*, *Alcest.*, 678.—*Id.*, *Orest.*, 1447.—*Athenæus*, 14, p. 624, *seqq.*)—Phrygia, considered with respect to the territory once occupied by the people from whence it obtained its appellation, was divided into the Great and Less. The latter, which was also called the Hellespontine Phrygia, still retained that name, even when the Phrygians had long retired from that part of Asia Minor, to make way for the Mysians, Teucrians, and Dardanians; and it would be hazardous to pronounce how much of what is included under Mysia and Troas belonged to what was evidently only a political division. Besides this ancient classification, we find in the Lower Empire the province divided into *Phrygia Pacatiana* and *Phrygia Salutaris*. The name *Epictetus*, or "the Acquired," was given to that portion of the province which was annexed by the Romans to the kingdom of Pergamus. (*Cramer's Asia Minor*, vol. 2, p. 1, *seqq.*)

PHRYNĬCHUS, I. an Athenian tragic poet, a scholar of Thespis. The dates of his birth and death are alike unknown: it seems probable that he died in Sicily. (*Clinton*, *Fast. Hell.*, vol. 2, p. xxxi., *note* (t).) He gained a tragic victory in 511 B.C., and another in 476, when Themistocles was his choragus. (*Plut.*, *Vit. Themist.*) The play which he produced on this occasion was probably the Phœnissæ, and Æschylus is charged with having made use of this tragedy in the composition of his Persæ, which appeared four years after (*Arg. ad Pers.*), a charge which Æschylus seems to rebut in "the Frogs" of Aristophanes (v. 1294, *seqq.*). In 494 B.C., Miletus was taken by the Persians, and Phrynichus, unfortunately for himself, selected the capture of that city as the subject of an historical tragedy. The skill of the dramatist, and the recent occurrence of the event, affected the audience even to tears, and Phrynichus was fined 1000 drachmæ for having recalled so forcibly a painful recollection of the misfortunes of an ally. (*Herod.*, 6, 21.) According to Suidas, Phrynichus was the first who introduced a female mask on the stage, that is, who brought in female characters; for, on the ancient stage, the characters of females were always sustained by males in appropriate dress. Bentley is thought to have purposely mistranslated this passage of Suidas, in his Dissertation on Phalaris (vol. 1, p. 291, *ed. Dyce.*—*Donaldson*, *Theatre of the Greeks*, p. 47). Phrynichus seems to have been chiefly remarkable for the sweetness of his melodies, and the great variety and cleverness of his figure-dances. (*Aristoph.*, *Av.*, 748.—*Id.*, *Vesp.*, 269.—*Id. ib.*, 219.—*Plutarch*, *Symp.*, 3, 9.) The Aristophanic Agathon speaks generally of the beauty of his dramas (*Thesmoph.*, 164, *seqq.*), though, of course, they fell far short of the grandeur of Æschylus, and the perfect art of Sophocles. The names of seventeen tragedies attributed to him have come down to us, but it is probable that some of these belonged to two other writers, who bore the same name. (*Theatre of the Greeks*, *ed.* 4, p. 59, *seq.*)—II. A comic poet, who must be carefully distinguished from the tragedian of the same name. He exhibited his first piece in the year 435 B.C., and was attacked as a plagiarist in the Φορμοφόροι of Hermippus, which was written before the death of Sitalces, or, in other words, before 424 B.C. (*Clinton*, *Fast. Hell.*, vol. 2, p. 67.) In 414 B.C., when Ameipsias was first with the Κωμασταί, and Aristophanes second with the Ὄρνιθες, Phrynichus was third with the Μονότροπος. (*Arg.*, *Av.*) In 405 B.C., Philonides was first with the Βάτραχοι of Aristophanes, Phrynichus second with the Μοῦσαι, and Plato third with the Κλεοφῶν. (*Arg.*, *Ran.*) He is ridiculed by Aristophanes in the Βάτραχοι for his custom of introducing grumbling slaves on the stage. The names of ten of his pieces are known to us. (*Fabric.*, *Bibl. Gr.*, vol. 2, p. 483, *ed. Harles.*—*Theatre of the Greeks*, *ed.* 4, p. 101.)—III. A native of Arabia, as is supposed, but who established himself in Bithynia in the latter half of the second century of our era. He compiled a *Lexicon of Attic forms of Expression* (Ἐκλογὴ Ἀττικῶν ῥημάτων καὶ ὀνομάτων). We have also from the same writer another work, entitled Προπαρασκευὴ σοφιστική (*Sophistic Apparatus*), in thirty-seven books, a production of considerable importance on account of the numerous quotations which it contains from ancient writers. Phrynichus distinguishes between words, according to the style to which they are adapted, which is either the oratorical, the historical, or the familiar kind. As models of genuine Atticism, he recommends Plato, Demosthenes, and the other Attic orators, Thucydides, Xenophon, Æschines the Socratic, Critias, and the two authentic discourses of Antisthenes; and among the poets, Aristophanes and the three great tragic writers. He then makes a new arrangement of these authors, and places Plato, Demosthenes, and Æschines in the first rank. As regards his own style, Phrynichus is justly chargeable with great prolixity.—The best edition of the Lexicon is that of Lobeck, *Lips.*, 1820, 8vo. Of the "Sophistic Apparatus" Montfaucon published a portion in his "*Catalogus Bibliothecæ Coislinianæ*," p. 465, *seqq.* Bast made another extract from the MS. (No. 345, *Biblioth. Coislin.*, at present in the Royal library at Paris), accompanied with critical remarks, which has passed from the Continent to England. In 1814, Bekker published a part in the first volume of his "Anecdota Græca," under the title, Ἐκ τῶν Φρυνίχου τοῦ Ἀραβίου τῆς σοφιστικῆς προπαρασκευῆς. (*Schöll*, *Hist. Lit. Gr.*, vol. 5, p. 12.)

PHTHĪA, a district of Thessaly, forming part of the larger district of Phthiotis. (*Vid.* Phthiotis.)

PHTHIŌTIS, a district of Thessaly, including, according to Strabo, all the southern portion of that country, as far as Mount Œta and the Maliac Gulf. To the west it bordered on Dolopia, and on the east reached the confines of Magnesia. Referring to the geographical arrangement adopted by Homer, we shall find, that he comprised within this extent of territory the districts of Phthia and Hellas properly so called, and, generally speaking, the dominions of Achilles, together with those of Protesilaus and Eurypylus. (*Strab.*, 432, *seqq.*) Many of his commentators have imagined that Phthia was not to be distinguished from the divisions of Hellas and Achaia, also mentioned by him. But other critics, as Strabo observes, were of a different opinion, and the expressions of the poet certainly lead us to adopt that notion in preference to the other. (*Il.*, 2, 683.—*Il.*, 1, 478.—*Cramer's Ancient Greece*, vol. 1, p. 397.)

PHURNŪTUS. *Vid.* Cornutus.

PHYA, a tall and beautiful woman of Attica, whom Pisistratus, when he wished to re-establish himself in his usurped power, arrayed like the goddess Minerva, and led to the city in a chariot, making the populace believe that the goddess herself came to restore him to power. Such is the account of Herodotus (1, 59). Consult, however, remarks under the article Pisistratus.

PHYCUS (gen. -*untis*: in Greek, Φυκοῦς, gen. -οῦντος), a promontory of Cyrenaïca, northwest of Apollonia, and now *Ras Sem*.

PHYLĂCE, I. a town of Macedonia, in the interior of Pieria, according to Ptolemy (p. 84), and of which Pliny (4, 10) makes mention. Some similarity to the ancient name is discoverable in that of *Phili*, situate on the Haliacmon, somewhat to the west of *Servitza*.—II. A town of Epirus, supposed to correspond with the vestiges observed by Hughes (vol. 2, p. 483) near the village of *Velchista*, on the western side of the lake

of *Ioannina*.—III. A town of Thessaly, in the Magnesian district, near Phthiotic Thebes, and on the river Sperchius. It was the native place of Protesilaus, who is hence sometimes called Phylacides. There was a temple here consecrated to him. (*Pind.*, *Isth.*, 1, 83.—Compare *Hom.*, *Il.*, 2, 698.) Sir W. Gell is inclined to place the ruins of this town near the village of *Agios Theodoros*, "on a high situation, which, with its position, as a sort of guard (φυλακή) to the entrance of the gulf, suggests the probability of its being Phylace." (*Itin.*, p. 255.) But Strabo asserts that Phylace was near Thebes, consequently it could not have been so much to the south as *Agios Theodoros*. (*Cramer's Anc. Greece*, vol. 1, p. 407.)

PHYLE, a place celebrated in the history of Athens as the scene of Thrasybulus's first exploit in behalf of his oppressed country. It was situate about 100 stadia from Athens, to the northwest, according to Diodorus (41, p. 415); but Demosthenes estimates the distance at more than 120 stadia. (*Pseph.*, *in Or. de Cor.*, p. 238.—Compare *Xen.*, *Hist. Gr.*, 2, 4, 2.—*Strabo*, 396.) The fortress of Phyle, according to Sir W. Gell (*Itin.*, p. 52), is now *Bigla Castro*. "It is situated on a lofty precipice, and, though small, must have been almost impregnable, as it can only be approached by an isthmus on the east. Hence is a most magnificent view of the plain of Athens, with the Acropolis and Hymettus, and the sea in the distance." Dodwell, however, maintains, that its modern name is *Argiro Castro*. The town of Phyle was placed at the foot of the castle or acropolis; some traces of it still remain. (*Tour*, vol. 1, p. 502.—*Cramer's Anc. Greece*, vol. 2, p. 405.)

PHYLLIS, I. daughter of Sithon, king of Thrace, and betrothed to Demophoön, son of Theseus, who, on his return from Troy, had stopped on the Thracian coast, and there became acquainted with and enamoured of the princess. A day having been fixed for their union, Demophoön set sail for Athens, in order to arrange affairs at home, promising to return at an appointed time. He did not come, however, at the expiration of the period which he had fixed, and Phyllis, fancying herself deserted, put an end to her existence. The trees that sprang up around her tomb were said at a certain season to mourn her untimely fate, by their leaves withering and falling to the ground. (*Hygin.*, *fab.*, 59.) According to another account, Phyllis was changed after death into an almond-tree, destitute of leaves; and Demophoön having returned a few days subsequently, and having clasped the tree in his embrace, it put forth leaves, as if conscious of the presence of a once-beloved object. Hence, says the fable, leaves were called φύλλα in Greek, from the name of Phyllis (Φύλλις). (*Serv. ad Virg.*, *Ecl.*, 5, 10.) Ovid has made the absence of Demophoön from Thrace the subject of one of his heroic epistles.—It is said that Phyllis, when watching for the return of Demophoön, made nine journeys to the Thracian coast, whence the spot was called *Ennea-Hodoi* (Ἐννέα Ὁδοί) or "the Nine Ways." (*Hygin.*, *l. c.*) The true reason of the name, however, was the meeting here of as many roads from different parts of Thrace and Macedon. (*Walpole's Collect.* vol. 2, p. 510.)—Tzetzes gives a somewhat different account of the affair, especially as regards Demophoön, whom he calls Acamas, and whom he makes to have been thrown from his horse when hurrying back to Phyllis, and to have been transfixed by his own sword. (*Tzetz. ad Lycophr.*, 496.)—II. A region of Thrace, forming part of Edonis, and situate to the north of Mount Pangæus. (*Herod.*, 7, 114.)

PHYSCON, a surname of one of the Ptolemies, king of Egypt, from his great abdominal rotundity (φύσκων, "the paunch;" from φύσκη, "the lower belly").

PHYSCOS, a town of Caria, opposite Rhodes, and subject to that island. (*Steph. Byz.*, *s. v.*)

PICENTES, a people of Italy, occupying what was called Picenum. (*Vid.* Picenum.)

PICENTIA, a city of Campania, about seven miles beyond Salernum, and once the capital of the Picentini. (*Strabo*, 251.—*Mela*, 2, 4.—*Pliny*, 3, 5.) It is now *Vicenza* or *Bicenza*.

PICENTINI, a people of Italy, south of Campania, occupying an inconsiderable extent of territory, from the promontory of Minerva to the mouth of the river Silarus. We are informed by Strabo, that these were a portion of the inhabitants of Picenum whom the Romans transplanted thither to people the shores of the Gulf of Posidonia or Pæstum. It is probable that their removal took place after the conquest of Picenum, and the complete subjugation of this portion of ancient Campania, then occupied by the Samnites. Cluver fixes the date at A.U.C. 463. (*Ital. Ant.*, vol. 2, p. 1188.) According to the same writer, the Picentini were at a subsequent period compelled by the Romans to abandon the few towns which they possessed, and to reside in villages and hamlets, in consequence of having sided with Hannibal in the second Punic war. As a farther punishment, they were excluded from military service, and allowed only to perform the duties of couriers and messengers. (*Strabo*, 251.—*Plin.*, 3, 5.—*Cramer's Anc. Italy*, vol. 2, p. 214.)

PICENUM, a district of Italy, along the Adriatic, south and east of Umbria. Little has been ascertained respecting the Picentes, its inhabitants, except the fact that they were a colony of the Sabines, sent out in consequence of a vow of a sacred spring, and said to have been guided to this land by a woodpecker (*picus*), a bird sacred to Mars. (*Strabo*, 240.—*Plin.*, 3, 13.) In this region they had to contend with the Umbrians, who had wrested it from the Liburni and Siculi. (*Plin.*, *l. c.*) But the Sabines were not apparently the first or sole possessors of the country. The Siculi, Liburni, and Umbri, according to Pliny (3, 13), the Pelasgi, as Silius Italicus reports (8, 445), and the Tyrrheni, according to Strabo (241), all at different periods formed settlements in that part of Italy. The conquest of Picenum cost the Romans but little trouble. It was effected about 484 A.U.C., not long after the expedition of Pyrrhus into Italy (*Liv.*, *Epit.*, 15.—*Florus*, 1, 19), when 360,000 men, as Pliny assures us, submitted to the Roman authorities. From the same writer we learn, that Picenum constituted the fifth region in the division of Augustus. This province was considered one of the most fertile parts of Italy. (*Liv.*, 22, 9.—*Strabo*, 240.) The produce of its fruit-trees was particularly esteemed. (*Hor.*, *Sat.*, 2, 4, 70.—*Id.*, *Sat.*, 2, 3, 272.—*Juv.*, *Sat.*, 11, 72.) It may be regarded as limited to the north by the river Æsis. To the west it was separated from Umbria and the Sabine country by the central chain of the Apennines. Its boundary to the south was the river Matrinus, if we include in this division the Prætutii, a small tribe confined between the Matrinus and Helvinus. (*Cramer's Anc. Italy*, vol. 1, p. 279, *seqq.*)

PICTI, a Caledonian race, first mentioned under this denomination in a panegyric of Eumenius, A.D. 297. Various derivations have been assigned for their name, among which the most common is that which deduces it from the Latin *picti* ("painted"), in reference to the custom which the ancient Britons had of painting their bodies of a blue colour. This etymology, however, can hardly be correct, since the custom to which we have just referred was common to all the Britons, not confined to one particular tribe. The simplest derivation, therefore, appears to be that which makes the name in question come from the Gaelic *pictich*, "robbers" or "plunderers," the Picts being famed for their marauding expeditions into the country to the south of them. According to Adelung, their true national name was *Cruitnich*, "corn-eaters," from their hav

ing devoted a part of their territory to the raising of grain. (*Adelung, Mithradates*, vol. 2, p. 96.)

Pictŏnes, a people of Aquitanic Gaul, a short distance below the Ligeris or *Loire*. Their territory corresponds to the modern *Poitou*. Ptolemy assigns them two capitals, Augustoritum and Limonum, but the former in strictness belonged to the Lemovices. The city of Limonum, the true capital, answers to the modern *Poitiers*. Strabo gives the name of this people with the short penult, Ptolemy with the long one. The short quantity is followed by Lucan (1, 436). Ammianus Marcellinus uses the form Pictavi. (*Amm. Marcell.*, 15, 11.)

Picumnus and Pilumnus, two deities of the Latins, presiding over nuptial auspices. (*Non.*, c. 12, n. 36. —*Varro, ap. Non.*, *l. c.*) The new-born child, too, was placed by the midwife on the ground, and the favour of these deities was propitiated for it. Pilumnus was also one of the three deities who kept off Silvanus from lying-in women at night. (*Varro, frag.*, p. 231.) The other two were Intercido and Deverra. Three men went by night round the house, to signify that these deities were watchful: they first struck the threshold with an axe, then with a pestle (*pilum*), and finally swept (*deverrere*) with brooms; because trees are not cut (*cæduntur*) and pruned without an axe, corn bruised without a pestle, or heaped up without brooms. Hence the names of the deities, who prevented the wood-god Silvanus from molesting parturient females. (*Keightley's Mythology*, p. 537.) Servius, in place of Picumnus, uses the name Pithumnus, and makes this deity to have been the brother of Pilumnus, and to have discovered the art of manuring land; hence he was also called *Sterculius* and *Sterquilinus*, from *stercus*, "manure." The same authority makes Pilumnus to have invented the art of pounding corn in a mortar (*pilum*), whence his name. (*Serv. ad Virg.*, *Æn.*, 9, 4.—Compare *Plin.*, 3, 18.) Some of the ancient grammarians regarded these two deities as identical with Castor and Pollux, than which nothing can be more erroneous. Piso, one of this class of writers, deduced the name Pilumnus from *pello*, "to drive away" or "avert," because he averted the evils that are incident to infancy, "*quia pellit mala infantiæ.*" (*Spangenberg, Vet. Lat. Relig. Domest.*, p. 65.)

Picus, a fabulous king of Latium, son of Saturn, and celebrated for his beauty and his love of steeds. He married Canens, the daughter of Janus and Venilia, renowned for the sweetness and power of her voice. One day Picus went forth to the chase clad in a purple cloak, bound round his neck with gold. He entered the wood where Circe happened to be at that time gathering magic herbs. She was instantly struck with love, and implored the prince to respond to her passion. Picus, faithful to his beloved Canens, indignantly spurned her advances, and Circe, in revenge, struck him with her wand, and instantly he was changed into a bird with purple plumage and a yellow ring around its neck. This bird was called by his name *Picus*, "the woodpecker." (*Ovid, Met.*, 14, 320, *seqq.*—*Plut.*, *Quæst. Rom.*, 21.) Servius says that Picus was married to Pomona (*ad Æn.*, 7, 190). —This legend seems to have been devised to give an origin for the woodpecker after the manner of the Greeks. (*Keightley's Mythology*, p. 538.—Compare *Spangenberg, Vet. Lat. Rel. Dom*, p. 62.)

Pieria, I. a region of Macedonia, directly north of Thessaly, and extending along the Thermaïc Gulf. It formed one of the most interesting parts of Macedonia, both in consideration of the traditions to which it has given birth, as being the first seat of the Muses, and the birthplace of Orpheus; and also of the important events which occurred there at a later period, involving the destiny of the Macedonian empire, and many other parts of Greece. The name of Pieria, which was known to Homer (*Il.*, 14, 226), was derived apparently from the Pieres, a Thracian people, who were subsequently expelled by the Temenidæ, the conquerors of Macedonia, and driven north beyond the Strymon and Mount Pangæus, where they formed a new settlement. (*Thucyd.*, 2, 99.—*Herod.*, 7, 112.) The boundaries which historians and geographers have assigned to this province vary; for Strabo, or, rather, his epitomiser, includes it between the Haliacmon and Axius. (*Strab.*, 330.) Livy also seems to place it north of Dium (44, 9), while most authors ascribe that town to Pieria. Ptolemy gives the name of Pieria to all the country between the mouth of the Peneus and that of the Ludias. (*Cramer's Anc. Greece*, vol. 1, p. 204.)—II. A district of Syria, bounded on the west by the Sinus Issicus, on the north by Mount Pierius (the southern continuation of Amanus), from which the region received its name. (*Ptol.*—*Bischoff und Möller, Wörterb. der Geogr.*, p. 851.)

Pierĭdes, I. a name given to the Muses, from the district of Pieria, their natal region. (*Vid.* Musæ.)—II. The nine daughters of Pierus, who challenged the Muses to a contest of skill, and were overcome and changed into magpies. Some suppose that the victorious Muses took their name, just as Minerva, according to some authorities, assumed that of the giant Pallas after she had conquered him. (*Ovid, Met.*, 5, 300.)

Piĕrus, a native of Thessaly, father of the Pierides who challenged the Muses. (*Vid.* Pierides, II.)

Pigrum Mare, an appellation given to the extreme Northern Ocean, from its being supposed to be in a semi-congealed or sluggish state. (*Plin.*, 4, 13.—*Tacit.*, *Germ.*, 45.)

Pilumnus. *Vid.* Picumnus.

Pimplēa, a small town of Macedonia, not far from Dium and Libethra, where Orpheus was said by some to have been born. (*Strab.*, *Epit.*, 330.—*Apollon. Rhod.*, 1, 23, *et Schol. ad loc.*—*Lycophr.*, v. 273.)

Pinarĭi and Potitĭi, two distinguished families among the subjects of Evander, at the time when Hercules visited Italy on his return from Spain. A sacrifice having been offered to the hero by Evander, the Potitii and Pinarii were invited to assist in the ceremonies and share the entertainment. It happened that the Potitii attended in time, and the entrails were served up to them; the Pinarii, arriving after the entrails were eaten, came in for the rest of the feast; hence it continued a rule, as long as the Pinarian family existed, that they should not eat of the entrails. The Potitii, instructed by Evander, were directors of that solemnity for many ages, until the solemn office of the family was delegated to public servants, on which the whole race of the Potitii became extinct. This desecration of the rites of Hercules was brought about, it is said, by the censor Appius Claudius, who induced the Potitii by means of a large sum of money to teach the manner of performing these rites to the public slaves mentioned above. (*Liv.*, 1, 7.—*Id.*, 9, 29.—*Festus*, *s. v. Potitium.*—*Serv. ad Æn.*, 8, 269.)

Pinărus, a river of Cilicia Campestris, rising in Mount Amanus, and falling into the Sinus Issicus near Issus. The Greek and Persian armies were at first drawn up on opposite banks of this stream: Darius on the side of Issus, Alexander towards Syria. The modern name of the Pinarus is the *Deli-sou*. (*French Strabo*, vol. 4, pt. 2, p. 384.)

Pindărus, a celebrated lyric poet of Thebes, in Bœotia, born, according to Böckh, in the spring of 522 B.C. (Olympiad 64.3), and who died, according to a probable statement, at the age of eighty. (*Pindar, ed. Böckh*, vol. 3, p. 12.—Compare *Clinton, Fast. Hell.*, vol. 1, p. 17, who makes his birth-year 518 B.C.) He was, therefore, nearly in the prime of life at the time when Xerxes invaded Greece, and when the battles of Thermopylæ and Salamis were fought;

and he thus belongs to that period of the Greek nation when its great qualities were first distinctly unfolded, and when it exhibited an energy of action and a spirit of enterprise never afterward surpassed, together with a love of poetry, art, and philosophy, which produced much, and promised to produce more. His native place was Cynocephalæ, a village in the territory of Thebes, and the family of the poet seems to have been skilled in music: since we learn from the ancient biographies of him, that his father or his uncle was a flute-player. But Pindar, very early in life, soared far beyond the sphere of a flute-player at festivals, or even a lyric poet of merely local celebrity. Although, in his time, the voices of Pierian bards, and of epic poets of the Hesiodean school, had long been mute in Bœotia, yet there was still much love for music and poetry, which had taken the prevailing form of lyric and choral compositions. That these arts were widely cultivated in Bœotia is proved by the fact that two females, Myrtis and Corinna, had attained celebrity in them during the youth of Pindar. Both were competitors with him in poetry. Myrtis strove with the bard for a prize at public games; and although Corinna said, "It is not meet that the clear-toned Myrtis, a woman born, should enter the lists with Pindar," yet she is said (perhaps from jealousy of his rising fame) to have often contended against him in the agones, and five times to have gained the victory. (*Ælian, V. H.*, 13, 24.) Corinna also assisted the young poet with her advice; and it is related of her, that she recommended him to ornament his productions with mythical narrations; but that, when he had composed a hymn, in the first six verses of which (still extant) almost the whole of the Theban mythology was introduced, she smiled and said, "We should sow with the hand, not with the whole sack."—Pindar placed himself under the tuition of Lasus of Hermione, a distinguished poet, but probably better versed in the theory than the practice of poetry and music. Since Pindar made these arts the whole business of his life, and was nothing but a poet and musician, he soon extended the boundaries of his art to the whole Greek nation, and composed poems of the choral lyric kind for persons in all parts of Greece. At the age of twenty he composed a song of victory in honour of a Thessalian youth belonging to the family of the Aleuadæ (*Pyth.* 10, composed in Olympiad 69.3, B.C. 502). We find him employed soon afterward for the Sicilian rulers, Hiero of Syracuse and Theron of Agrigentum; for Arcesilaus, king of Cyrene, and Amyntas, king of Macedonia, as well as for the free cities of Greece. He made no distinction according to the race of the persons whom he celebrated: he was honoured and loved by the Ionian states for himself as well as for his art: the Athenians made him their public guest (πρόξενος); and the inhabitants of Ceos employed him to compose a processional song (προσόδιον), although they had their own poets, Simonides and Bacchylides. Pindar, however, was not a common mercenary poet, always ready to sing the praises of him whose bread he ate. He received, indeed, money and presents for his poems, according to the general usage previously introduced by Simonides; yet his poems are the genuine expression of his thoughts and feelings. In his praises of virtue and good fortune, the colours which he employs are not too vivid: nor does he avoid the darker shades of his subject; he often suggests topics of consolation for past and present evil, and sometimes warns and exhorts to avoid future calamity. Thus he ventures to speak freely to the powerful Hiero, whose many great and noble qualities were alloyed by insatiable cupidity and ambition, which his courtiers well knew how to turn to a bad account; and he addresses himself in the same manly tone to Arcesilaus IV., king of Cyrene, who afterward brought on the ruin of his dynasty by his tyrannical severity. Thus lofty and dignified was the position which Pindar assumed with regard to these princes; and, in accordance with this, he frequently proclaims, that frankness and sincerity are always laudable. But his intercourse with the princes of his time appears to have been limited to poetry. We do not find him, like Simonides, the daily associate, counsellor, and friend of kings and statesmen; he plays no part in the public events of the time, either as a politician or a courtier. Neither was his name, like that of Simonides, distinguished in the Persian war: partly because his fellow-citizens, the Thebans, were, together with half of the Grecian nation, on the Persian side, while the spirit of independence and victory was with the other half. Nevertheless, the lofty character of Pindar's muse rises superior to these unfavourable circumstances. He did not, indeed, make the vain attempt of gaining over the Thebans to the cause of Greece; but he sought to appease the internal dissensions which threatened to destroy Thebes during the war, by admonishing his fellow-citizens to union and concord (*Polyb.*, 4, 31, 5.—*Frag. incert.*, 125, *ed. Böckh*); and, after the war was ended, he openly proclaims, in odes intended for the Æginetans and Athenians, his admiration of the heroism of the victors.—Having mentioned nearly all that is known of the events of Pindar's life, and his relations to his contemporaries, we proceed to consider him more closely as a poet, and to examine the character and form of his poetical productions. The only class of poems which enable us to judge of Pindar's general style are the ἐπινίκια, or *triumphal odes*. Pindar, indeed, excelled in all the known varieties of choral poetry; namely, hymns to the gods, pæans, and dithyrambs appropriate to the worship of particular divinities, odes for processions (προσόδια), songs of maidens (παρθένεια), mimic dancing songs (ὑπορχήματα), drinking songs (σκολιά), dirges (θρῆνοι), and encomiastic odes to princes (ἐγκώμια), which last approached most nearly to the ἐπινίκια. The poems of Pindar in these various styles were nearly as renowned among the ancients as the triumphal odes, which is proved by the numerous quotations of them. Horace, too, in enumerating the different styles of Pindar's poetry, puts the dithyramb first, then the hymns, and afterward the epinikia and the dirges. Nevertheless, there must have been some decided superiority in the epinikia, which caused them to be more frequently transcribed in the later period of antiquity, and thus rescued them from perishing with the rest of the Greek lyric poetry. At any rate, these odes, from the vast variety of their subjects and style, and their refined and elaborate structure, some approaching to hymns and pæans, others to scolia and hyporchemes, serve to indemnify us for the loss of the other sorts of lyric poetry. We will now explain, as briefly as possible, the occasion of an epinikian ode, and the mode of its execution. A victory has been gained in a contest at a festival, particularly at one of the four great games most prized by the Greeks. Such a victory as this, which shed a lustre not only on the victor himself, but on his family, and even on his native city, demanded a solemn celebration. This celebration might be performed by the victor's friends on the spot where the prize was obtained; as, for example, at Olympia, when, in the evening, after the termination of the contests, by the light of the moon, the whole sanctuary resounded with joyful songs after the manner of encomia; or it might be deferred till after the victor's solemn return to his native city, where it was sometimes repeated in following years, in commemoration of his success. A celebration of this kind always had a religious character; it often began with a procession to an altar or temple, in the place where the games had been held, or in the native city of the conqueror; a sacrifice, followed by a banquet, was then offered at the temple, or in the house of the victor; and the whole solemnity conclu-

ded with the merry and boisterous revel called by the Greeks κῶμος. At this sacred and, at the same time, joyous solemnity (a mingled character frequent among the Greeks), appeared the chorus, trained by the poet or some other skilled person, for the purpose of reciting the triumphal hymn, which was considered the fairest ornament of the festival. It was during either the procession or the banquet that the hymn was recited, as it was not properly a religious hymn, which could be combined with the sacrifice. The form of the poem must, to a certain extent, have been determined by the occasion on which it was to be recited. From expressions which occur in several epinikian odes, it is probable that all odes consisting of strophes without epodes were sung during a procession to a temple or to the house of the victor; although there are others which contain expressions denoting movement, and which yet have epodes. It is possible that the epodes in the latter odes may have been sung at certain intervals when the procession was not advancing; for an epode, according to the statements of the ancients, always required that the chorus should be at rest. But by far the greater number of the odes of Pindar were sung at the Comus, at the jovial termination of the feast: and hence Pindar himself more frequently names his odes from the Comus than from the victory. The occasion of the epinikian ode—a victory in the sacred games—and its end—the ennobling of a solemnity connected with the worship of the gods—required that it should be composed in a lofty and dignified style. But, on the other hand, the boisterous mirth of the feast did not admit the severity of the antique poetic style, like that of the hymns and nomes; it demanded a free and lively expression of feeling, in harmony with the occasion of the festival, and suggesting the noblest ideas connected with the victor. Pindar, however, gives no detailed description of the victory, as this would have been only a repetition of the spectacle which had already been beheld with enthusiasm by the assembled Greeks; nay, he often bestows only a few words on the victory, recording its place, and the sort of contest in which it was won. On the other hand, we often find a precise enumeration of all the victories, not only of the actual victor, but of his entire family: this must evidently have been required of the poet. Nevertheless, he does not (as many writers have supposed) treat the victory as a merely secondary object; which he despatches quickly, in order to pass on to objects of greater interest. The victory, in truth, is always the point upon which the whole of the ode turns; only he regards it, not simply as an incident, but as connected with the whole life of the victor. Pindar establishes this connexion by forming a high conception of the fortunes and character of the victor, and by representing the victory as the result of them. And as the Greeks were less accustomed to consider a man in his individual capacity than as a member of his state and his family, so Pindar considers the renown of the victor in connexion with the past and the present condition of the race and state to which he belongs. Even, however, when the skill of the victor is put in the foreground, Pindar, in general, does not content himself with celebrating this bodily prowess alone, but he usually adds some moral virtue which the victor has shown, or which he recommends and extols. This virtue is sometimes moderation, sometimes wisdom, sometimes filial love, sometimes piety to the gods. The latter is frequently represented as the main cause of the victory; the victor having thereby obtained the protection of the deities who preside over gymnastic contests, as Mercury or the Dioscuri.—Whatever might be the theme of one of Pindar's epinikian odes, it would naturally not be developed with the systematic completeness of a philosophical treatise. Pindar, however, has undoubtedly much of that sententious wisdom, which began to show itself among the Greeks at the time of the Seven Wise Men, and which formed an important element of elegiac and choral lyric poetry before the time of Pindar.—The other element of his poetry, his mythical narratives, occupies, however, far more space in most of his odes. That these are not mere digressions for the sake of ornament has been fully proved by modern commentators.—This admixture of apophthegmatic maxims and typical narratives would alone render it difficult to follow the thread of Pindar's meaning; but, in addition to this cause of obscurity, the entire plan of his poetry is so intricate, that a modern reader often fails to understand the connexion of the parts, even where he thinks he has found a clew. Pindar begins an ode full of the lofty conception which he has formed of the glorious destiny of the victor; and he seems, as it were, carried away by the flood of images which this conception pours forth. He does not attempt to express directly the general idea, but follows the strain of thought which it suggests into its details, though without losing sight of their reference to the main object. Accordingly, when he has pursued a train of thought, either in an apophthegmatic or mythical form, up to a certain point, he breaks off, before he has gone far enough to make the application to the victor sufficiently clear; he then takes up another thread, which is, perhaps, soon dropped for a fresh one; and at the end of the ode he gathers up all these different threads, and weaves them together into one web, in which the general idea predominates. By reserving the explanations of his allusions until the end, Pindar contrives that his odes should consist of parts which are not complete or intelligible in themselves; and thus the curiosity of the reader is kept on the stretch throughout the entire ode.—The characteristics of Pindar's poetry, which have just been explained, may be discovered in all his epinikian odes. Their agreement, however, in this respect, is quite consistent with the extraordinary variety of style and expression which belongs to this class of poems. Every epinikian ode of Pindar has its peculiar tone, depending upon the course of the ideas and the consequent choice of the expressions. The principal differences are connected with the choice of the rhythms, which again is regulated by the musical style. According to the last distinction, the epinikia of Pindar are of three sorts, Doric, Æolic, and Lydian; which can be easily distinguished, although each admits of innumerable varieties. In respect of metre, every ode of Pindar has an individual character, no two odes being of the same metrical structure. In the Doric ode the same metrical forms occur as those which prevailed in the choral lyric poetry of Stesichorus, namely, systems of dactyls and trochaic dipodies, which most nearly approach the stateliness of the hexameter. Accordingly, a severe dignity pervades these odes; the mythical narrations are developed with greater fulness, and the ideas are limited to the subject, and are free from personal feeling; in short, their general character is that of calmness and elevation. The language is epic, with a slight Doric tinge, which adds to its brilliancy and dignity. The rhythms of the Æolic odes resemble those of the Lesbian poetry, in which light dactylic, trochaic, or logaœdic metres prevailed: these rhythms, however, when applied to choral lyric poetry, were rendered far more various, and thus often acquired a character of greater volubility and liveliness. The Æolic odes, from the rapidity and variety of their movement, have a less uniform character than the Doric odes; for example, the first Olympic, with its joyous and glowing images, is very different from the second, in which a lofty melancholy is expressed, and from the ninth, which has an air of proud and complacent self-reliance. The language of the Æolic epinikia is also bolder, more difficult in its syn-

tar, and marked by rarer dialectic forms. Lastly, there are the Lydian odes, the number of which is inconsiderable: their metre is mostly trochaic, and of a particularly soft character, agreeing with the tone of the poetry. Pindar appears to have preferred the Lydian rhythms for odes which were destined to be sung during a procession to a temple or at the altar, and in which the favour of the deity was implored in an humble spirit. (*Müller, Gr. Lit.*, p. 216, *seqq.*)—The scholar comes to the study of Pindar, as to that of one whom fable and history, poetry and criticism, have alike delighted to honour. The writers of Greece speak of him as the man whose birth was celebrated by the songs and dances of the deities themselves, in joyous anticipation of those immortal hymns which he was to frame in their praise; to whom in after life the God of Poetry himself devoted a share of the offerings brought to his shrine, and conceded a chair of honour in his most favoured temple. These were indeed fables, but fables that evinced the truth: the reputation which they testified went on increasing in magnitude and splendour. The glory of succeeding poets, the severity of the most refined criticism, the spread of sceptic philosophy no way impaired it; it was not obscured by the literary darkness of his country; it was not overpowered by the literary brightness of rival states. The fastidious Athenian was proud of the compliment paid to his city by a Bœotian; the elegant Rhodian inscribed his verses in letters of gold within the temple of his guardian deity; and, in a later age, Alexander, the son of Philip, "bade spare the house of Pindarus," when Thebes fell in ruins beneath his hand. Pindar has not improperly been called the Sacerdotal Poet of Greece; and that he must have been of high consideration with the priesthood will be easily believed. He stood forth the champion of the "graceful religion of Greece;" and he seems to have laboured, on the one hand, to defend it from the sneers and profaneness of the philosophers; and, on the other, to spiritualize it, and to prevent its degenerating into the mere image-worship of the vulgar. His deities, therefore, are neither like those of Homer, nor the insulted Olympians of Æschylus; they come in visions of the night; they stand in a moment before the eyes of the mortal who prays to them, and whom they deign to favour; they see and hear all things; they flit in an instant from land to land, and the elements yield, and are innoxuous to their impassible forms. But these forms are not minutely described; the fables respecting them are rejected in the whole as untrue, or better versions of them are given. With Pindar the deity is not the capricious, jealous being, whose evil eye the fortunate man has reason to tremble at; but just, benignant, the author and wise ruler of all things; whom it is dreadful to slander, and with whom it is idle to contend: he moulds everything to his will; he bows the spirit of the high-minded, and crowns with glory the moderate and humble; he is the guardian of princes, and if he deign not to be a guide to the ruler of the city, it is hard indeed to restore the people to order and peace. Nor is this all. Pindar is not merely a devout, but he is also an eminently moral poet. Plato observes of him, in the Menon, that he maintained the immortality of the soul; and he lays down, with remarkable distinctness, the doctrine of future happiness or misery. On principles such as these, it is no wonder that Pindar's poetry should abound with maxims of the highest morality in every part; not a page, indeed, is without them. They spread a colour over the whole, of which no idea can be given by a few extracts. (*Quarterly Review*, No. 66, p. 410, *seqq.*)—We have remaining, at the present day, forty-five of the Epinikia, or triumphal odes of Pindar, together with some few fragments of his other productions. The Epinikia are divided into four classes or kinds, and derive their names respectively from the four great games of Greece. Thus we have, 1st, *Olympic Odes*, to the number of fourteen; 2d, *Pythian*, to the number of twelve; 3d, *Nemean*, eleven in number; and, 4th, *Isthmian*, amounting to eight. This division, however, is not that of the poet himself; we owe it to the grammarian Aristophanes of Byzantium. This individual selected out of the general collection of Epinikia a certain number of pieces that had reference, more or less, to victories gained at the several games of Greece. It did not suffice, in the eyes of this critic, that an ode should celebrate some victory gained in these assemblies in order to be judged worthy of a place in his selection; for there are fragments remaining of the poems of Pindar which have direct allusion to such subjects, and yet were excluded by Aristophanes. On the other hand, we find, in the selection made by him, one ode, having no reference to any particular victory, namely, the second Pythian; as well as some others, which, though they celebrate deeds of martial prowess, contain no mention whatever of those peculiar exploits, of which the four great national celebrations of the Hellenic race were respectively the theatres.—Hermann has shown, that the basis of Pindar's diction is epic, but that he employs Doric forms as often as they appear more expressive, or are better adapted to the metre which he employs. Sometimes he gives the preference to Æolic forms, which was his native dialect. Hermann also remarks, that the verses of Pindar abound in *hiatus*, without there being any appearance of his having used the digamma, which in his days had partially disappeared from the Æolic dialect, and which Alcæus and Sappho had only occasionally employed. After the example of the ancient poets, he makes the vowel long which is followed by a mute and liquid. The remark of Hermann respecting the mixture of dialects in Pindar has been acquiesced in by Böckh, who observes, that the copyists have frequently removed the Doricisms from the Olympic Odes, while they have been preserved more carefully in the other works of the poet.—The best edition of Pindar is that of Böckh, *Lips.*, 1811–22, 3 vols. 4to. The text is corrected by the aid of thirty-seven MSS. Previous to the appearance of this edition, that of Heyne was regarded as the best. Heyne's work appeared in 1773, *Götting.*, 2 vols. 8vo. A second edition of it was published in 1798, *Götting.*, 3 vols. 8vo, containing Hermann's commentary on the metres of Pindar. The third edition appeared, after Heyne's death, in 1817, under the supervision of Schæffer. An excellent school and college edition, by L. Dissen, based on that of Böckh, forms part of Jacobs's and Rost's "Bibliotheca Græca," *Goth. et Erfurdt.*, 1830, 8vo. (*Schöll, Gesch. Gr. Lit.*, vol. 1, p. 196, *seqq.*—*Id. ib.*, vol 3, p. 598.)

Pindenissus, a city of Cilicia, belonging to the Eleuthero-Cilices. It was situated on a height of great elevation and strength, forming part of the range of Amanus. Cicero took it after a siege of 57 days, and compelled the Tibareni, a neighbouring tribe, to submit likewise. The modern *Behesni* is supposed to occupy its site. (*Cic.*, *Ep. ad Fam.*, 15, 4.—*Id.*, *Ep. ad Att.*, 5, 20.)

Pindus, I. a name applied by the Greeks to the elevated chain which separates Thessaly from Epirus, and the waters falling into the Ionian Sea and Ambracian Gulf, from those streams which discharge themselves into the Ægean. Towards the north it joined the great Illyrian and Macedonian ridges of Bora and Scardus, while to the south it was connected with the ramifications of Œta, and the Ætolian and Acarnanian mountains. (*Herodotus*, 7, 129.—*Strabo*, 430.—*Pind.*, *Pyth.*, 9, 27.—*Virgil*, *Eclog.*, 10, 11.—*Ovid*, *Metamorph.*, 2, 224. — *Cramer's Ancient Greece*, vol. 1, p. 353.)—II. A town and river of Doris in Greece. The river flowed into the Cephissus at Lilæa, a Phocian town. According to Strabo, the

earlier name of the town was Acryphas. (*Strabo*, 427.)

Piræum, a small fortress of Corinthia, on the Sinus Corinthiacus, and not far from the promontory of Olmiæ. It was taken on one occasion by Agesilaus. (*Xen.*, *Hist. Gr.*, 4, 5, 5.—*Id.*, *Vit. Ages.*, 2, 18.) We must not confound this place with the Corinthian harbour of Piræus, on the Sinus Saronicus, near the confines of Argolis. (*Cramer's Ancient Greece*, vol. 3, p. 34.)

Piræus (Πειραιός), or Piræeus (Πειραιεύς), a celebrated and capacious harbour of Athens, at some distance from it, but joined to it by *long walls*, called μακρὰ τείχη. The southern wall was built by Themistocles, and was 35 stadia long and 40 cubits high; this height was but half of what Themistocles designed. The northern was built by Pericles; its height the same as the former, its length 40 stadia. Both of these walls were sufficiently broad on the top to admit of two wagons passing each other. The stones were of an enormous size, joined together without any cement, but with clamps of iron and lead, which, with their own weight, easily sufficed to unite walls even of so great a height as 40 cubits (60 feet). Upon both of the walls a great number of turrets were erected, which were turned into dwelling-houses when the Athenians became so numerous that the city was not large enough to contain them. The wall which encompassed the Munychia, and joined it to the Piræus, was 60 stadia, and the exterior wall on the other side of the city was 43 stadia, in length. Athens had three harbours, of which the Piræus was by far the largest. East of it was the second one, called Munychia; and, still farther east, the third, called Phalerus, the least frequented of the three. The entrance of the Piræus was narrow, being contracted by two projecting promontories. Within, however, it was very capacious, and contained three large basins or ports, named Cantharus, Aphrodisus, and Zea. The first was called after an ancient hero, the second after Venus, the third from the term ζέα, signifying *bread-corn*. The Piræus is said to have been capable of containing 300 ships. The walls which joined it to Athens, with all its fortifications, were totally demolished when Lysander put an end to the Peloponnesian war by the reduction of Attica. They were rebuilt by Conon with the money supplied by the Persian commander Pharnabazus, after the defeat of the Lacedæmonians, in the battle off the Arginusæ Insulæ. In after days the Piræus suffered greatly from Sylla, who demolished the walls, and set fire to the armory and arsenals. It must not be imagined, however, that the Piræus was a mere harbour. It was, in fact, a city of itself, abounding with temples, porticoes, and other magnificent structures. Strabo compares the maritime part of Athens to the city of the Rhodians, since it was thickly inhabited, and enclosed with a wall, comprehending within its circuit the Piræus and the other ports. Little, however, remains of the former splendour of the Piræus. According to Hobhouse, nothing now is left to lead one to suppose that it was ever a large and flourishing port. (*Journey*, vol. 1, p. 299.) The ancient Zea is a marsh, and Cantharus of but little depth. The deepest water is at the mouth of the ancient Aphrodisus. He adds, that the ships of the ancients must have been extremely small, if 300 could be contained within the Piræus, since he saw an Hydriote merchant-vessel, of about 200 tons, at anchor in the port, which appeared too large for the station, and an English sloop of war was warned that she would run aground if she attempted to enter, and was therefore compelled to anchor in the straits between Salamis and the port once called Phoron. The Piræus is now called *Draco* by the Greeks, but by the Franks *Porto Leone*, from the figure of a stone lion with which it was anciently adorned, and which was carried away by the Venetians.

1. *Athenian Imports and Exports.*

The commodities which Attica did not produce within her own territory, were obtained by foreign commerce, and, unless the importation was prevented by some extraordinary obstacle, such, for example, as war, there could be no danger of a scarcity, even in the case of a failure of the crops, because it consumed the surplus produce of other countries. (*Xen.*, *Repub. Ath.*, 2, 6.) Although not an island, yet it possessed all the advantages of insular position, that is, excellent harbours conveniently situated, in which it received supplies during all winds; in addition to which, it had sufficient facilities for inland traffic: the intercourse with other countries was promoted by the purity of the coin, as the merchant, not being obliged to take a return freight, had the option of carrying out bullion, although Athens abounded in commodities which would meet with a ready sale. (*Xen.*, *de Vect.*, 1, 7.) If a stagnation in trade was not produced by war or piracy, all the products of foreign countries came to Athens; and articles which in other places could hardly be obtained single, were collected together at the Piræus. (*Thucyd.*, 2, 38.—*Isocr.*, *Paneg.*, p. 34, *ed. Hall.*) Besides the corn, the costly wines, iron, brass, and other objects of commerce, which came from all the regions of the Mediterranean, they imported from the coasts of the Black Sea slaves, timber for shipbuilding, salt fish, honey, wax, tar, wool, rigging, leather, goatskins, &c.; from Byzantium, Thrace, and Macedonia, timber, slaves, and salt fish; also, slaves from Thessaly, whither they came from the interior; and carpets and fine wool from Phrygia and Miletus. "All the finest products," says Xenophon, "of Sicily, of Italy, Cyprus, Lydia, the Pontus, and the Peloponnesus, Athens, by her empire of the sea, is able to collect into one spot." (*Repub. Ath.*, 2, 7.) To this far-extended intercourse the same author attributes the mixture of all dialects which prevailed at Athens, and the admission of barbarous words into the language of ordinary life. On the other hand, Athens conveyed to different regions the products of her own soil and labour; in addition to which, the Athenian merchant trafficked in commodities which they collected in other countries. Thus, they took up wine from the islands and shores of the Ægean Sea, at Peparethus, Cos, Thasus, and elsewhere, and transported it to the Euxine. (*Demosth. in Lacrit.*, p. 935.) The trade in books alone appears to have made but small advances in Greece, a branch of industry which was more widely extended in the Roman Empire after the reign of Augustus. There was, it is true, a book-market (τὰ βίβλα) at Athens (*Jul. Poll.*, 9, 47), and books were exported to the Euxine and to Thrace (*Xen.*, *Anab.*, 7, 5, 14), but there can be no doubt that the books meant were merely blank volumes. The trade in manuscripts was in the time of Plato so little common, that Hermodorus, who sold the books of this writer in Sicily, gave occasion to a proverb, "Hermodorus carries on trade with writings." (*Cic.*, *Ep. ad Att.*, 13, 21.—*Suid.*, *s. v.* λόγοισιν Ἑρμόδωρος ἐμπορεύεται.) At a subsequent period, while Zeno the Stoic was still a youth, dealers in manuscripts are mentioned as having been at Athens. (*Diog. Laert.*, *in Vit.*) The merchant-vessels appear to have been of considerable size; not to quote an extraordinary instance, we find in Demosthenes (*in Phorm.*) a vessel of this kind, which, besides the cargo, the slaves, and the ship's crew, carried 300 free inhabitants. (*Böckh*, *Public Economy of Athens*, vol. 1, p. 65, *seqq.*, *Eng. transl.*)

2. *Credit System of the Athenians.*

The advocates for a credit system at the present day will be agreeably surprised to find one fully established among the Athenians, and deemed by that in-

telligent people essential to commercial operations. The system of banking pursued at Athens gave occasion to a new kind of money, constructed upon the credit of individuals or of companies, and acting as a substitute for the legal currency. In the time of Demosthenes (vol. 2, p. 1236, *ed. Reiske*), and even at an earlier period, bankers appear to have been numerous, not only in Piræus, but also in the upper city; and it was principally by their means that capital, which would otherwise have been unemployed, was distributed and made productive. Athenian bankers were, in many instances, manufacturers or speculators in land, conducting the different branches of their business by means of partners or confidential servants, and acquiring a sufficient profit to remunerate themselves, and to pay a small rate of interest for the capital intrusted to them. But this was not the only benefit they imparted to the operations of commerce. Their legers were books of transfer, and the entries made in them, although they cannot properly be called a part of the circulation, acted in all other respects as bills of exchange. In this particular their banks bore a strong resemblance to modern banks of deposite. A depositor desired his banker to transfer to some other name a portion of the credit assigned to him in the books of the bank (*Demosth.*, πρὸς Καλλιπ.—vol. 2, p. 1236, *ed. Reiske*); and by this method, aided, as it probably was, by a general understanding among the bankers (or, in the modern phrase, a clearing house), credit was easily and constantly converted into money in ancient Athens. "If you do not know," says Demosthenes, "that credit is the readiest capital for acquiring wealth, you know positively nothing." (*Εἰ δὲ τοῦτο ἀγνοεῖς, ὅτι πίστις ἀφορμὴ τῶν πασῶν ἐστὶ μεγίστη πρὸς χρηματισμὸν, πᾶν ἂν ἀγνοήσειας.*—vol. 2, p. 958, *ed. Reiske.*) The spirit of refinement may be traced one step farther. Orders were certainly issued by the government in anticipation of future receipts, and may fairly be considered as having had the force and operation of exchequer bills. They were known by the name of *ἀνομολογήματα.* We learn, for instance, from the inscription of the Choiseul marble (*Böckh, Corp. Inscript.*, vol. 1, p. 219), written near the close of the Peloponnesian war, that bills of this description were drawn at that time by the government at Athens on the receiver-general at Samos, and made payable, in one instance, to the paymaster at Athens; in another, to the general of division at Samos. These bills were doubtless employed as money, on the credit of the in-coming taxes, and entered probably, together with others of the same kind, into the circulation of the period. (*Cardwell's Lectures on the Coinage of the Greeks and Romans*, p. 20, *seqq.*)

Pirēne, a fountain near Corinth, on the route from the city to the harbour of Lechæum. According to the statement of Pausanias (2, 3), the fountain was of white marble, and the water issued from various artificial caverns into one open basin. This fountain is celebrated by the ancient poets as being sacred to the Muses, and here Bellerophon is said to have seized the winged horse Pegasus, preparatory to his enterprise against the Chimæra. (*Pind.*, *Olymp.*, 13, 85. —*Eurip.*, *Med.*, 67.—*Id.*, *Troad.*, 205.—*Soph.*, *Electr.*, 475, &c.) The fountain was fabled to have derived its name from the nymph Pirene, who was said to have dissolved in tears at the death of her son Cenchreas, accidentally slain by Diana. (*Pausan.*, *l. c.*)

Pirithŏus, son of Ixion and Dia, and one of the chieftains (or, according to another account, the monarch) of the Lapithæ. He is memorable in mythological narrative for his friendship with Theseus, which, though of a most intimate nature, originated nevertheless in the midst of arms. The renown of Theseus having spread widely over Greece, Pirithoüs, it seems, became desirous of not only beholding him, but also of witnessing his exploits, and he accordingly made an irruption into the plain of Marathon, and carried off the herds of the King of Athens. Theseus, on receiving information, went to repel the plunderers. The moment Pirithoüs beheld him, he was seized with secret admiration, and, stretching out his hand as a token of peace, exclaimed, "Be judge thyself! What satisfaction dost thou require?"—"Thy friendship," replied the Athenian; and they thereupon swore eternal fidelity. Theseus and Pirithoüs were both present at the hunt of the Calydonian boar; and the former also took part in the famous conflict between the Centaurs and Lapithæ. The cause of this contest was as follows: Pirithoüs, having obtained the hand of Hippodamia, daughter of Adrastus, king of Argos, the chiefs of his nation, the Lapithæ, were all invited to the wedding, as were also the Centaurs, who dwelt in the neighbourhood of Pelion. Theseus, Nestor, and other strangers were likewise present. At the feast, Eurytion, one of the Centaurs, became intoxicated with the wine, and attempted to offer violence to the bride. A dreadful conflict thereupon arose, in which several of the Centaurs were slain, and they were finally driven from Pelion, and obliged to retire to other regions. (*Vid.* Lapithæ.)—Like faithful comrades, Theseus and Pirithoüs aided each other in every project, and, the death of Hippodamia having subsequently left Pirithoüs free to form a new attachment, the two friends, equally ambitious in their love, resolved to possess each a daughter of the king of the gods. Theseus fixed his thoughts on Helen, then a child of but nine years. The friends planned the carrying her off, and succeeded. Placing her under the care of his mother Æthra, at Aphidnæ, Theseus prepared to assist his friend in a bolder and more perilous attempt: for Pirithoüs resolved to venture on the daring deed, of carrying away from the palace of the monarch of the under-world his queen Proserpina. Theseus, though aware of the risk, would not abandon his friend. They descended together to the region of shadows; but Pluto, knowing their design, seized them, and placed them upon an enchanted rock at the gate of his realms. Here they sat, unable to move, till Hercules, passing by in his descent for Cerberus, freed Theseus, having taken him by the hand and raised him up; but when he would do the same for Pirithoüs, the earth quaked, and he left him. Pirithoüs therefore remained everlastingly on the rock, in punishment of his audacious attempt. (*Apollod.*, 1, 8, 2.—*Id.*, 2, 5, 12. —*Plut.*, *Vit. Thes.*—*Hygin.*, *fab.*, 14, 79, 155.— *Virg.*, *Æn.*, 7, 304.—*Keightley's Mythology*, p. 316, 323, 392.)

Pisa, an ancient city of Elis, giving name to the district of Pisatis, in which it was situated. Tradition assigned its foundation to Pisus, grandson of Æolus (*Pausan.*, 6, 22); but, as no trace of it remains, its very existence was questioned in later ages, as we are informed by Strabo (356), some affirming that there was only a fountain of the name, and that those writers who spoke of a city meant only to express the kingdom or principality of the Pisatæ, originally composed of eight towns. Other authors, however, have acknowledged its existence (*Pind.*, *Ol.*, 2, 4.—*Id.*, *Ol.*, 10, 51); and Herodotus states that the distance from Pisa to Athens was 1485 stadia (2, 7). Its site was commonly supposed to be on a hill between two mountains, named Ossa and Olympus, and on the left bank of the Alpheüs (*Strabo*, *l. c.*); but Pausanias could nowhere discover any vestiges of a town, the soil being entirely covered with vines. (*Pausan.*, *l. c.* —*Plin.*, 4, 5.—*Schol. ad. Pind.*, *Olymp.*, 10, 55.) It is generally agreed that the Pisatæ were in possession of the temple of Olympia, and presided at the celebration of the games from the earliest period of their institution, till their rights were usurped by the Eleans and Heraclidæ. They did not, however, tamely sub-

mit to this injury on the part of their more powerful neighbours, and, having procured the assistance of Phidon, tyrant of Argos, recovered Olympia, where, in the eighth Olympiad, they again celebrated the festival; but the Eleans, in their turn, obtaining succour from Sparta, defeated Phidon, and once more expelled the Pisatæ from Olympia. (*Ephor.*, *ap. Strab.*, 358. —*Pausan.*, 6, 22.) These, during the 34th Olympiad, being at that time under the authority of Pantaleon, who had possessed himself of the sovereign power, made another effort to regain their ancient prerogative, and, having succeeded in vanquishing their opponents, retained possession of the disputed ground for several years. The final struggle took place in the forty-eighth Olympiad, when the people of Pisa, as Pausanias affirms, supported by the Triphylians, and other neighbouring towns which had revolted from Elis, made war upon that state. The Eleans, however, aided by Sparta, proved victorious, and put an end for ever to this contest by the destruction of Pisa and the other confederate towns. (*Pausan.*, 6, 22.—*Strabo*, 355.) According to the scholiast on Pindar, the city of Pisa was distant only six stadia from Olympia, in which case we might fix its site near that of *Miracca*, a little to the east of the celebrated spot now called *Antilalla;* but Pausanias evidently leads us to suppose it stood on the opposite bank of the river. (*Cramer's Anc. Greece*, vol. 3, p. 93, *seqq.*)

Pisæ (or Pisa, as it is sometimes written), a city of Etruria, on the river Arnus or *Arno*, about a league from its mouth. We learn from Strabo (222), that formerly it stood at the junction of the Ausar (*Serchio*) and Arnus, but now they both flow into the sea by separate channels. The origin of Pisæ is lost amid the fables to which the Trojan war gave rise, and which are common to so many Italian cities. If we are to believe a tradition recorded by Strabo (*l. c.*), it owed its foundation to some of the followers of Nestor, in their wanderings after the fall of Troy. The poets have not failed to adopt this idea. (*Virg.*, *Æn.*, 10, 179.—*Rutil.*, *Itin.*, 1, 565.) Lycophron says it was taken by Tyrrhenus from the Ligurians (v. 1241). Servius reports, that Cato had not been able to discover who occupied Pisæ before the Tyrrheni under Tarcho, with the exception of the Teutones, from which account it might be inferred that the most ancient possessors of Pisæ were of northern origin. (*Serv. ad. Æn.*, 10, 179.) Dionysius of Halicarnassus names it among the towns occupied by the Pelasgi in the territory of the Siculi. The earliest mention we have of this city in Roman history is in Polybius (2, 16, and 27); from whom we collect, as well as from Livy (21, 39), that its harbour was much frequented by the Romans, in their communication with Sardinia, Gaul, and Spain. It was here that Scipio landed his army when returning from the mouths of the Rhone to oppose Hannibal in Italy. It became a colony 572 A.U.C. (*Liv.*, 41, 43.) Strabo speaks of it as having been formerly an important naval station; in his day it was still a very flourishing commercial town, from the supplies of timber which it furnished to the fleets, and the costly marbles which the neighbouring quarries afforded for the splendid palaces and villas of Rome. (Consult *Plin.*, 3, 5.—*Ptol.*, p. 64.) Its territory produced wine, and the species of wheat called *siligo*. (*Plin.*, 14, 3.—*Id.*, 18, 9.) The Portus Pisanus was at the mouth of the river, and is described by Rutilius. (*Itin.*, 1, 531.—*Cramer*, *Anc. It.*, vol. 1, p. 173.) The modern *Pisa* occupies the site of the ancient city.

Pisander, I. an early Greek poet, born at Camirus, in the island of Rhodes, and supposed to have flourished about 650 B.C., although some made him earlier than Hesiod, and contemporary with Eumolpus. He wrote a poem, entitled "Heraclea," on the labours and exploits of Hercules, of which frequent mention is made by the grammarians. The Alexandrean critics assigned him a rank among epic poets after Homer, Hesiod, Panyasis, and Antimachus. We have an epigram in his praise, among those ascribed to Theocritus (*ep.* 20), and Strabo likewise mentions him among the eminent natives of Rhodes. (*Strab.*, 655.—*Id.*, 688.—Compare *Quintilian*, 10, 1, 56.) Reiske has advanced the opinion, that the 24th and 25th Idyls of Theocritus are portions of the poem of Pisander. Both these Idyls, though of considerable length, are imperfect. One is entitled Ἡρακλίσκος, "*The Young Hercules;*" the other Ἡρακλῆς Λεοντοφόνος, "*Hercules, the lion-slayer.*" There is also an Idyl of Moschus, the 4th, entitled Μεγάρα, γυνὴ Ἡρακλέους, "*Megara, wife of Hercules,*" which Reiske assigns to the same source with the two other pieces just mentioned. (Consult *Harles*, *ad Theocrit.*, *Id.*, 25.—*Heyne*, *Excurs.*, 1, *ad Æn.*, 2, p. 285.)—II. A Greek poet, born at Laranda, a city of Lycaonia, in Asia Minor, and who lived during the reign of Alexander Severus. He composed a long poem, entitled Ἡρωϊκαὶ Θεογαμίαι, in which he sang of the nuptials of gods and heroes. The 16th book of this poem is cited, and Suidas calls the whole production a history varied after the epic manner. One of the interlocutors in the Saturnalia of Macrobius (5, 2) accuses Virgil of having translated from Pisander almost all the second book of the Æneid, and particularly the story of the wooden horse. It is evident that Macrobius refers in this to Pisander of Camirus; but he is altogether wrong. We know, from the Chrestomathy of Proclus, that Virgil borrowed from Arctinus and Lesches the history of the horse; and, in fact, the later Pisander, who lived in the time of Severus, borrowed from Virgil himself. (*Heyne*, *Excurs.*, 1, *ad Æn.*, 2, p. 287.—*Schöll*, *Hist. Lit. Gr.*, vol. 5, p. 381.)—III. An epigrammatic poet, supposed by Jacobs to be the same with the native of Camirus above mentioned. (*Catal. Poët. Epigr.*, p. 939.) Heyne, however, thinks that he was identical with the younger Pisander. (*Excurs.*, 1, *ad Æn.*, 2, p. 288.)—IV. An Athenian, one of the leaders of the oligarchical party, and instrumental in bringing about the establishment of the Council of Four Hundred. (*Plut.*, *Vit. Alcib.*)—V. A Spartan admiral, in the time of Agesilaus, slain in a naval battle with Conon near Cnidus, B.C. 394. (*Corn. Nep.*, *Vit. Con.*—*Justin*, 6, 3.)

Pisaurum, a city of Umbria, on the seacoast, below Ariminum, and near the river Pisaurus. Its origin is uncertain. It became a Roman colony A.U.C. 568 (*Liv.*, 39, 44), but whether it was colonized again by Julius Cæsar or Augustus is uncertain. Inscriptions, however, give it the title of *Col. Julia*. The climate of Pisaurum seems to have been in bad repute, according to the opinion of Catullus (81, 3). The modern name of the place is *Pesaro*. (*Cramer's Anc. Italy*, vol. 1, p. 256.)

Pisaurus, a river of Umbria, running into the Adriatic near Pisaurum. Lucan (2, 406) writes the name Isaurus. (Consult *Corte*, *ad loc.*) The modern appellation is *la Foglia*.

Pisidĭa, a country of Asia Minor, bounded on the west and north by Phrygia, on the east by Isauria, and on the south by Pamphylia. It was a mountainous country, inhabited by a race of the same origin probably as the rude inhabitants of Cilicia Trachea. They seldom paid obedience to the Persian kings; and Alexander the Great found them divided into a number of small independent republics. After the time of Alexander, this country was frequently the lurking-place of the inferior party. In the time of the Seleucidæ, several Pisidian dynasties arose on the frontiers of Phrygia: they enlarged their territories by conquest, so that several of the towns founded by the kings of Syria came to be called Pisidian cities, such as Antiochia, Laodicea, &c. In the time of the Romans, the number of these states of freebooters seems to have

increased, while in the interior the old republics, such as Termessus, Selge, and others, mere mountain-fortresses, still remained unrepressed, so that it was very seldom any of the towns paid tribute to the mistress of the world. It is true that Augustus did subject the whole of Pisidia to the Roman empire, but it was only in name. Even the Goths could do nothing against it. History, therefore, does not recognise it as the province of any great kingdom.—The boundary-line between Pisidia and Pamphylia is a matter not very clearly ascertained. The following remarks of Rennell are worthy of a place here. "The ancients seem to have been agreed in the opinion that Pamphylia occupied the seacoast from Phaselis to Coracesium; but the boundary between it and Pisidia appears not to have been decided. For instance, Termessus is said to be in Pamphylia by Livy (38, 15), and also by Ptolemy; but Strabo places it in Pisidia, and Arrian calls it a colony of Pisidia. Livy and Ptolemy arrange Pamphylia and Pisidia as one country, under the name of Pamphylia. The former, who describes in detail the history of the Roman wars there, and who may be supposed to have studied its geography, includes Pisidia, if not Isauria, in Pamphylia. For he says that part of Pamphylia lay on one side, and part on the other side of Taurus (38, 39). Now Pisidia is said by Strabo to occupy the summits of Taurus, between Sagalassus and Homonada, together with a number of cities, which he specifies, on both sides of Taurus, including even Antiochia of Pisidia. Livy, then, actually includes in Pamphylia the province described by Strabo as Pisidia, and appears to include Isauria also. At the same time, he admitted the existence of a province under the name of Pisidia; for he repeatedly mentions it, and says that the people of Sagalassus are Pisidians. On the whole, therefore, one cannot doubt but that he regarded Pisidia as a province of Pamphylia. Ptolemy, as we have observed, arranged Pamphylia and Pisidia together as one country; or, rather, makes Pisidia a province of Pamphylia, and subdivides it into Pisidia proper and Pisidia of Phrygia. He has also a province of Pamphylia. In the distribution of the parts of Pamphylia at large, Ptolemy assigns to the province of that name the tract towards the sea, which includes Olbia, Attalea, and Side, on the coast; Termessus, Selge, Aspendus, Perge, &c., more inland. And Pisidia contained the inland parts, extending beyond Taurus northward, and containing the cities of Baris, Amblada, Lysinoë, Cormasa, &c. Moreover, his Pisidia extended to the neighbourhood of Celænæ and Apamea Cibotus. Pliny is much too brief on the subject. It is only to be collected from him (5, 27), that the capital of Pisidia was Antiochia; and that the other principal cities were Sagalassus and Oroanda. That it was shut in by Lycaonia, and had for neighbours the people of Philomelium, Thymbrium, Peltæ, &c. And, finally, that the state of Homonada, formed of close and deep valleys, within Taurus, had the mountains of Pisidia lying above it. From all this we may collect, that the Pisidia of Pliny extended along the north of Pamphylia and of Taurus, from the district of Sagalassus westward, to that of Homonada eastward; the latter being on the common frontiers of Lycaonia, Cilicia Trachea, and Pisidia. The Pisidia of Pliny, therefore, agrees with that of Ptolemy, and will be found to agree also with that of Strabo. Strabo (667) clearly distinguishes Pisidia and Pamphylia as two distinct countries: that is, Pamphylia as a maritime country, extending from Lycia to Cilicia Trachea, in length along the coast 640 stadia; and Pisidia (p. 569, *seqq.*) occupying the summits of Taurus, or, rather, the whole base of that region, from Sagalassus and Termessus to Homonada; and that it occupied certain tracts of land below Taurus on both sides. And besides the general extent given it by this description, he classes so many places belonging to it as to prove that it has a great extent in point of breadth; for Selge appears to have been at a great distance to the south of the main ridge, and Antiochia of Pisidia is from thirty to thirty-five miles to the north of it." (*Rennell's Geography of Western Asia*, vol. 2, p. 71, *seqq.*)

Pisistratidæ, a patronymic appellation given to Hippias and Hipparchus, the sons of Pisistratus.

Pisistrătus, a celebrated Athenian, who obtained the tyranny at Athens. His family traced their descent from Peleus; and Codrus, the last king of Athens, belonged to the same house. (*Larcher, ad Herod.*, 1, 59.) Herodotus relates, that Hippocrates, the father of Pisistratus, being present on one occasion at the Olympic games, met with a remarkable prodigy. According to the historian, he had just offered a sacrifice, and the caldrons were standing near the altar, filled with pieces of the flesh of the victim and with water, when, on a sudden, these bubbled up without the agency of fire, and began to run over. Chilo, the Lacedæmonian, who happened to be present, and was a witness of what had taken place, advised Hippocrates not to marry, or, if he had already a wife, to repudiate her. His counsel, however, was disregarded, and Pisistratus was born to Hippocrates. (*Herod.*, 1, 59.)—Not long after the legislation of Solon had been established at Athens, and while the lawgiver himself was away in foreign lands, the state became again distracted by contentions between the old parties of the Plain, the Coast, and the Highlands. The first of these was headed by Lycurgus; the second by Megacles, a grandson of the archon who brought the memorable stain and curse upon his house by the massacre of the adherents of Cylon; and the third by Pisistratus. Solon, therefore, on his return to Athens, found that faction had been actively labouring to pervert and undo his work. He had early detected the secret designs of Pisistratus, and is said to have observed of him, that nothing but his ambition prevented him from displaying the highest qualities of a man and a citizen. But it was in vain that he endeavoured to avert the danger, which he saw threatened by the struggle of the factions, and in vain did he use all his influence to reconcile their chiefs. This was the more difficult, because the views of all were perhaps equally selfish, and none was so conscious of his own integrity as to rely on the professions of the others. Pisistratus is said to have listened respectfully to Solon's remonstrances; but he waited only for an opportunity of executing his project. When his scheme appeared to be ripe for action, he was one day drawn in a chariot into the public place, his own person and his mules disfigured with recent wounds, inflicted, as the sequel proved, by his own hand, which he showed to the multitude, while he told them that on his way into the country he had narrowly escaped a band of assassins, who had been employed to murder the friend of the people. While the indignation of the crowd was fresh, and from all sides assurances were heard that they would defend him from his enemies, an assembly was called by his partisans, in which one of them, named Aristo, came forward with a motion, that a guard of fifty citizens, armed with clubs, should be decreed to protect the person of Pisistratus. Solon, the only man who ventured to oppose this proposition, warned the assembly of its pernicious consequences, but in vain. The body-guard was decreed; and the people, who eagerly passed the decree, not keeping a jealous eye on the manner of its execution, Pisistratus took advantage of this to raise a force and make himself master of the citadel. Perhaps his partisans represented this as a necessary precaution, to guard it against the enemies of the people. Megacles and the Alcmæonidæ left the city. Solon, after an ineffectual attempt to rouse his countrymen against the growing power which was making

such rapid strides towards tyranny, is said to have taken down his arms, and laid them in the street before his door, as a sign that he had made his last effort in the cause of liberty and the laws. Lycurgus and his party seem to have submitted quietly for a time to the authority of Pisistratus, waiting, as the event showed, for a more favourable opportunity of overthrowing him. The usurper was satisfied with the substance of power, and endeavoured as much as possible to prevent his dominion from being seen and felt. He made no visible changes in the constitution, but suffered the ordinary magistrates to be appointed in the usual manner, the tribunals to retain their authority, and the laws to hold their course. In his own person he affected the demeanour of a private citizen, and displayed his submission to the laws by appearing before the Areopagus to answer a charge of murder, which, however, the accuser did not think fit to prosecute. He continued to show honour to Solon, to court his friendship, and ask his advice, which Solon did not think himself bound to withhold where it might be useful to his country, lest he should appear to sanction the usurpation which he had denounced. He probably looked upon the government of Pisistratus, though at variance with the principles of his constitution, as a less evil than would have ensued from the success of either of the other parties; and even as good, so far as it prevented them from acquiring a similar preponderance. Solon died the year following that in which the revolution took place (B.C. 559), and Pisistratus soon after lost the power which he had usurped, the rival factions of Lycurgus and Megacles having united to overthrow him. But no sooner had these two parties accomplished their object, than they quarrelled among themselves, and, at the end of five years, Megacles, finding himself the weaker, made overtures of reconciliation to Pisistratus, and offered to bestow on him the hand of his daughter, and to assist him in recovering the station he had lost. The contract being concluded, the two leaders concerted a plan for executing the main condition, the restoration of Pisistratus. For this purpose Herodotus supposes them to have devised an artifice, which excites his astonishment at the simplicity of the people on whom it was practised, and which appears to him to degrade the national character of the Greeks, who, he observes, had of old been distinguished from the barbarians by their superior sagacity. Yet, in itself, the incident seems neither very extraordinary, nor a proof that the contrivers reckoned on an enormous measure of credulity in their countrymen. In one of the Attic villages they found a woman, Phya by name, of unusually high stature, and comely form and features. Having arrayed her in a complete suit of armour, and instructed her to maintain a carriage becoming the part she was to assume, they placed her in a chariot, and sent heralds before her to the city, who proclaimed that Minerva herself was bringing back Pisistratus to her own citadel, and exhorted the Athenians to receive the favourite of the goddess. Pisistratus rode by the woman's side. When they reached the city, the Athenians, according to Herodotus, believing that they saw the goddess in person, adored her and received Pisistratus. This story would indeed be singular if we consider the expedient in the light of a stratagem, on which the confederates relied for overcoming the resistance which they might otherwise have expected from their adversaries. But it seems quite as probable that the pageant was only designed to add extraordinary solemnity to the entrance of Pisistratus, and to suggest the reflection that it was by the especial favour of Heaven he had been so unexpectedly restored. The new coalition must have rendered all resistance hopeless. As the procession passed, the populace no doubt gazed, some in awe, all in wonder; but there is no reason to think that the result would have been different if they had all seen through the artifice. Pisistratus, restored to power, nominally performed his part of the compact by marrying the daughter of Megacles; but it was soon discovered that he had no intention of really uniting his blood with a family which was commonly thought to be struck with an everlasting curse, and that he treated his young wife as one only in name. The Alcmæonidæ were indignant at the affront, and at the breach of faith, and once more determined to make common cause with the party of Lycurgus. Once more the balance inclined against Pisistratus, and, unable to resist the combined force of his adversaries, he retired into exile to Eretria in Eubœa. Here he deliberated with his sons Hippias, Hipparchus, and Thessalus, the offspring of a previous marriage, whether he should not abandon all thoughts of returning to Attica. They appear to have been divided in their wishes or opinions; but Hippias, the eldest, prevailed on his father again to make head against his enemies. He possessed lands on the river Strymon in Thrace, which yielded a large revenue, and his interest was strong in several Greek cities, especially at Thebes and Argos. He now exerted it to the utmost to gather contributions towards his projected enterprise, and by the end of ten years he had completed his preparations; a body of mercenaries was brought to him from Argos, the Thebans distinguished themselves by the liberality of their subsidies, and Lygdamis, one of the most powerful men in the island of Naxos, came to his aid with all the troops and money he could raise. In the eleventh or twelfth year after his last expulsion, he set sail from Eretria, and landed on the plain of Marathon, to recover his sovereignty by open force. The government of his opponents was not popular, and Pisistratus had many friends in the country and in Athens, who, on his arrival, flocked to his camp. The result proved a fortunate one. The leaders of the hostile factions found themselves deserted eventually by all but their most zealous adherents, who, with them, abandoned the city, and left Pisistratus undisputed master of Athens. What he had so hardly won, he prepared to hold henceforth with a firmer grasp. He no longer relied on the affections of the common people, but took a body of foreign mercenaries into constant pay; and seizing the children of some of the principal citizens, who had not made their escape, and whom he suspected of being ill-disposed towards him, he sent them to Naxos, which he had reduced under the power of his friend Lygdamis, to be kept as hostages. Pisistratus appears to have maintained a considerable naval force, and to have extended the Athenian power abroad; while at home he still preserved the forms of Solon's institutions, and courted popularity by munificent largesses, and by throwing open his gardens to the poorer citizens. (*Athenæus*, 12, p. 532.) At the same time he tightened the reins of government, and he appears to have made use of the authority of the Areopagus to maintain a rigorous police. He enforced Solon's law, which required every citizen to give an account of his means of gaining a subsistence, and punished idleness; and hence by some he was supposed to have been the author of it. It afforded him a pretext for removing from the city a great number of the poorer sort, who had no regular employment, and for compelling them to engage in rural occupations, in which, however, he assisted the indigent with his purse. The same policy prompted him, no less, perhaps, than his love for the arts, to adorn Athens with many useful or magnificent works. Among the latter was a temple of Apollo, and one dedicated to the Olympian Jove, of which he only lived to complete the substructions, and which remained unfinished for 700 years, exciting the wonder, and sometimes the despair, of posterity by the vastness of the design, in which it surpassed every other that the

ancient world ever raised in honour of the father of the gods. Among the monuments in which splendour and usefulness were equally combined, were the Lyceum, a garden at a short distance from Athens, sacred to the Lycian Apollo, where stately buildings, destined for the exercises of the Athenian youth, rose amid shady groves, which became one of the most celebrated haunts of philosophy; and the fountain of Callirrhoë, which, from the new channels in which Pisistratus distributed its waters, was afterward called the fountain of the Nine Springs (Ἐννεάκρουνος). To defray the expense of these and his other undertakings, he laid a tithe on the produce of the land: an impost which seems to have excited great discontent in the class affected by it, and, so far as it was applied to the public buildings, was, in fact, a tax on the rich for the employment of the poor; but which, if we might trust a late and obscure writer, was only revived by Pisistratus after the example of the ancient kings of Attica. (*Diog. Laert.*, 1, 53.) He is also believed to have been the author of a wise and beneficent law, which Solon, however, is said to have suggested, for supporting citizens disabled in war at the public expense. According to a tradition once very generally received, posterity has been indebted to him for a benefit greater than any which he conferred on his contemporaries, in the preservation of the Homeric poems, which till now had been scattered in unconnected rhapsodies. After every abatement that can be required in this story for misunderstanding and exaggeration, we cannot doubt that Pisistratus at least made a collection of the poet's works, superior in extent and accuracy to all that had preceded it, and thus certainly diffused the knowledge of them more widely among his countrymen, perhaps preserved something that might have been lost to future generations. In either case he might claim the same merit as a lover of literature: and this was not a taste which derived any part of its gratification from the vanity of exclusive possession. He is said to have been the first person in Greece who collected a library, and to have earned a still higher praise by the genuine liberality with which he imparted its contents to the public. On the whole, though we cannot approve of the steps by which he mounted to power, we must own that he made a princely use of it; and may believe that, though under his dynasty Athens could never have risen to the greatness she afterward attained, she was indebted to his rule for a season of repose, during which she gained much of that strength which she finally unfolded. Pisistratus retained his sovereignty to the end of his life, and died at an advanced age, thirty-three years after his first usurpation, B.C. 527. He was succeeded by his sons, Hippias, Hipparchus, and Thessalus. (*Thirlwall's Greece*, vol. 2, p. 55, *seqq.*)

Piso, the name of a celebrated family at Rome, a branch of the Calpurnian *gens*, which house claimed descent from Calpus, the son of Numa Pompilius. The family of the Pisones had both a patrician and plebeian side. The principal individuals of the name were: I. C. Calpurnius Piso, city prætor in 212 B.C., and who had the command of the Capitol and citadel when Hannibal marched out against Rome. He was afterward sent into Etruria as commander of the Roman forces, and at a subsequent period had charge of Capua in Campania, after which his command in Etruria was renewed. (*Liv.*, 25, 41.—*Id.*, 26, 10, 15, *et* 28.—*Id.*, 27, 6, &c.)—II. C. Calpurnius Piso, was prætor B.C. 187. He obtained Farther Spain for his province, where he signalized his valour, and, in conjunction with L. Quintius Crispinus, prætor of Hither Spain, gained a decisive victory over the revolted Spaniards. More than thirty thousand of the enemy fell in the battle. On his return to Rome he obtained a triumph. He subsequently attained to the consulship (B.C. 180), in which office he died, having been poisoned, as was believed, by his wife Hostilia. (*Liv.*, 39, 6.—*Id.*, 39, 8 *et* 21.—*Id.*, 39, 30, *seq.*—*Id.*, 40, 35.—*Id.*, 40, 37.)—III. L. Calpurnius Piso, surnamed *Frugi*, was tribune of the commons B.C. 149, and afterward twice consul (135 and 133 B.C.). Piso was one of the most remarkable men of the Roman state, from the union of talents and virtues that marked his character. An able speaker, a learned lawyer, a sound statesman, and a wise and valiant commander, he distinguished himself still more by his purity of morals, and by a frugality and old-Roman plainness of life which obtained for him the surname of *Frugi*. He quieted the troubles to which the revolt of the slaves had given rise in Sicily, and signalized his valour against the insurgents. Piso wrote memoirs or annals of his time, which, according to Cicero (*Brut.*, 27), were composed in a very dry and lifeless manner, although Aulus Gellius (11, 14) speaks of their "*simplicissima suavitas.*" (*Cic., de Orat.*, 2, 29.—*Id., pro Font.*, 24.—*Id., in Verr.*, 5, 69.—*Val. Max.*, 2, 7.—*Id.*, 4, 3.—*Le Clerc, Journaux chez les Romains*, p. 26, 150.)—IV. L. Calpurnius Piso, son of the preceding, inherited, if not the talents, at least the virtues, of his father. He was sent prætor into Spain, where he died soon after. (*Cic., in Verr.*, 1, 35.—*Id. ib.*, 3, 85, &c.)—V. C. Calpurnius Piso, was consul with Acilius Glabrio, 67 B.C., and signalized his magistracy by warmly defending the prerogatives of the consular office against the attacks of the commons and their tribunes. He was also the author of a law against bribery at elections. (*Cic., pro Flacc.*, 75.—*Val. Max.*, 3, 8.)—VI. A young Roman, whom indigence (the result of profligate habits) and a turbulent disposition induced to take part in the conspiracy of Catiline. The leading men at Rome, anxious to get rid of a troublesome and dangerous individual, caused him to be sent as quæstor, with prætorian powers, into Hither Spain. He was not long after assassinated in his province. (*Sall., Cat.*, 18, *seq.*)—VII. C. Calpurnius Frugi, a descendant of the individual mentioned above (No. III.), and son-in-law of Cicero. He was the first husband of Tullia, and is highly praised by Cicero for his virtues and his oratorical abilities. Piso exerted himself strenuously for the recall of his father-in-law, but died a short time before this took place. (*Cic., ad Q. post red.*, 3.—*Id., Ep. ad Fam.*, 14, 1.—*Id., Brut.*, 78, &c.)—VIII. L. Calpurnius Piso, father-in-law of Cæsar, and consul B.C. 58. Before attaining to this office he had been accused of extortion, and only escaped condemnation through the influence of his son-in-law. Cicero was allied to Piso by marriage, and the latter had given him many marks of friendship and confidence; but Clodius eventually gained Piso over to his views, by promising to obtain for him the province of Macedonia, and he accordingly joined the demagogue in his efforts to procure the banishment of Cicero, which event took place in Piso's consulship. Having obtained the reward of his perfidy, he set out for his province; but his whole conduct there was marked by debauchery, rapine, and cruelty. The senate recalled him, chiefly through the exertions of Cicero, who in this way avenged himself on Piso for his previous conduct. On Piso's return, he had the hardihood to attack Cicero in open senate, and complain of the treatment he had received at his hands. He reproached him also with the disgrace of exile, with excessive vanity, and other weaknesses. Cicero replied, on the spot, in an invective speech, the severest, perhaps, that ever fell from the lips of any man, in which the whole life and conduct of Piso are portrayed in the darkest colours, and which must hand him down as a detestable character to all posterity. Notwithstanding this, however, Piso was afterward censor along with Appius Claudius (A.U.C. 702); and we find him, at a subsequent period, appointed one of the three commissioners who were sent by the senate to treat with An-

tony. Piso, in his outward deportment, if we believe the picture drawn of him by Cicero, affected the mien and garb of a philosopher; but this garb of rigid virtue covered a most lewd and vicious mind. (*Cic. in Pis.—Middleton's Life of Cicero.*)—IX. L. Calpurnius Piso, son of the preceding, inherited many of the vices of his father, but redeemed them, in some degree, by his talents. He was at first one of the warmest opponents of the party of Cæsar, and took an active part in the war in Africa. (*Hirt., Bell. Af.*) After the death of Cæsar, he followed the fortunes of Brutus and Cassius, until the overthrow of the republican forces. Being at length restored to his country, he refused all public offices, until Augustus prevailed upon him to accept the consulship. This was in A.U.C. 731, Augustus himself being his colleague. He was afterward named governor of Pamphylia, and conducted himself with great ability in his province. Having subsequently received orders to pass into Europe, in order to oppose the Bessi, a Thracian tribe, he gained a complete victory over them. He was appointed, after this, prefect of the city by Tiberius, whose favour he is said to have gained by drinking with him for two days and two nights in succession. (*Plin.*, 14, 28.) Piso appears to have been a man of pleasure, who passed his evenings at table, and slept till noon; but he possessed such capacity for business, that the remainder of the day sufficed for the despatch of those important affairs with which he was successively intrusted by Augustus and Tiberius. It was to this individual and his two sons that the epistle of Horace, commonly called the "Art of Poetry," was addressed. (*Sueton., Vit. Tib.*, 42.—*Senec., Ep.*, 83.—*Vell. Paterc.*, 2, 92.)—X. Cn. Calpurnius Piso, son of the preceding, was a man of violent passions, impatient of control, and possessing much of the haughty spirit of his sire. To the pride derived from such a father he united the insolence of wealth, acquired by his marriage with Plancina, who, besides her high descent, possessed immoderate riches. Tiberius appointed him governor of Syria, and was said to have given him secret instructions to thwart the movements of Germanicus. Plancina, in like manner, had her lesson from Livia, with full instructions to mortify, in every possible way, the pride of Agrippina. These machinations proved but too successful. Germanicus was cut off, and Piso, accused of having poisoned him by both his widow Agrippina and the public voice, and finding himself deserted by all, even by the emperor, put an end to his existence, A.D. 20. (*Tacit.. Ann.*, 2, 43.—*Id.* 2, 55.—*Id.*, 2, 69, *seqq.*)—XI. C. Calpurnius Piso, leader of the celebrated conspiracy against Nero. His eloquence and his amiable qualities had conciliated to such a degree the public esteem, that the majority of the conspirators intended him as the successor of the emperor. The plot was discovered on the very morning of the day intended for its execution, and Piso, instead of at once adopting energetic measures, and attempting to seize upon the throne by open force, as his friends advised him to do, shut himself up in his mansion and opened his veins. (*Tacit., Ann.*, 15, 48, *seqq.*)—XII. C. Piso Licinianus, adopted son of the Emperor Galba, made himself universally esteemed by his integrity, his disinterestedness, and by an austerity of manners that recalled the earlier days of Rome. He was put to death, by order of Otho, after the fall of Galba, at the age of 31 years. (*Tacit., Hist.*, 1, 14. —*Id. ib.*, 3, 68.—*Id. ib.*, 4, 11, 40.)

Pistor (*Baker*), a surname given to Jupiter by the Romans, because, when their city was taken by the Gauls, the god was believed to have inspired them with the idea of throwing down loaves from the Tarpeian Hill where they were besieged, that the enemy might suppose that they were not in want of provisions, though, in reality, they were near surrendering through famine. This deceived the Gauls, and they soon after raised the siege. (*Ovid, Fast.*, 6, 377, *seqq.*—*Lactant.*, 1, 20.)

Pistoria, a town of Etruria, northeast of Luca, and at the foot of the Apennines. Pliny calls it Pistorium (3, 5), but Ptolemy (p. 64) and others give it the appellation of Pistoria. The modern name is *Pistoia.* This town is memorable in the history of Rome as having witnessed in its vicinity the close of Catiline's desperate but short career. (*Sall., Cat.*, 62.) The spot on which the action was fought is too imperfectly marked by the concise narrative of Sallust to be now recognised. We may conjecture that it was to the north of *Pistoia*, and near the modern road from that place to *Modena.* (*Cramer's Anc. Greece*, vol. 1, p. 177.)

Pitane, a town of Æolis, in Asia Minor, to the northwest of the mouth of the river Caïcus. Scylax makes mention of it, and Strabo gives it two harbours. (*Scylax, Peripl.*, p. 37.—*Strab.*, 614.) The small river Evenus flowed near its walls. Herodotus names this place among the eleven cities of Æolis. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 398.)

Pithecusa. *Vid.* Ænaria.

Pitholeon, a foolish poet, the author of some silly epigrams, in which Greek and Latin expressions were intermingled together. (*Schol. ad Hor., Sat.*, 1, 10, 22.) Bentley thinks that the individual to whom Horace refers was the same of whom Suetonius (*Vit. Jul.*, 75) makes mention, under the name of Pitholaus, as having been the author of some defamatory verses against Julius Cæsar, and that Horace styles him Pitholeon, because Pitholaus would have been unmanageable in hexameter verse. (*Bentl. ad Horat.*, *l. c.*)

Pittacus, a native of Mytilene in Lesbos, and one of the so-called wise men of Greece, was born about 650 B.C. Having obtained popularity among his countrymen by successfully opposing the tyrant Melanchrus, he was intrusted with the command of a fleet, in a war with the Athenians concerning some territory which they had seized in the island. In the course of this war, the Athenian commander Phryno, a man of uncommon size and strength, challenged him to single combat. Providing himself with a net, which he concealed under his buckler, he took the first opportunity to throw it over the head of his antagonist, and by this means gained an easy victory. (*Diog. Laert., Vit. Pit.*—*Polyæn.*, 1, 25.) According to Strabo's account, Pittacus came into the field armed with a casting-net, a trident, and a dagger (*Strab.*, 599), and it is said that from this stratagem of the Mytilenean was borrowed the mode of fighting practised by the Roman gladiators called *Retiarii.* (*Polyæn.*, *l. c.*—*Festus, s. v. Retiarius.*) From this time Pittacus was held in high esteem among the Mytileneans, and was intrusted with the supreme power in the state. (*Aristot., Polit.*, 3, 15.—*Diog. Laert., in Vit.*) Among other valuable presents, his countrymen offered him as much of the lands which had been recovered from the Athenians as he chose; but he only accepted of so much as he could measure by a single cast of a javelin: and one half of this small portion he afterward dedicated to Apollo, saying, concerning the remainder, that the half was better than the whole. (*Plut., de Herod. Malign.*, p. 857.—*Op., ed. Reiske*, vol. 9, p. 265.—*Hes., Op. et. D.*, 40.) Cornelius Nepos says, that the Mytileneans offered him many thousand acres, but that he took only a hundred. (*Vit. Thrasyb.*, 4, 11.) Pittacus displayed great moderation in his treatment of his enemies, among whom one of the most violent was the poet Alcæus, who frequently made him the object of his satire. Finding it necessary to lay severe restrictions upon drunkenness, to which the Lesbians were particularly addicted, Pittacus passed a law which subjected offenders of this class to double punishment for any crime committed in a state of intoxication. When he had established such regulations

in the island as promised to secure its peace and prosperity, he voluntarily resigned his power, which he had held for ten years, and retired to private life. —The following maxims and precepts are ascribed to him. The first office of prudence is to foresee threatening misfortunes, and prevent them. Power discovers the man. Never talk of your schemes before they are executed, lest, if you fail to accomplish them, you be exposed to the double mortification of disappointment and ridicule. Whatever you do, do it well. Do not that to your neighbour which you would take ill from him. Be watchful of opportunities. (*Diog. Laert.*, *in Vit.*—*Plut.*, *Conviv. Sap.*—*Larcher*, *ad Herod.*, 1, 27.—*Enfield*, *Hist. Phil.*, vol. 1, p. 144.)

PITTHEUS, a king of Trœzene in Argolis, son of Pelops and Hippodamia. He gave his daughter Æthra in marriage to Ægeus, king of Athens, and brought up Theseus at his court. (*Vid.* Theseus.) He also reared Hippolytus, the son of Theseus. (*Eurip.*, *Hippol.*, 11.—*Schol.*, *ad loc.*) Pittheus was famed for his wisdom, and Pausanias ascribes to him a work on the art of speaking, given to the world by a native of Epidaurus, and which he says he himself saw. He also states, that Pittheus taught this same art in a temple of the Muses at Trœzene. The same writer likewise mentions the tomb of Pittheus, which was still seen in his day, and on which were three thrones or seats of white stone, on which the monarch and two assistants were accustomed to sit when dispensing justice. The whole story of this monarch, however, appears to be mythical in its character. (*Pausan.*, 2, 31.—*Plut.*, *Vit. Thes.*)

PITYONĒSUS, a small island off the coast of Argolis. It lay opposite to Epidaurus, and was situate six miles from the coast, and seventeen from Ægina. (*Plin.*, 4, 11.)

PITYŪSA, a small island off the coast of Argolis, near Aristera. The modern name is *Tulea*. (*Plin.*, 4, 12.)

PITYŪSÆ, a group of small islands in the Mediterranean, off the coast of Spain, and lying to the southwest of the Baleares. They derived their name from the number of pine-trees (πίτυς, *a pine*) which grew in them. The largest is Ebusus or *Ivica*, and next to it is Ophiusa or *las Columbretes*. (*Mela*, 2, 7.—*Plin.*, 3, 5.)

PLACENTĬA, a city of Gallia Cisalpina, at the confluence of the Trebia and Padus. It is now *Piacenza*. This place was colonized by the Romans, with Cremona, A.U.C. 535, to serve as a bulwark against the Gauls, and to oppose the threatened approach of Hannibal. (*Polyb.*, 3, 40.—*Liv.*, 21, 25.—*Vell. Paterc.*, 1, 14.) Its utility in this latter respect was fully proved, by its affording a secure retreat to the Roman general after the battle of Ticinus, and more especially after the disaster of Trebia. (*Polyb.*, 3, 66.—*Liv.*, 21, 56.) Placentia withstood all the efforts of the victorious Hannibal, and also, eleven years after, the attempts which his brother Hasdrubal made to obtain possession of it. The resistance which it offered to the latter caused a delay that led to his overthrow, and thus eventually, perhaps, saved the empire. After the termination of the second Punic war, it was, however, taken and burned by the Gauls, headed by Hamilcar the Carthaginian (*Liv.*, 31, 10), but soon after was restored by the consul Valerius, 557 A.U.C. (*Liv.*, 34, 21.) Placentia had acquired the rights of a municipal city in Cicero's time. (*Or. in Pis.*, 1.) Strabo speaks of it as a celebrated town (216), and Tacitus extols it as a powerful and opulent colony. (*Hist.*, 2, 17, *seqq.*) Its theatre, situate without the walls, was burned in the civil war between Otho and Vitellius. (*Suet.*, *Oth.*, 9.—*Plin.*, 3; 15.—*Cramer's Anc. Italy*, vol. 1, p. 79, *seqq.*)

PLACIDĬA, a daughter of Theodosius the Great, and sister to Arcadius and Honorius. She resided most commonly at the court of the latter, and was present when Rome was first invested by the arms of Alaric, being then about twenty years of age. Placidia became a hostage in the hands of the victor, according to some a captive, and her personal attractions won for her the hand of Ataulphus or Adolphus, the brother-in-law of Alaric, and king of the Visigoths. After the death of Ataulphus, she married Constantius, and became the mother of Valentinian III. Having lost her second husband, she acted as guardian for her son, and reigned twenty-five years in his name, and the character of that unworthy emperor gradually countenanced the suspicion, that Placidia had enervated his youth by a dissolute education, and studiously diverted his attention from every manly and honourable pursuit. Amid the decay of military spirit, her armies were commanded by two generals, Aëtius and Boniface, who may be deservedly named as the last of the Romans. Placidia died at Rome, A.D. 450. She was buried at Ravenna, where her sepulchre, and even her corpse, seated in a chair of cypress-wood, were preserved for ages. (*Ducange*, *Fam. Byzant.*, p. 72.—*Tillemont*, *Hist. des Emp.*, vol. 5, p. 260, 386, &c.—*Id. ib.*, vol. 6, p. 240.—*Gibbon*, *Decline and Fall*, c. 31, 33, 35.)

PLANASĬA, a small island between Corsica and Ilva, now *Pianosa*. Tacitus relates, that Augustus was persuaded by Livia to banish his nephew Agrippa Posthumus hither. (*Ann.*, 1, 3.—*Ibid.*, 2, 39.) This island is also noticed by Strabo (123) and Ptolemy (p. 67).

PLANCĪNA, granddaughter of L. Munatius Plancus, and wife of Piso, governor of Syria in the reign of Tiberius. (*Vid.* Piso X.) She was supposed to have been an accomplice with her husband in shortening the days of Germanicus, but was saved by the influence of Livia, her protectress. As long as Piso, who had been put to his trial, had any hope of acquittal, her language was that of a woman willing to share all changes with her husband, and, if he was doomed to fall, determined to perish with him. But, when she had obtained safety for herself, she left him to his fate. At a later period, however, she was about being proceeded against for her criminal conduct, when, in despair, she laid violent hands on herself, and suffered at last the slow but just reward of a flagitious life. (*Tacit.*, *Ann.*, 2, 43, 55, 75; 3, 9, 15; 6, 26.)

PLANCUS, I. T. Bursa, a tribune of the commons, 52 B.C. He took part in the troubles excited by the death of Clodius, and, on the expiration of his office, was accused and condemned, notwithstanding the interest made by Pompey in his behalf. (*Cic.*, *Ep. ad Fam.*, 2, 9.)—II. L. Munatius, a native of Tibur, was in early life a pupil of Cicero's, and obtained considerable eminence in the oratorical art. He afterward commanded a legion under Cæsar in Gaul. On the assassination of that individual, Plancus acted at first a very equivocal part, and frequently changed sides, attaching himself successively to each party according as it became powerful. Thus we find him, after the victory at Mutina, affecting the utmost zeal for the cause of Brutus and freedom; and subsequently, when he saw Antony re-established in power, he went over to him with four legions which he had at the time under his command. He obtained upon this the consulship along with Lepidus, B.C. 42. Tired at last of Antony, he sided with Octavius, who received him with the utmost cordiality. It was Plancus who proposed in the senate that the title of Augustus should be bestowed on Octavius. The ancient writers reproach him, besides his political versatility, with a total forgetfulness on one occasion of all dignity and self-respect. This was at the court of Cleopatra, in Alexandrea, when he appeared on the public stage in the character of a sea-god, having his person painted green, and in a state of almost complete nudity; wearing a crown

of reeds on his head, and with the tail of a fish attached to his body behind. Plancus, however, appears to have been a man of literary tastes, and we have an ode addressed to him by Horace on one occasion, when he had become suspected of disaffection by Augustus, and was meditating his departure from Italy. (*Plut.*, *Vit. Ant.*—*Vell. Paterc.*, 2, 63.—*Horat.*, *Od.*, 1, 7, &c.)

Planūdes, Maximus, a Greek monk, commonly designated "of Constantinople," probably by reason of his having long resided there; for he was, in fact, a native of Nicomedia. He was a man of great learning and various acquirements, and flourished in the fourteenth century. In 1327, the Emperor Andronicus Palæologus sent him as ambassador to the Venetian republic. He is said to have been the first Greek that made use of the Arabic numerals, as they are called. Planudes has given us, 1. A collection of Æsopic fables, together with a very absurd life of the ancient fabulist himself; 2. An Anthology, selected from that of Constantine Cephalas; 3. A poetical Eloge on Claudius Ptolemæus; 4. Some grammatical works; 5. A Greek translation of Cæsar's Commentaries of the Gallic war; 6. A prose translation of the Metamorphoses and Heroïdes of Ovid; 7. A translation of the Distichs of Cato into Greek verse; 8. Various unedited works. (*Schöll*, *Hist. Lit. Gr.*, vol. 1, p. 252.)

Platæa (gen. -*æ*) and Platææ (gen. -*arum*), a town of Bœotia, of very ancient date, situate at the foot of Mount Cithæron, and near the river Asopus, which divided its territory from that of Thebes. (*Strabo*, 412.) Homer writes the name in the singular (Πλάταια), but the historians use the plural (Πλαταιαί). The Platæans, animated by a spirit of independence, had early separated themselves from the Bœotian confederacy, conceiving the objects of this political union to be hostile to their real interests; and had, in consequence of the enmity of the latter city, been induced to place themselves under the protection of Athens. (*Herod.*, 6, 108.) Grateful for the services which they received on this occasion from that power, they testified their zeal in its behalf by sending a thousand soldiers to Marathon, who thus shared the glory of that memorable day. (*Herod.*, *l. c.*) The Platæans also manned some of the Athenian vessels at Artemisium, and fought in several battles which took place off that promontory; though not at Salamis, as they had returned to their homes after the Greeks withdrew from the Euripus, in order to place their families and valuables in safety, and could not, therefore, arrive in time. (*Herod.*, 8, 45.) They also fought most bravely in the great battle which took place near their city against Mardonius the Persian general, and earned the thanks of Pausanias and the confederate Greek commanders for their gallant conduct on this as well as other occasions. (*Herod.*, 9, 28.—*Thucyd.*, 3, 53, *seqq.*) But it is asserted by Demosthenes that they afterward incurred the hatred of the Lacedæmonians, and more especially of their kings, for having caused the inscription set up by Pausanias, in commemoration of the victory over the Persians, to be altered. (*In Neær.*, p. 1378.) Platæa, which was afterward burned by the army of Xerxes (*Herod.*, 8, 50), was soon restored with the assistance of Athens, and the alliance between the two cities was cemented more closely than before. The attack made upon Platæa by a party of Thebans at night was the first act of aggression committed on the Peloponnesian side in the war which took place not long after. The enterprise failed. (*Thucyd.*, 2, 1, *seqq.*) The natural enmity of Thebes against this little republic was now raised to its height by this defeat, and pressing solicitations were made to the Spartan government to assist in taking signal vengeance on the Platæans for their adherence to the Athenian interests. Accordingly, in the third year of the war, a large Peloponnesian force, under Archidamus, king of Sparta, arrived under the walls of Platæa, and, having summoned the inhabitants to abandon their alliance with Athens, proceeded, on their refusal, to lay siege to the town. The narrative of these operations, and the heroic defence of the Platæans, the circumvallation and blockade of the city by the enemy, with the daring and successful escape of a part of the garrison, are given with the greatest detail by Thucydides, and certainly form one of the most interesting portions of his history. (*Thucyd.*, 2, 71, *seqq.*—*Id.*, 3, 20, *seqq.*) Worn out at length by hunger and fatigue, those Platæans who remained in the town were compelled to yield to their persevering and relentless foes, who, instigated by the implacable resentment of the Thebans, caused all who surrendered to be put to death, and razed the town to the ground, with the exception of one building, constructed out of the ruins of the city, which they consecrated to Juno, and employed as a house of reception for travellers. From Pausanias we learn, that Platæa was again restored after the peace of Antalcidas; but when the Spartans seized on the Cadmean citadel, the Thebans, suspecting that the Platæans were privy to the enterprise, took possession of the town by stratagem, and once more levelled its foundations to the ground (9, 1). Though it seems to have been the intention of Philip, and also of Alexander, to restore Platæa (*Arrian*, 1, 9.—*Plut.*, *Vit. Alex.*, c. 34), this was not carried into effect till the reign of Cassander, who is said to have rebuilt both Thebes and Platæa at the same time. (*Pausan.*, 9, 3.) Dicæarchus, who lived about that period, represents the town as still existing, when he says, "The inhabitants of Platæa have nothing to say for themselves, except that they are colonists of Athens, and that the battle between the Persians and the Greeks took place near their town." (*Stat.*, *Græc.*, p. 14.)—The ruins of Platæa, according to Dr. Clarke, are situated upon a promontory projecting from the base of Cithæron.—The place has now the usual appellation bestowed upon the ruins of Grecian citadels; it is called *Palæo Castro*. The walls are of the earliest kind of military structure, consisting of very considerable masses, evenly hewn, and well built. (*Clarke's Travels*, vol. 7, p. 106, *Lond. ed.*)—The walls of Platæa, according to Sir W. Gell, may be traced near the little village of *Kockla* in their circuit. The whole forms a triangle, having a citadel of the same form in the southern angle, with a gate towards the mountain at the point. The northwestern angle seems to have been the portion which was restored after the destruction of the city. The north side is about 1025 yards in length, the west 1154, and the east 1120. It is about six geographical miles from the Cadmeia of Thebes. (*Itin.*, p. 111.—*Cramer's Anc. Greece*, vol. 2, p. 212, *seqq.*)—As the battle of Platæa, between the Greeks and Persians, forms so important a feature in their history, some account of it may be here appended.—Mardonius, being informed by the Argives, who were secretly in his interest, that the Lacedæmonians were in motion, withdrew his army into Bœotia, for the sake of engaging near the friendly city of Thebes, and in a more level country, and, therefore, more favourable to his cavalry. Before leaving Athens he burned and demolished what remained of the city. The Athenians crossed from Salamis, and the confederate army being assembled at Eleusis, advanced to Erythræ, on the border of Bœotia, where it took up a position on the roots of Mount Cithæron. The heavy-armed troops of the Grecian army amounted to 38,700, of whom the Lacedæmonians contributed 10,000. Of these 5000 were Spartans, from the city, each of whom was attended by seven light-armed Helots. In the rest of the army it is computed that to each heavy-armed soldier there was one light-armed attendant. Besides, there were

1800 light-armed Thespians, the remaining strength of that little state, all its heavy-armed troops having fallen at Thermopylæ, and those who remained being probably the poorer citizens, who were unable to purchase the full armour, or to maintain themselves in distant warfare. With these the entire numbers were nearly 110,000. The army was led by Pausanias, the Spartan commander, who was cousin and guardian to the minor-king Pleistarchus, the son of Leonidas. The Athenian force of 8000 heavy-armed men was led by Aristides. Mardonius's army consisted of 300,000 Asiatics and about 50,000 Macedonian and Greek auxiliaries.—The first attack was made by the Persian cavalry, who, continually riding up in small parties, discharged their arrows and retired, annoying the Greeks without any retaliation. The Megarians being placed in the most exposed part of the line, sent to Pausanias to say that they could no longer maintain their ground, and a picked band of 300 Athenians volunteered to relieve them. They took with them some archers, a service which the Athenians cultivated with an attention and success unusual in Greece; and soon after their arrival, Masistius, the general of the Persian cavalry, his horse being wounded with an arrow, was dismounted and killed. All the horse now making a desperate charge, forced back the 300, till the rest coming up to support the Athenians, they were repulsed with great slaughter. The army was encouraged by this success, but its present position was inconvenient, particularly for want of water, and it was resolved to move into the territory of Platæa. A dispute arose between the Athenians and the Tegeans for the post of honour at the extremity of the left wing; but it was prevented from proceeding to extremity by the wise moderation of the Athenian commanders, who, still maintaining their claim of right, professed themselves willing, nevertheless, to take their place wherever the Lacedæmonians might appoint. The Lacedæmonians decided in their favour, placing them at the extremity of the left wing, and the Tegeans in the right, next to themselves.—Mardonius now drew up his army according to the advice of the Thebans, opposing the Persians to the Lacedæmonians and Tegeans, the Bœotians and other Greeks in his service to the Athenians, and to the other bodies that occupied the centre the Medes and the rest of the Asiatics. The soothsayers on each side predicted success to the party which received the attack; in compliance, probably, with the policy of the commanders, each of whom, being posted on ground advantageous to himself, was unwilling to leave it and enter on that which had been chosen by his adversary. Ten days were spent in inaction, except that the Persian horse were harassing the Greeks, and, latterly, intercepting their convoys; but, on the eleventh, Mardonius, growing impatient, called a council of war, and resolved, against the opinion of Artabazus, to attack the Greeks on the following day. The same night Alexander the Macedonian, riding alone and secretly to the Athenian encampment, asked to speak to the commanders, and gave them notice of the resolution taken.—Pausanias, being informed of this by the Athenian generals, proposed a change in the order of battle, by which the Athenians should be opposed to the Persians, of whose mode of fighting they alone had experience, while in their place the Lacedæmonians should act against the Bœotian and other Grecian auxiliaries. The Athenians readily consented, and the troops began to move while the morn was breaking; but Mardonius made a countermovement of his Greek and Persian troops, and the Lacedæmonians desisted from their purpose when they saw that it was known. Mardonius sent a herald to reproach them with their fear, and then commenced the action with his horse, who harassed the Greeks severely, and filled up the spring from which their water had been supplied. The Greeks now suffered both from the attacks of the cavalry, and from the want of water and food, their convoys being cut off; and it was resolved to proceed at night to a position nearer Platæa, where water abounded, and the ground was less favourable to horse. Accordingly, in the night the army was moved; but the Greeks of the centre had been so disheartened by the attacks of the cavalry, that, instead of taking up the appointed position, they fled to the city of Platæa. There remained on the one wing the Lacedæmonians (10,000 heavy-armed) and the Tegeans (1500); on the other, the Athenians (8000), with the Platæans (600), who always accompanied them, and who had carried their zeal so far, that, though an inland people, they helped to man the Athenian ships at Artemisium. Including the light-armed, those who stood their ground were, of the Lacedæmonians and Tegeans 53,000, of the Athenians and Platæans about 17,200. The march of the Lacedæmonians and Tegeans was delayed by the obstinacy of Amompharetus, a Spartan officer, who, viewing the intended movement as a flight, long refused to join in it. The day was dawning, and the Lacedæmonians, through fear of the horse, proceeded over the roots of Cithæron. The Athenians, who had waited for the movement of the allies, went by the plain. Mardonius, on seeing the Greeks, as it seemed, retreating, was filled with exultation, and immediately led the Persians after them, while the other Asiatics followed tumultuously, thinking the day won. The Lacedæmonians, on the approach of the cavalry, sent to the Athenians for assistance, begging that, if they were unable to come, they would at least send the archers; but the Athenians, when preparing to comply with the summons, were prevented by the attack of the Greeks in the Persian service.—The battle was joined on both sides. The Persians fought with great bravery; but neither bravery nor vast superiority in numbers could compensate for their inferiority in arms and discipline, and they were at length defeated with great slaughter, Mardonius being killed. The other Asiatics fled immediately, when they saw the Persians broken. Of the Grecian auxiliaries opposed to the Athenians, many were slack in their exertions, as not being hearty in the cause; but the Bœotians, who formed the strongest body, were zealous for the success of Mardonius, and they fought long and hard before they were defeated. The Bœotians fled towards Thebes, the Asiatics to their intrenched camp, their flight being in some degree protected by the Asiatic and Bœotian cavalry. On hearing that their friends were victorious, the Greeks of the centre returned in haste and disorder to the field; and the Megarians and Phliasians, going by the plain, were charged and broken with considerable loss by some Theban horse.—The fugitives who escaped into the camp were in time to close the gates and man the walls against the Lacedæmonians and Tegeans; and, the assailants being unskilled in the attack of fortifications, they made a successful defence till the arrival of the Athenians, who went about the work more skilfully, and soon gained entrance. The passions of the Greeks were inflamed to the utmost by long distress and danger, and no mercy was shown. Of the 300,000 men who were left with Mardonius, 40,000 had been led from the field by Artabazus when it first became evident that the Persians were losing the battle; but of the others not 3000 are said to have survived the battle and the subsequent massacre. (*Herod.*, 9, 25, *seqq.*—*Libr. Us. Knowl.*, *Hist. Greece*, p. 40, *seqq.*)

Plato, I. a celebrated philosopher, by descent an Athenian, but the place of whose birth was the island of Ægina, where his father, Aristo, resided after that island became subject to Athens. His origin is traced back, on his father's side, to Codrus, and on that of his mother, Perictione, through five generations, to Solon. (*Proclus*, *ad Timæum*, p. 25.) The time of

his birth is commonly placed in the first year of the 88th Olympiad (B.C. 428), but, perhaps, may be more accurately fixed in B.C. 429. (*Clinton, Fast. Hellen.*, p. 63.) Fable has made Apollo his father, and has said that he was born of a virgin. (*Plut.*, *Sympos.*, 8, 1.—*Hieron.*, *adv. Jov. Op.*, vol. 4, p. 186, *ed. Par.*) He was originally named Aristocles, from his grandfather, and he received that of Plato (Πλατών) from either the breadth of his shoulders or of his forehead, the appellation being derived from πλατύς, "*broad*." This latter name is thought to have been given him in early youth. (*Diog. Laert.*, 3, 4.—*Senec.*, *Ep.*, 58.—*Apuleius*, *de dogm. Plat.*—*Op.*, *ed. Oudend.*, vol. 2, p. 180.) Plutarch relates that he was humpbacked, but this, perhaps, was not a natural defect; it may have first appeared late in life, as a result of his severe studies. (*Plut.*, *de Audiend. Poët.*, 26, 53.) Other ancient writers, on the contrary, speak in high terms of his manly and noble mien. The only authentic bust that we have of him is at present in the gallery at Florence. It was discovered near Athens in the 15th century, and purchased by Lorenzo de Medici. In this bust, the forehead of the philosopher is remarkably large. (*Visconti*, *Icon. Gr.*, vol. 1, p. 172, *ed.* 4to.)—Plato first learned grammar, that is, reading and writing, from Dionysius. In gymnastics, Ariston was his teacher; and he excelled so much in these physical exercises, that he went, as is said, into a public contest at the Isthmian and Pythian games. (*Diog. Laert.*, 3, 4.—*Apul.*, p. 184.—*Olympiod.*, *Vit. Plat.*) He studied painting and music under the tuition of Draco, a scholar of Damon, and Metellus of Agrigentum. But his favourite employment in his youthful years was poetry. The lively fancy and powerful style which his philosophical writings so amply display, must naturally have impelled him, at an early period of life, to make some attempts at composition, which were assuredly not without influence on the beautiful form of his later works. After he had made use of the instruction of the most eminent teachers of poetry in all its forms, he proceeded to make an essay himself in heroic verse; but when he compared his production with the masterpieces of Homer, he consigned it to the flames. He next tried lyric poetry, but with no better success; and finally turned his attention to dramatic composition. He elaborated four pieces, or a tetralogy, consisting of three separate tragedies and one satyric drama; but an accident induced him to quit for ever this career, to which he was not probably destined. A short time before the festival of Bacchus, when his pieces were to be brought upon the stage, he happened to hear Socrates conversing, and was so captivated by the charms of his manners as from that moment to abandon poetry, and apply himself earnestly to the study of philosophy. (*Ælian*, *Var. Hist.*, 10, 21, *seqq.*—*Val. Max.*, 1, 6. —*Plin.*, 11, 29.) But, though Plato abandoned his poetic attempts, yet he still attended to the reading of the poets, particularly Homer, Aristophanes, and Sophron, as his favourite occupation (*Olympiod.*, *Vit. Plat.*); and he appears to have derived from them, in part, the dramatic arrangement of his dialogues. It was then customary for young men who were preparing for the polite world, or to distinguish themselves in any manner, to attend a course in philosophy. Plato had already heard the instructions of Cratylus, a disciple of the school of Heraclitus. (*Aristot.*, *Metaphys.*, 1, 6. —*Apul.*, p. 185.) When Diogenes, Olympiodorus, and other writers assert that he did not become a scholar of Cratylus till after the death of Socrates, they give less credit to Aristotle and Apuleius than they deserve; the former a contemporary, the latter drawing his information from Speusippus. (*Tennemann's Life of Plato, Edwards's transl.*, p. 316, *seq.*) Plato was 20 years of age when he became acquainted with Socrates, and he continued a stated disciple of that philosopher for the space of eight years, until the death of the latter. During all this period, Socrates regarded him as one of his most faithful pupils. Light as must have been the task of education in respect to the mind, since Plato was quite teachable, and, in addition to his eminent talents, possessed of great susceptibility for moral studies, still, on the other hand, it was difficult for Socrates to satisfy the aspiring and inquisitive spirit of his pupil. In all his conversations, he started questions, raised doubts, and always demanded new reasons, without allowing himself to be satisfied with those already given. (*Vit. Plat.*, 13.—*Bibliothek der Alten Lit.*) This liveliness and activity of mind could not render Socrates displeased with his manner of thinking: so little, indeed, was this the case, that Plato already, in the lifetime of Socrates, wrote dialogues, in which he introduced his teacher as the principal person, and carried on the discussions in a method that was not entirely his own. Many writers think they have discovered that Socrates was by no means satisfied with the course of Plato, in falsely imputing to him so many things which he had never said. But they can adduce no satisfactory ground or competent testimony for their conclusion. The single thing to which they appeal can prove nothing for them, because it is ambiguous. It is said, that when Plato brought forward his Lysis in the presence of Socrates, the latter exclaimed, "By Hercules! how many things does the young man falsely report of me!" (*Diog. Laert.*, 3, 35.) The more probable opinion, however, is, that the story is incorrectly related, and that Socrates merely alluded to the rich and figurative style of Plato, as contrasted with his own simple manner of expression. (*Tennemann*, *Life of Plato*, *Edw. trans.*, p. 324.) Plato always cherished a deep affection and esteem for his master, and, when the latter was brought to trial, undertook to plead his cause; but the partiality and violence of the judges would not permit him to proceed. After the condemnation, he presented his master with money sufficient to redeem his life, which, however, Socrates refused to accept. During his imprisonment Plato attended him, and was present at a conversation which he held with his friends concerning the immortality of the soul, the substance of which he afterward committed to writing in the beautiful dialogue entitled Phædo, not, however, without interweaving his own opinions and language. (Compare *Cicero*, *de Nat. Deor.*, 3, 33.) Upon the death of his master he withdrew, with several other friends of Socrates, to Megara, where they were hospitably entertained by Euclid, and remained till the ferment at Athens subsided. Brucker says, that Plato received instruction in dialectics from Euclid. (*Hist. Crit. Philos.*, vol. 1, p. 611, 633.) But no other writer has any reference to it. It is rather probable that both, in their philosophical conversations, sought to enrich and to settle each other's knowledge. Hence Cicero relates, that the Megarean philosopher drew many of his opinions from Plato. (*Academ. Quæst.*, 4, 42.) Desirous of making himself master of all the wisdom and learning which the age could furnish, Plato, after this, travelled into every country which was so far enlightened as to promise him any recompense of his labour. He first visited that part of Magna Græcia where a celebrated school of philosophy had been established by Pythagoras. According to Cicero, Quintilian, and Valerius Maximus, the particular object of this visit was to enrich his theoretical knowledge; but, according to Apuleius, it was with more especial reference to moral improvement. It is commonly believed that Plato became formally a scholar of the Pythagoreans, and many persons are expressly named as his teachers in the doctrines of that sect of philosophy. But this multitude of teachers is of itself sufficient to excite suspicion; and, besides, Plato must then have been at least thirty years old, and was undoubtedly ac-

quainted with the Pythagorean system long previous to his Italian voyage. How long Plato remained in Italy cannot be determined, since all the accounts relative to this point are deficient. But so much is certain, that he did not leave this country before he had gained the entire friendship of the principal Pythagoreans, of which they subsequently gave most unequivocal proofs. From Italy Plato went to Cyrene, a celebrated Greek colony in Africa. It is not certain whether he visited Sicily in passing. According to Apuleius, the object of his journey was to learn mathematics of Theodorus. This mathematician, whose fame, perhaps, surpassed his knowledge, had given instruction to the young in Athens in this branch of science; and Plato, in all probability, merely wished now to complete his knowledge on this subject. (*Tennemann's Life of Plato, Edw. tr.*, p. 336.) From Cyrene he proceeded to Egypt, and, in order to travel with more safety upon his journey to the last-named country, he assumed the character of a merchant, and, as a seller of oil, passed through the kingdom of Artaxerxes Mnemon. Wherever he came, he obtained information from the Egyptian priests concerning their astronomical observations and calculations. It has been asserted that it was in Egypt that Plato acquired his opinions concerning the origin of the world, and learned the doctrines of transmigration and the immortality of the soul; but it is more than probable that he learned the latter doctrine from Socrates, and the former from the school of Pythagoras. It is not likely that Plato, in the habit of a merchant, could have obtained access to the sacred mysteries of Egypt; for, in the case of Pythagoras, the Egyptian priests were so unwilling to communicate their secrets to strangers, that even a royal mandate was scarcely sufficient in a single instance to procure this indulgence. Little regard is therefore due to the opinions of those who assert that Plato derived his system of philosophy from the Egyptians. (*Iamblich.*, *Myst. Æg.*, 1, 2, p. 3.) That Plato's stay in Egypt extended to a period of thirteen years, as some maintain, or even three years, as others state, is highly incredible; especially as there is no trace in his works of Egyptian research. All that he tells us of Egypt indicates at most a very scanty acquaintance with the subject; and, although he praises the industry of the priests, his estimate of their scientific attainments is far from favourable. (*Repub.*, 4, p. 435.) Nor is there a better foundation for supposing that, during his residence in Egypt, Plato became acquainted with the doctrine of the Hebrews, and enriched his system with spoils from their sacred books. (*Huet*, *Dem. Pr.*, 4, 2, § 15.—*Gale's Court of the Gentiles.*) This opinion has, it is true, been maintained by several Jewish and Christian writers, but it has little foundation beyond mere conjecture; and it is not difficult to perceive that it originated in that injudicious zeal for the honour of revelation, which led these writers to make the Hebrew scriptures or traditions the source of all Gentile wisdom. After his Egyptian travels Plato came to Sicily, and visited Syracuse when he was about forty years of age, in the eighty-ninth Olympiad, and in the reign of Dionysius the Elder. According to the statement of all the writers who make mention of this tour, his only object was to see the volcano of Etna; but, from the seventh letter ascribed to him, it would seem that higher objects engaged his attention, and that his wish was to study the character of the inhabitants, their institutions and laws. At the court of Dionysius Plato became acquainted with Dio, the brother-in-law of the tyrant, and Dio endeavoured to produce an influence upon the mind of Dionysius by the conversation of Plato. But the attempt failed, and had nearly cost the philosopher his life. Dionysius was highly incensed at the result of an argument in which he was worsted by Plato, who took occasion also to advance in the course of it some bold and unpalatable truths, and, in the first heat of his passion, he would almost have punished the hardihood of the philosopher with death, unless Dio and Aristomenes had together restrained him from it. They conceived, therefore, that Plato could no longer stay at Syracuse without hazard, and accordingly secured a passage for him in a ship which was about to carry home Polis, a Lacedæmonian ambassador, or, according to Olympiodorus, a merchant of Ægina. Dionysius heard of it, and bribed Polis either to throw Plato overboard, or, if his conscience would not allow him to do that, to sell him as a slave. He was accordingly sold by the treacherous Polis on the island of Ægina, which was then involved in war with Athens. According to some writers, he was sold by the Æginetans. A certain Anniceris, from Cyrene, redeemed him for twenty or thirty minæ. Plato's friends and scholars (according to some, Dio alone) collected this sum in order to indemnify Anniceris, who, however, was so noble minded, that with the money he purchased a garden in the Academy, and presented it to the philosopher. When Plato had completed his travels, and had reached the end of their various dangers and calamities, he returned to Athens, and began publicly to teach philosophy in the Academy. He had here a garden from paternal inheritance, which was purchased for five hundred drachmæ; so that, if the story of Anniceris be true, Plato must have had two gardens in this place, which also a passage from Diogenes allows us to conjecture. This writer remarks, that Plato taught philosophy first in the Academy, but afterward in a garden at Colonus. (*Diog.*, 3, 5.) His Academy soon became celebrated, and was numerously attended by high-born and noble young men: for he had before, by means of his travels, and probably by some publications, acquired a distinguished name. (*Tennemann, Life of Plato, Edw. tra.*, p. 342, *seq.*) Plato taught in the Academy for a period of twenty-two years prior to his second journey to Syracuse, which he undertook at the instigation of Dio, who hoped, by the lessons of the philosopher, to influence the character of the new ruler of Syracuse. This prince, it is said, had been brought up by his father wholly destitute of an enlightened education, and it was now the task of Plato to form his mind by philosophy. It seems, at the same time, to have been the plan of Dio and Plato to bring about, by philosophical instruction, a wholesome reform of the Sicilian constitution, by giving it a more aristocratic character. But, whatever may have been their intentions, they were all frustrated by the weak and voluptuous character of Dionysius. Dio became the object of the tyrant's suspicion, and was conveyed away to the coast of Italy, without, however, forfeiting his possessions. In this conjuncture of affairs, Plato did not long remain in Syracuse, where his position would at best have been ambiguous. He returned to Athens, but, in consequence of some fresh disagreement between Dionysius and Dio, with respect to the property of the latter, he was induced to take a third journey to Syracuse. The reconciliation, which it was his object to effect, completely miscarried; he himself came to an open rupture with Dionysius, and only obtained a free departure from Sicily through the active interposition of his Pythagorean friends at Tarentum. It does not appear that he took any part in the later conduct of Sicilian affairs, though his nephew and disciple Speusippus, and others of the Academy, rendered personal assistance to Dio, in a warlike expedition against Dionysius. From this time Plato seems to have passed his old age in tranquillity in his garden, near the Academy, engaged with the instruction of numerous disciples, and the prosecution of his literary labours. He died while yet actively employed about his philosophical compositions. Having enjoyed the advantage of an athletic constitution, and lived all his

days temperately, he arrived at the eighty-first, or, according to some writers, the seventy-ninth, year of his age, and died, through the mere decay of nature, in the first year of the 108th Olympiad. He passed his whole life in a state of celibacy, and therefore left no natural heirs, but transferred his effects by will to his friend Adiamantus. The grove and garden, which had been the scene of his philosophical labours, at last afforded him a sepulchre. Statues and altars were erected to his memory; the day of his birth long continued to be celebrated as a festival by his followers; and his portrait is to this day preserved in gems; but the most lasting monuments of his genius are his writings, which have been transmitted, without material injury, to the present times.—The personal character of Plato has been very differently represented. On the one hand, his encomiasts have not failed to adorn him with every excellence, and to express the most superstitious veneration for his memory. His enemies, on the other, have not scrupled to load him with reproach, and charge him with practices shamefully inconsistent with the purity and dignity of the philosophical character. (*Athenæus*, 11, p. 507.—*Diog. Laert.*, 3, 26.) We cannot so implicitly adopt the panegyrics of the former, as to suppose him to have been free from human frailties; and we have a right to require much better proofs than his calumniators have adduced, before we can suppose him to have been capable of sinking, from the sublime speculations of philosophy, into the most infamous vices. The reproaches with which Plato has been assailed, as having boasted that he could supply their master's place to the bereaved disciples of Socrates, but ill agrees with the pious affection with which he bewailed his death, and ascribed to him, as the fruits of his lessons, his whole philosophy. Nor can we help thinking that there is much injustice in the charge brought against him, of malice and ill feeling towards his fellow-scholars; though, at the same time, we must admit, that, to all appearances, he did not cultivate a very intimate friendship with any one among them, who afterward became illustrious in philosophy: nay, more, it appears that he reviewed with some bitterness the doctrines of Aristippus, Antisthenes, and Euclid. To the more soaring flight of his own lofty views, their incomplete and exclusive notions must unquestionably have appeared unworthy of the school of Socrates, and, as they began by attacking his own system, it was but natural that Plato should retaliate with some degree of bitterness and warmth. The by no means exalted opinion entertained by Plato of his philosophical contemporaries necessarily became a farther ground for the charge against him of overweening haughtiness; and it would even appear that other causes existed for the imputation. A certain contempt for the mass of the people stands out prominently enough in his writings, while his commendation of philosophy, as opposed to common sense, might easily have been taken as personal. Besides all this, the splendour of his school, especially when compared with the simplicity and even poverty of the Socratic, seems to have betokened a degree of pretension and display, which naturally brought upon it the ridicule of the comic writers. It cannot be dissembled, that Plato gave to philosophy and to human culture in general a tendency towards ornament and refinement, a splendour of language and form, far removed from the pristine severity and rigour, and greatly favouring the fast-growing spirit of effeminacy. His school was less a school of hardy deeds for all, than of polished culture for the higher classes, who had no other object than to enhance the enjoyment of their privileges and wealth. This remark, however, does not so much apply to Plato as to the age in which he lived, and to which nothing else was left than to moderate and retard the decline of morality by its intellectual progress and enlightenment. (*Ritter, History of Philosophy*, vol. 2, p. 152, *Eng. tr.*)—Several anecdotes are preserved, which reflect honour upon the moral principles and character of Plato. Such was his command of temper, that, when he was lifting up his hand to correct his servant for some offence, perceiving himself angry, he kept his arm fixed in that posture, and said to a friend, who at that moment asked him what he was doing, "I am punishing a passionate man."—At another time, he said to one of his slaves, "I would chastise you if I were not angry."—At the Olympic games he happened to pass a day with some strangers, who were much delighted with his easy and affable conversation, but were no farther informed concerning him than that his name was Plato; for he had purposely avoided saying anything respecting Socrates or the Academy. At parting, he invited them, when they should visit Athens, to take up their residence at his house. Not long afterward they accepted his invitation, and were courteously entertained. During their stay, they requested that he would introduce them to his namesake, the famous philosopher, and show them his Academy. Plato, smiling, said, "I am the person you wish to see." The discovery surprised them exceedingly; for they could not easily persuade themselves that so eminent a philosopher would condescend to converse so familiarly with strangers. (*Ælian, Var. Hist.*, 4, 9.)—When Plato was told that his enemies were busily employed in circulating reports to his disadvantage, he said, "I will live so that none shall believe them."—One of his friends, remarking that he seemed as desirous to learn himself as to teach others, asked him how long he intended to be a scholar. "As long," replied he, "as I am not ashamed to grow wiser and better."—It is from the writings of Plato chiefly that we are to form a judgment of his merit as a philosopher, and of the service which he rendered to science. No one can be conversant with these without perceiving that his actions always retained a strong tincture of that poetical spirit which he discovered in his first productions. This is the principal ground of those lofty encomiums which both ancient and modern critics have passed upon his style, and particularly of the high estimation in which it was held by Cicero, who, treating of the subject of diction, says, "That if Jupiter were to speak in the Greek tongue, he would use the language of Plato." (*De Orat.*, 3, 20.)—The accurate Stagirite describes it as "A middle species of diction, between verse and prose." (*Arist., ap. Laert.*) Some of his dialogues are elevated by such sublime and glowing conceptions, are enriched with such copious diction, and flow in so harmonious a rhythm, that they may be truly pronounced highly poetical. Even in the discussion of abstract subjects, the language of Plato is often clear, simple, and full of harmony. At other times, however, he becomes turgid and swelling, and involves himself in obscurities which were either the offspring of a lofty fancy, or borrowed from the Italic school. Several ancient critics have noticed these blemishes in the writings of Plato. The same inequality which is so apparent in the style of Plato, may also be observed in his conceptions. While he adheres to the school of Socrates, and discourses upon moral topics, he is much more pleasing than when he loses himself with Pythagoras, in abstruse speculations.—The dialogues of Plato, which treat of various subjects, and were written with different views, are classed by the ancients under the two heads of *didactic* and *inquisitive*. The *didactic* are subdivided into *speculative* (including *physical* and *logical*), and *practical* (comprehending *ethical* and *political*). The second class, the *inquisitive*, is characterized by terms taken from the athletic art, and divided into the *gymnastic* and *agonistic*. The dialogues termed gymnastic were imagined to be similar to the *exercise*, and were subdivided into the *maieutic* (as re-

sembling the teaching of the rudiments of the art); and the *peirastic* (as represented by a skirmish, or *trial* of proficiency). The *agonistic* dialogues, supposed to resemble the *combat*, were either *endeictic* (as *exhibiting* specimens of skill), or *anatreptic* (as presenting the spectacle of a *perfect defeat*). Instead of this whimsical classification, they may more properly be divided into *physical*, *logical*, *ethical*, and *political*. —The writings of Plato were originally collected by Hermodorus, one of his pupils. One circumstance it is particularly necessary to remark: that, among other things which Plato received from foreign philosophy, he was careful to borrow the art of concealing his real opinions. His inclination towards this kind of concealment appears from the obscure language which abounds in his writings, and may indeed be learned from his own express assertions. "It is a difficult thing," he observes, "to discover the nature of the Creator of the universe; and, being discovered, it is impossible, and would even be impious, to expose the discovery to vulgar understandings." This concealed method of philosophizing he was induced to adopt from a regard to personal safety, and from motives of vanity. (*Enfield's History of Philosophy*, vol. 1, p. 206, *seqq.*)—Plato, by his philosophical education, and the superiority of his natural talents, was placed on an eminence which gave him a commanding view of the systems of his contemporaries, without allowing him to be involved in their prejudices. (*Sophista*, vol. 2, p. 252, 265, *ed. Bip.*—*Cratyl.*, p. 345, 286.) He always considered theoretical and practical philosophy as forming essential parts of the same whole; and thought it was only by means of true philosophy that human nature could attain its proper perfection. (*De Repub.*, vol. 7, p. 76, *ed. Bip.*)—His critical acquaintance with preceding systems, and his own advantages, enabled Plato to form more adequate notions of the proper end, extent, and character of philosophy. Philosophy he defined to be science, properly so called. The source of knowledge he pronounced to be, not the evidence of our senses, which are occupied with *contingent* matter, nor yet the *understanding*, but Reason (*Phædo*, vol. 1, p. 225, *ed. Bip.*), whose object is that which is *invariable* and *absolute* (τὸ ὄντως ὄν.—*Phædr.*, vol. 10, p. 247, *ed. Bip.*). He held the doctrine of the existence in the soul of certain *innate ideas* (νοήματα), which form the basis of our conceptions, and the elements of our practical resolutions. To these ἰδέαι, as he termed them (the eternal παραδείγματα, types and models of all things, and the ἀρχαί, or principles of our knowledge), we refer the infinite variety of individual objects presented to us (τὸ ἄπειρον and τὰ πολλά). Hence it follows, that all these details of knowledge are not the results of experience, but only developed by it. The soul recollects the ideas, in proportion as it becomes acquainted with their copies (ὁμοιώματα), with which the world is filled; the process being that of recalling to mind the circumstances of a state of pre-existence. (*Phædo*, vol. 1, p. 74, 75.—*Phædr.*, vol. 10, p. 249.) Inasmuch as the objects thus presented to the mind correspond in part with its *ideas*, they must have some principle in common; that principle is the Divinity, who has formed these external objects after the model of the ideas. (*De Repub.*, 6, vol. 7, p. 116, *seqq.*—*Tim.*, vol. 9, p. 348.) Such are the fundamental doctrines of the philosophy of Plato; in accordance with which he placed the principles of identity and contradiction among the highest laws of philosophy (*Phædr.*, vol. 10, p. 226, 230.—*De Repub.*, 6, vol. 7, p. 122, &c.), and drew a distinction between *Empirical* knowledge and *Rational*; the one being derived from the Intellectual, the other from the External world (κόσμος αἰσθητός and νοητός); making the latter the only true object of philosophy.—The division of philosophy into Logic (Dialectics), Metaphysics (Physiology or Physics), and Morals (the Political Science), has been principally brought about by Plato (*Sextus ad. Math.*, 7, 16), who clearly laid down the chief attributes of each of these sciences, and their mutual dependencies, and distinguished also between the analytical and synthetical methods. Philosophy, therefore, is under great obligation to him, *quoad formam*. She is no less indebted to him for the lights he has thrown upon the above parts considered separately; though he did not profess to deliver a system of each, but continually excited the attention of others, in order to farther discoveries.—Plato considered the soul to be a self-acting energy (αὐτὸ ἑαυτὸ κινοῦν.—*De Leg.*, 10, vol. 9, p. 88, *seqq.*); and, viewed as combined with the body, he distinguished in it two parts, the rational (λογιστικὸς νοῦς), and the irrational or animal (ἀλογιστικόν or ἐπιθυμητικόν), mutually corrected by a sort of middle term (θυμός or τὸ θυμοειδές). The animal part has its origin in the imprisonment of the soul in the body; the intellectual still retains a consciousness of the *Ideas*, whereby it is capable of returning to the happy condition of spirits. In Plato we discover also a more complete discrimination of the faculties of knowledge, sensation, and volition (*De Repub.*, 4, vol. 6, p. 367, *ed. Bip.*), with admirable remarks on their operations, and on the different species of perception, of sensation, of motives determining the will, as well as the relations between thought and speech. (*Theæt.*, *ed. Steph.*, p. 189, *E.*, *seqq.*—*Phileb.*, p. 38, *D.*)—Plato has rendered no less service to philosophy by affording it the first sketch of the laws of thought, the rules of propositions, of conclusions, and proof, and of the analytic method: the distinction drawn between the Universal (κοινόν) and Substance (οὐσία); and the Particular and the Accidental. He diligently investigated the characteristics of Truth, and detected the signs of the *phenomenon* or *apparent* Truth. To him we owe the first attempt at the construction of a philosophical language (in the Cratylus); the first development of an abstract idea of knowledge and science; the first logical statement of the properties of Matter, Form, Substance, Accident, Cause and Effect, of Natural and Independent causes of Reality (τὸ ὄν), and of Apparent Reality (φαινόμενον); a more adequate idea of the Divinity, as a Being eminently good, with a more accurate induction of the Divine Attributes, especially the moral ones; accompanied by remarks on the popular religion, and an essay towards a demonstration of the existence of God by reasonings drawn from Cosmology. (*De Leg.*, 10, vol. 9, p. 68; 12, vol. 9, p. 229.—*Phileb.*, vol. 4, p. 224.—*Epinomis.*, vol. 9, p. 254, *seqq.*) He represents the Divinity as the author of the world, inasmuch as he introduced into rude matter (ὕλη—τὸ ἄμορφον) order and harmony, by moulding it after the *Ideas*, and conferring, together with a rotatory motion, a harmonious body, governed, as in the case of individual animals, by a rational spirit. (*Tennemann, Manual of Philos.*, p. 110, *seqq.*, *Johnston's transl.*)—In theology, the fundamental doctrine of Plato, as of all other ancient philosophers, is, that from nothing nothing can proceed. This universal axiom, applied not only to the infinite efficient, but to the material cause, Plato, in his Timæus, assumes as the ground of his reasoning concerning the origin of the world. In this dialogue, which comprehends his whole doctrine on the subject of the formation of the universe, matter is so manifestly spoken of as eternally coexisting with God, that this part of his doctrine could not have been mistaken by so many learned and able writers, had they not been seduced by the desire of establishing a coincidence of doctrine between the writings of Plato and Moses. It is certain that neither Cicero (*Acad. Quæst.*, 1, 6), nor Apuleius (1, p. 184), nor Alcinoüs (c. 12), nor even the later commentator Chalcidius, understood their master in any other sense than as ad-

mitting two primary and incorruptible principles, God and Matter. The passages quoted by those who maintain the contrary opinion are by no means sufficient for their purpose.—Matter, according to Plato, is an eternal and infinite principle. His doctrine on this head is thus explained by Cicero (*Acad. Quæst.*, 1, 8): "Matter, from which all things are produced and formed, is a substance without form or quality, but capable of receiving all forms and undergoing every kind of change; in which, however, it never suffers annihilation, but merely a solution of its parts, which are in their nature infinitely divisible, and move in portions of space which are also infinitely indivisible. When that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and those forms are produced from which arises the diversified and coherent system of the universe." This doctrine Plato unfolds at large in his Timæus, and particularly insists on the notion, that matter has originally no form, but is capable of receiving any. He calls it the mother and receptacle of forms, by the union of which with matter the universe becomes perceptible to the senses; and maintains that the visible world owes its form to the energy of the divine intellectual nature.—It was also a doctrine of Plato, that there is in matter a necessary, but blind and refractory, force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfection that appears in the works of God, and the origin of evil. On this subject Plato writes with wonderful obscurity; but, as far as we are able to trace his conceptions, he appears to have thought, that matter, from its nature, resists the will of the Supreme Artificer, so that he cannot perfectly execute his designs; and that this is the cause of the mixture of good and evil which is found in the material world. The principle opposite to matter, in the system of Plato, is *God*. He taught that there is an intelligent cause, which is the origin of all spiritual being, and the former of the material world. The nature of this great Being he pronounced it difficult to discover, and, when discovered, impossible to divulge. The existence of God he inferred from the marks of intelligence which appear in the form and arrangement of bodies in the visible world; and, from the unity of the material system, he concluded that the mind by which it was formed must be one. God, according to Plato, is the Supreme Intelligence, incorporeal, without beginning, end, or change, and capable of being perceived only by the mind. The Divine Reason, the eternal region of Ideas or forms, Plato speaks of as having always existed, and as the Divine principle which established the order of the world. He appears to have conceived of this principle, as distinct not merely from matter, but from the efficient cause, and as eternally containing within itself Ideas, or intelligible forms, which, flowing from the fountain of the divine essence, have in themselves a real existence, and which, in the formation of the visible world, were, by the energy of the efficient cause, united to matter, to produce sensible bodies.—It was another doctrine in the Platonic system, that the Deity formed the material world after a perfect archetype, which had eternally subsisted in his Reason, and endued it with a soul. "God," says he, "produced mind prior in time as well as in excellence to the body, that the latter might be subject to the former.—From that substance, which is indivisible and always the same, and from that which is corporeal and divisible, he compounded a third kind of substance, participating in the nature of both."—This substance, which is not eternal, but produced, and which derives the superior part of its nature from God, and the inferior from matter, Plato supposed to be the animating principle in the universe, pervading and adorning all things. This third principle in nature is, in the Platonic system, inferior to the Deity, being derived from that Divine Reason which is the seat of the Ideal world; herein differing fundamentally from the Stoical doctrine of the soul of the world, which supposed the essence of the Divine nature diffused through the universe. It is evident, from this account of the doctrine of Plato concerning God and the soul of the world, that it differs materially from the doctrine of the Trinity afterward received into the Christian Church. Plato did not suppose three substances in one divine essence, separate from the visible world; but taught that the λόγος, or Reason of God, is the seat of the intelligible world or of Ideas, and that the soul of the world is a third subordinate nature, compounded of intelligence and matter. In the language of Plato, the universe, being animated by a soul which proceeds from God, is the Son of God; and several parts of nature, particularly the heavenly bodies, are Gods. He probably conceived many subordinate divinities to have been produced at the same time with the soul of the world, and imagined that the Supreme Being appointed them to the charge of forming animal bodies, and superintending the visible world: a doctrine which he seems to have borrowed from the Pythagoreans, and particularly from Timæus the Locrian.—Plato appears to have taught, that the soul of man is derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture; and, consequently, that the human soul, receding farther from the First Intelligence, is inferior in perception to the soul of the world. He teaches, also, in express terms, the doctrine of the immortality of the rational soul; but he has rested the proof of this doctrine upon arguments drawn from the more fanciful parts of his system. For example: In nature, all things terminate in their contraries; the state of sleep terminates in that of waking; and the reverse: so life ends in death, and death in life. The soul is a simple indivisible substance, and therefore incapable of dissolution or corruption. The objects to which it naturally adheres are spiritual and incorruptible; therefore its nature is so. All our knowledge is acquired by the reminiscence of ideas contemplated in a prior state: as the soul must have existed before this life, it is probable it will continue to exist after it. Life being the conjunction of the soul with the body, death is nothing more than their separation. Whatever is the principle of motion must be incapable of destruction. Such is the substance of the arguments for the immortality of the soul, contained in the celebrated dialogue of the Phædo. It is happy for mankind that their belief of this important doctrine rests upon firmer grounds than this futile reasoning. (*Enfield's History of Philosophy*, vol. 1, p. 229, *seqq.*)—The interesting research which Plato carried so far, respecting the Supreme Good, belongs to the subject of Morals. Virtue he defined to be the imitation of God, or the effort of man to attain to a resemblance of his original; or, in other terms, a unison and harmony of all our principles and actions according to reason, whence results the highest degree of happiness. Virtue is *one*, but compounded of four elements: Wisdom, Courage or Constancy, Temperance, and Justice; which are otherwise termed the four cardinal virtues. Such virtues he describes as arising out of an independence of, and superiority to, the influence of the senses. In his practical philosophy Plato blended a right principle of moral obligation with a spirit of gentleness and humanity; and education he described as a liberal cultivation and moral discipline of the mind. Politics he defined to be the application, on a great scale, of the laws of morality; a society being composed of individuals, and therefore under similar obligations; and its end to be liberty and concord. In giving a sketch of his Republic, as governed according to reason, Plato had particularly

an eye to the character and the political difficulties of the Greeks, connecting at the same time the discussion of this subject with his metaphysical opinions respecting the soul.—Beauty he considered to be the sensible representation of moral and physical perfection; consequently it is one with Truth and Goodness, and inspires love which leads to virtue, forming what is called Platonic love. (*Tennemann, Manual*, p. 117.)

I. *General View of the Philosophy of Plato.*

It requires, indeed, considerable knowledge of the history of philosophy to appreciate the whole influence which Plato has exercised upon the human mind; and, still more, a thorough acquaintance with his works to comprehend their real scope and depth. It is, therefore, not surprising that such an erroneous estimate of his character should generally prevail; so that, as Schleiermacher well observes (*Pref. to Introd. to Dialogues*), his brilliant passages should have dazzled the eyes of students until they forgot that in the mind of Plato these were but resting-stones and reliefs (necessary concessions to human weakness) to enable the mind to ascend to a far higher range of thought. And yet there are certain eras in the history of human reason, in which the operation of Platonism comes out in a form too striking to permit any doubt of its power or disrespect to its memory. It was something more than eloquence and fancy which Cicero, perplexed as he sometimes seems to be with the dialectical manœuvres of Plato, discovered in those theories through which he proposed to conduct the spirit of philosophy into Rome. It was not mere ingenuity and abstraction which induced the reformers of heathenism to adopt his name, so that, in the words of Augustine (*De Civit. Dei*, 8, 10), "*recentiores quique philosophi nobilissimi, quibus Plato sectandus placuit, noluerint se dici Peripateticos aut Academicos, sed Platonicos.*" Something more than ordinary reason (and so the wisest Christians always thought) must have informed that spirit which, after lying dormant for three centuries, was resuscitated in the first age of Christianity, and entered into that body of rationalism which, whether under the name of Gnosticism or the Alexandrean School, rose up by the side of the true faith, to wrestle with its untried strength, and to bring out its full form, in precision, by struggles with an antagonist like itself. Once more, at the revival of literature, Plato was selected as the leader of the new philosophical spirit, which was to throw off the yoke of Romanism, and with it the law of Christianity. Wherever Plato has led, he has elevated and improved the human mind. He has been followed too far—farther than the Christian may follow him; and many fatal errors have been sheltered under his name. But those which have really sprung from him have been errors of the heart; errors which have not degraded human nature, nor stifled the principle of virtue. Even the scepticism of the later academics offers no exception, for it had no authority whatever in the general principles of Plato. Enthusiasm, mysticism, and fanaticism have been the extravagances of Platonism; coldness, materialism, and scepticism the perversions of Aristotle. Each, when retained in his proper subordination, has been a useful servant to the cause of Christianity. But the work which Plato has performed is far higher than that of Aristotle; one has drilled the intellect, the other disciplined the affections; one aided in sinking deep the truths of Christianity, and expanding its form, the other complicated and entangled its parts by endeavouring to reduce them to system; one supplied materials, the other lent instruments to shape them; one fairly met the enemies of Christianity upon the ground of reason, the other secretly gave way to them without deserting the standard of authority; one, when it rebelled, rebelled openly, and threw up heresies; the other never rebelled, but engendered and supported corruption. No men have more mistaken the nature of Plato's system than those who have regarded it as a speculative fabric, such as men of powerful intellect have wrought out at times in schools and cloisters, when the tranquillity of society enabled them to think, without any necessity for action. Much, if not all, of the Eastern philosophy was of this caste. It sprung up like a tree in the desert, very beautiful but very useless, under an atmosphere fixed and changeless, perfect in all its outlines from the absence of anything to disturb it. Such, also, was much of the new Alexandrean speculations, until Julian brought them to bear practically upon the purification of the heathen polytheism. Such also was scholasticism, and such many of the rival theories which have since sprung up in Germany under the stimulus of a craving curiosity, which found nothing to do but to think. We shall, however, never understand the value of Plato's philosophy, and still less the arrangement and dependance of its parts, without viewing it in this light, as a practical, not a speculative, system. Even considered as a revival of the modified doctrine of Pythagoras, which, probably, is the true point of view, it is still practical. Pythagoras was full of other thoughts than the abstract relation of numbers, when he organized his wonderful society to restore something like right government and religious subordination in the republics of Magna Græcia. He was as far from dreaming away his reason in empty metaphysics, though high and abstract truth was a necessary condition of his system, as Loyola was from resting in the subtleties of scholastic theology when he created his singular polity for upholding the Romanist faith. Plato's great object was man. He lived with man, felt as a man, held intercourse with kings, interested himself deeply in the political revolutions of Sicily, was the pupil of one whose boast it was to have brought down philosophy from heaven to earth, that it might raise man up from earth to heaven; and, above all, he was a witness and actor in the midst of that ferment of humanity exhibited in the democracy of Athens. When states are at peace and property secure, and the wheels of common life move on regularly and quietly upon their fixed lines, men with active minds may sit and speculate upon the stars, or analyze ideas. But it is not so in the great convulsions of society. The object constantly before the eyes of Plato was the incorporated spirit, the μέγα θρέμμα of human lawlessness. (*Repub.*, 6, p. 219.) He saw it, indeed, in an exhausted state, its power passed away, its splendour torn off, and all the sores and ulcers (*Gorgias*, p. 109) which other demagogues had pampered and concealed, now laid bare and beyond cure. But it was still a spectacle to absorb the mind of every good and thoughtful man. The state of the Athenian democracy is the real clew to the philosophy of Plato. It would be proved, if by nothing else, by one little touch in the Republic. The Republic is the summary of his whole system, and the keystone of all the other dialogues are uniformly let into it. But the object of the Republic is to exhibit the misery of man let loose from law, and to throw out a general plan for making him subject to law, and thus to perfect his nature. It is exhibited on a large scale in the person of a state, and in the masterly historical sketch with which, in the eighth and ninth books, he draws the changes of society. Having painted in the minutest detail the form of a licentious democracy, he fixes it by the slightest allusion (it was, perhaps, all he could hazard) on the existing state of Athens; and then passes on to a frightful prophecy of that tyranny which would inevitably follow. All the other dialogues bring us to the Republic, and the Republic brings us to this as its end and aim. On this view every part of his system will fall naturally into place. Even questions apparently farthest from any practical intention are thus connected

with his plan. If in the Sophist he indulges in the most subtle analysis of our notion of being, it is to overthrow the fundamental fallacy of that metaphysical school which was denying all virtue by confounding all truth, and thus poisoning human nature at its source, and justifying the grossest crimes both of the state and of its leaders. If he returns again and again to his noble theory of Ideas, it is to fix certain immutable distinctions of right and wrong, good and evil; and to raise up the mind to the contemplation of a being of perfect goodness, prior in existence, superior in power, unamenable in its independence to those fancies and passions of mankind which had become, before the eyes of Plato, in individuals unbridled lusts, and in the state an insanity of tyranny. If in the Parmenides he takes us into the obstrusest mysteries of metaphysics—the nature of unity and number—this also was rendered necessary, not only to obviate objection to his own theory of ideas, but to fix the great doctrine of unity in a Divine Being—unity in goodness—one truth in action and thought—as opposed to that polytheism of reason which makes every man's conscience his god. It grappled also with a mystery which meets us at the foundation of every deep theory, and in the forms of every popular belief, in Christianity as well as in heathenism; a mystery which, true in itself, as wholly distinct from man, has yet a corresponding mystery in the constitution of the human mind; and which compelled even the heathen philosopher to state the same seeming paradox for the very foundation of his system, which Christianity lays down at once as its grand and all-comprehensive doctrine. All unity implies plurality—all plurality must end in unity. So also the inquiry in the Theætetus into the nature of science bore no resemblance whatever in its object to any mere speculative theories of Kant or his followers. It was a necessary part of that system which was to become the antagonist of the Sophists, and to contend for the preservation of truth against a ruinous sensualism and empiricism, which was sapping all the foundations of society. Even the seemingly frivolous and often wearisome subtleties which occur in the Sophist, the Euthydemus, and the Politicus, are intended as dialectical exercises for the pupil whom Plato is forming to become the saviour and guardian of a state. Even the philological absurdities of the Cratylus are to be explained in the same way. He perpetually suggests the fact in the dialogues themselves. And in the Republic (lib. 7) he gives at length the principles on which they are introduced. Very much of the plan of his dialogues, for reasons which he himself supplies, is purposely left in obscurity. And the test of the statement here made must lie in a careful reference to the works themselves. But it is impossible to believe that Plato, the "first of philosophers," who made practical goodness and duty the one great end of life; whose whole history, as well as his theories, are full of views, not of speculative fancies, but of practical improvement to society (*Convis.*, p. 260); the friend of Dion, the adviser of Dionysius, the pupil of Socrates, the writer of the Republic and the Laws; who recognised, indeed, intellect and truth as necessary conditions of man's perfection, but made "the good and the beautiful," his heart and his affections, the ruling principle of his actions; who never looked down upon minds beneath him without thinking of the task of education, and never raised his eyes to that image of the Deity which he had formed from all imaginable perfection, without seeing in it, not merely an abstraction of intellect, unity, identity, eternity, but goodness, and love, and justice; the Maker of the world, because he delighted in the happiness of his creatures; the Dispenser of rewards beyond the grave, the Cause of all good things (*Repub.*, lib. 10), the Father and King of all: it is impossible to believe that such a man, with strong affections, consummate devotion to his end, absolute unity of purpose inculcated in all his doctrines, and exhibited in the outlines of his work, should have stood before any scene of humanity, least of all before the spectacle of an Athenian democracy, without having his whole soul possessed by man and the relations of man, instead of things and the relations of things; that he should have wasted those powers, so elevated and so pure, in idle subtleties; that he should have thrown out his fancies in fragments, as one whose life was aimless; or that, wrought as they are in every line with a consummate art, linked together to the observing eye by ten thousand of the finest reticulations, they were not intended as a system; and as a system will come out to us when the focus is rightly adjusted, and the whole is regarded as a mighty effort to elevate man to his perfection, and his perfection where only it can be reached, in a social and political form. We are most anxious to fix attention on this point (let it be a fancy—take it as hypothesis, only try it), because, wherever it has been lost (and we cannot name the commentator who has wholly found it), the whole of Plato's works have been viewed in inextricable confusion. Even Schleiermacher has failed in his clew. Men seem to have wandered about as in a maze; here admiring, there perplexed, there completely at a stand. No order, no limits, no end. Fragments have been dealt with as wholes, and wholes as fragments; irony mistaken for earnestness, and earnestness for irony; play for the fancy gravely dealt with as meditation for the reason, and exercises for boys treated as the serious occupation of men. Spurious pieces have been admitted which destroyed all consistency of thought. Doubts raised to remove error or rouse curiosity, have been carried off as final decisions, until Plato, the very dogmatist of philosophy, has been made the ringleader of Pyrrhonists and sceptics. And even the holiest and purest of ethics, which never stopped short of its object till man's mind was withdrawn from sense and his heart was fixed upon its God, has been calumniated and perverted. But take this central position: look as a philosopher on man, and on man, in his whole personality, as a living, immortal soul, instinct with affection and feeling, which cannot rest except in beings like himself. See him vainly struggling to realize that noble creation for which he was formed at first, and to raise up a polity or church in the faculties of his own nature, and from the members of civil society; then contemplate the wreck of such a plan in the contaminated youth and remorseless tyranny of the Athenian commonwealth; all that was noble in its nature, its "lion heart" and "human reason" (*Repub.*, lib. 9, p. 345), "starved, emaciated, and degraded;" and the "many-headed monster of its passions," πολυκέφαλον θρέμμα, "howling round and tearing it to pieces:" and then a new light will fall upon the meaning and order of these works, which were intended to do all that mere philosophy could do—to raise a solemn protest against the sins which it witnessed; to overthrow the sophistries which pandered to those corruptions; to open a nobler scene; and to create some yearning for its attainment in those few untainted minds which nature had prepared for its enjoyment. In this view all will be clear: the grand close of all the dialogues in the Republic and Laws; the striking mode in which all the rest are worked into these two; the commencement of them in the Phædrus, and the perfect consistency of that piece, in any other view so wild and heterogeneous; the deep, melancholy tone which pervades every allusion of Plato to scenes before his eyes; the anticipation of coming evil; the sort of prophetic elevation as he opens his "dream" of that city wherein all goodness should dwell—"whether such has ever existed in the infinity of days gone by, or even now exists in the East far from our sight and knowledge, or will be perchance hereafter"—but "which, though

it be not on earth, must have a pattern of it laid up in heaven, for him who wishes to behold it, and, beholding, resolves to dwell there." (*Repub.*, lib. 9, p. 349.) So also we shall enter into the educational character of his works; their high practical morality, the mode in which every question is carried up into the nature of truth, and, through truth, is connected with virtue; the position which theology occupies, and the practical mode in which it is applied; the absence of those abstract metaphysical speculations on the nature of the Deity, into which human reason always falls when it analyzes mental conceptions beyond what practical duty requires; and into which the Neo-Platonicians did fall, and, still more, the Gnostics, while they boasted of their own ingenuity, and ridiculed Plato as one who had not, like them, penetrated "into the depths of the Intelligible Essence." (*Porphyr.*, *Vit. Plato*, c. 14.) Even the form of Plato's works will derive new light and beauty from considering them as instruments of instruction, not vehicles for speculation. The mode in which curiosity is roused by the fractured lines of the dialogue; the arresting the attention by demanding an answer to every position; the gradual opening of difficulties; the carrying of the eye and imagination to the truth by portions of broken winding-stairs of argument, leading to dark recesses, and ruinously hung together in masses, rather than the throwing open before the reader an easy ascending plane, which requires no labour and stimulates no thought. So also the successive overthrow of opinions; the sudden starting up of doubts in apparently the most open ground; the skill with which the drama of the argument is broken up into scenes and acts, heightened by a stage decoration, and relieved with the solemn or the grotesque; the rich melo-dramatic myths which so often close them; the character of Socrates himself imbodying the attributes and duties of the Greek chorus; the selection of the parties among the young; the tests which are applied to ascertain if they possess the qualities of mind which, in the Republic (lib. 7), are declared to be necessary for those who make any progress in goodness; the gradual development of the system in exact proportion to the industry and ingenuity of the hearer; and the order of the sceptical dialogue, all more or less destructive of errors without any declaration of the truth, and forming series of enigmas, to lead, like an avenue of sphinxes, to the grand, open portal of the Republic: all these and many other points will assume a wholly different character, whether we consider Plato's work as intended to declare his opinions, or as constructed for the purpose of extricating, by a tried and thoughtful process, the minds which it was still possible to save from the follies, and sins, and miseries in which the madness of the age and a vicious system of education were plunging them. All this, to persons who never read Plato, or read him carelessly and contemptuously, as men in this day do read whatever they do not understand, at the first glimpse will appear exaggerated and enthusiastic. And no answer can be given but a demand that the trial should be made, and the hypothesis taken as a clew. If it is false, it will fail. But none whom wise men would wish to follow have ever approached the name of Plato without reverence and gratitude. All have been impressed especially with his exquisite skill as an artist or constructor of his works (*Schleiermacher*, *Introd. Pref.*); and none have drawn a plan which gives harmony and symmetry to them all. Some plans, however, must exist. If we want to form a judgment on the grandeur of some vast cathedral, we do not plant ourselves in a nook, before some disproportioned arch, or out of sight of the central aisle. We seek for that point of view in which the builder himself beheld it before he commenced the work, and then the whole fabric comes out. And the illustration will bear to be dwelt on. Whoever studies Plato is treading on holy ground. So heathens always felt it. So even Christianity confessed. (*Clem. Alex.*, 1, p 39, 316.) And we may stand among his venerable works as in a vast and consecrated fabric; vistas and aisles of thoughts opening on every side; high thoughts, that raise the mind to heaven; pillars, and niches, and cells within cells, mixing in seeming confusion, and a veil of tracery, and foliage, and grotesque imagery thrown over all, but all rich with a light streaming through "dim religious forms;" all leading up to God; all blessed with an effluence from Him, though an effluence dimmed and half lost in the contaminated reason of man. (*British Critic and Quarterly Theological Review*, No. 47, p. 3, *seqq.*)

II. *Works of Plato.*

We have thirty-five dialogues generally ascribed to Plato, and thirteen epistles; or fifty-six dialogues, if we count each book of the Republic and Laws separately. These dialogues have somewhat of a dramatic form, and are intended for the more intelligent class of readers, and those who are habituated to the exercise of reflection. The brilliant imagination of the author has strewed upon them all the flowers of eloquence, and adorned them with all the graces of the Attic diction; and he has frequently interwoven with them poetic allegories, and political and theological fictions. The analogy between the dialogues of Plato and dramatic pieces is in many respects so great, that, according to Diogenes Laertius, a certain Thrasyllus formed the idea of dividing them into so many tetralogies. Still we must not imagine from this that Plato had proposed to himself to treat of the same subject in a series of works.—Schleiermacher, the celebrated German translator of Plato, divides these dialogues into four classes: those of the first class comprehend the elements of philosophy; as the Phædrus, Protagoras, Parmenides, Lysis, Laches, Charmides, and Euthyphron. In the dialogues of the second class, these principles receive their application; as in the Gorgias, Theætetus, Menon, Euthydemus, Sophists, Politicus, Phædon, and Philebus. In the dialogues of the third class, the investigations are of a more profound character; as the Timæus, Critias, Republic, and Laws. The fourth class comprehends what he terms dialogues of circumstance, as the Crito, and the Defence of Socrates. This distribution is certainly an ingenious one; but, in order to be of any real value, the first three classes ought to form also three chronological series, and we ought thus to see the system of Plato come into existence, develop itself, and attain to maturity: this, however, is not the case.—Another German writer (*Socher*, *über Platons Schriften*, *Munchen*, 1820, 8vo) proposes to group the dialogues in the following manner: 1. Dialogues relative to the trial and death of Socrates: the Euthyphron, Defence, Crito, Phædrus, Cratylus: 2. Dialogues which form a kind of continuation to each other: the Theætetus, Sophists, Politicus, Republic, Timæus, and Critias: 3. Dialogues directed against false philosophy: the Euthydemus, Protagoras, Gorgias, Ion, Hippias: 4. Dialogues treating of speculative questions: the Phædon, Theætetus, Sophists, Philebus, Timæus, and Parmenides: 5. Dialogues devoted to politics, or the art of government: the Politicus, Minos, Republic, Laws, Epinomis: 6. Dialogues treating of rhetorical topics: the Gorgias, Menexenus, Phædrus, Banquet: 7. Dialogues relative to individuals accustomed to associate with Socrates: the Theages, first Alcibiades, Laches, Theætetus: 8. Dialogues in which the question is discussed, whether virtue can be taught: the Euthydemus, Protagoras, and Menon: 9. Dialogues in which false opinions are considered: the Theætetus, Sophists, Euthydemus, Cratylus: 10. Dialogues, the titles of which indicate particular subjects; as the Charmides, or of Moderation; the Laches, or of Bravery;

the Lysis, or of Friendship; the Euthyphron, or of Piety, &c.—It will appear from this classification, that the same dialogue may thus belong to different categories at the same time, according to the point of view in which we regard it; which destroys, of course, all the utility of the arrangement.—We come now to another question of much greater importance. Independently of the thirty-five dialogues commonly attributed to Plato, there are eight which the unanimous opinions of the grammarians, at the commencement of our era, has rejected as spurious. In the number, however, of the thirty-five, there are several, of the authenticity of which doubts have been entertained from time to time, until, in our own days, the rigid criticism of Germany has undertaken to eliminate a large number of these dialogues from the list of the works of Plato. Four writers, in particular, have turned their attention to this subject: Tennemann, Schleiermacher, Ast, and Socher. (*Tennemann, System der Platonischen Philosophie*, 4 vols. 8vo, 1792.—*Schleiermacher, Platons Werke*, 8 vols. 8vo, *Berlin*, 1817-26.—*Ast, Platons Leben und Schriften, Leipzig*, 1816, 8vo.—*Socher, über Platons Schriften, München*, 1820, 8vo.) To these may be added Thiersch, the author of an able criticism on the work of Ast (*Jahrbuch der Literatur., Wien.*, 1818, vol. 3, p. 59, *seqq.*). What renders the decision of this question peculiarly difficult is, that, of the writers contemporary with Plato, Xenophon alone remains to us, and he makes no mention of him. Aristotle, his disciple, refers but seldom to his master's dialogues: sometimes he mentions his opinions, but always under the name of Socrates, and that, too, when he even refers to dialogues in which the last-mentioned philosopher is not one of the interlocutors, as in the Laws. All the works of the philosophers of the three following centuries are lost, down to Dionysius of Halicarnassus, who is one of the principal authorities in this inquiry. The number of witnesses increases very considerably after this; but they lived at a period when that species of criticism which is able to separate the false from the true was as yet completely unknown. The classification of Thrasyllus makes us acquainted with the opinion of the grammarians of his time, relative to the authenticity of the dialogues of Plato: those which he excludes from his categories were regarded as supposititious, but we are unacquainted with the grounds on which the claim of legitimacy was allowed to the rest, unless it be that the claim in their case was never contested. Amid this array of negative authorities, Ast, who of all the moderns has pushed his scepticism on this head the farthest, thinks that the only one deserving of being combated is that of Aristotle, and he endeavours to destroy the weight of his testimony by denying Aristotle any authority in matters of criticism. But can any one for a moment imagine that a man of high intellectual endowments, after having passed twenty years of his life with Plato, could be so grossly deceived respecting the works of his master? Admitting, too, the possibility that one so eminently gifted with discernment and taste could mistake to such a degree the style of his master, is it at all probable that he could have been deceived also as to the fact whether Plato did compose such or such a work? After having rid himself in this unsatisfactory manner of the testimony of Aristotle, Ast, acknowledging the authority of fourteen dialogues, attacks at the same time the remaining twenty-one by arguments deduced from the style in which they are written. He finds them inferior in this point of view to the others, and against some no doubt the charge will hold good; but the question may fairly be asked in reply, whether a writer, in other respects classic, ought, in all his productions, to attain to that perfection which he appears to have reached in some? Most of the arguments advanced by Ast have been refuted by Thiersch and Socher. The latter writer, however, in assigning to Plato the greater part of the dialogues which Schleiermacher and Ast consider spurious, is unwilling himself to acknowledge the legitimacy of the Sophists, Politicus, and Parmenides.—Another interesting question is that which has reference to the chronological order of the dialogues. This question has a double aspect: it regards both the time when the dialogue is supposed to have taken place, and that when the author is thought to have composed it. It is often impossible to fix the former of these periods, by reason of the numerous anachronisms with which Plato is justly chargeable. So numerous, indeed, are they, that we are tempted to believe that Plato attached no importance whatever to the giving an air of historic probability to his dialogues. The second period, that of their composition, is important in a different point of view; for, were it possible to fix with certainty the time when each dialogue was written, and thus to determine the chronological order of the whole collection, we would be much better able to mark the development of his system. We must bear in mind, however, that the historical data afforded by any one dialogue is often insufficient for fixing the period when it was written, because Plato is very negligent in point of chronology.—The literary life of Plato has been divided into four periods: the first ends with the death of Socrates, and reaches to the thirtieth year of Plato's life; the second extends to the founding of the Academy, or Plato's fortieth year; the third embraces the maturity of his life, or about twenty years; the fourth his old age, also of twenty years.—To the first of these periods belong the four dialogues in which reference is made to the trial and death of Socrates, such as the Euthyphron, Crito, Defence of Socrates, and Phædo. Socher is undoubtedly right in conjecturing that this latter was written immediately after the death of Socrates. The reasons urged by Schleiermacher for placing it in a later period are purely speculative, and advanced merely for the purpose of supporting his system.—In the same period, and even prior to the four dialogues just named, are ranged the Theages, one of the first of Plato's productions, the Laches, first Alcibiades, Hipparchus, Minos, Rivals, Charmides, Lysis, second Hippias, Clitophon, Cratylus, and Meno, supposing all these to be the compositions of Plato.—Ten dialogues are placed in the second period, either because they contain some chronological particular which enables us to assign them to the time that intervened between the death of Socrates and the founding of the Academy; or because, though wanting such an index of their age, they still evidently belong to this period. In all these productions, Plato appears to have had for his object the continuation of the enterprise which had been interrupted by the death of Socrates, namely, the war against the Sophists. These dialogues are the Ion, Euthydemus, the first Hippias, the Protagoras, Gorgias, Theætetus, Sophist, Politicus, Parmenides, and Philebus.—All the other dialogues of Plato, excepting the Timæus and Critias, namely, the Phædrus, Menexenus, Banquet, Republic, were written by him in the prime of his life, and before age had impaired his mental powers, or during the twenty years in which he directed the Academy. In the fourth period, Plato wrote the letters that have come down to us (supposing that these are actually his), his great work on the laws, and the two dialogues entitled Timæus and Critias.—We will now proceed to give a brief sketch of the individual productions of the philosopher, premising that most of the Platonic dialogues have, as will presently be perceived, a double title. The former of these is commonly the name of the individual who bears the most prominent part in the dialogue; the second is the addition of some later hand, and has reference to the contents of the dialogue itself. As these contents, however, are, for the most part, very diversified in their nature, this

second class of titles are frequently apt to mislead the casual observer. (*Wolf, ad Sympos.*, p. 35, *seqq.*—*Ast, ad Repub.*, p. 313.—*Morgenstern, ad Repub.*, p. 29.)—The works of Plato, then, are as follows: 1. Πρωταγόρας, ἢ Σοφισταί, "*Protagoras, or the Sophists.*" This dialogue, a *chef-d'œuvre* of Plato, is directed against the sophists, who are described in it as exceedingly unfit either to impart knowledge of virtue to others, or to inspire them with the desire of practising it. Protagoras, one of the most celebrated of this class of philosophers, and who, in the course of the dialogue, is made to appear a model of *charlataneris*, had arrived at Athens. A certain Hippocrates, unwilling to lose so favourable an opportunity of receiving instruction, requests Socrates to present him to the sophist. Socrates consents, but first impresses Hippocrates with the propriety of his ascertaining the true nature of the science which this stranger has brought with him, before he ventures to become one of his pupils. They, in consequence, pay a visit to Protagoras, and find him surrounded by a numerous and brilliant auditory. A colloquy thereupon begins between the sophist and Socrates, in which Prodicus and Hippias, friends of the former, also bear a part. The object of Protagoras is to show the possibility of learning virtue as one learns an art or exercise; but the questions put by Socrates embarrass him to such a degree, and the answers he makes from time to time involve him in so many contradictions, that the futility of the pretended science of the sophists becomes fully apparent. No little mistake has been caused by giving to the term "sophist" a wrong etymological signification. It does not mean what is denoted by the word in English, artful and illogical reasoners: the Sophists were the persons who professed *to make others wise*. They were the great instructers. Undoubtedly the office they assumed implied their own personal wisdom; and the necessity of maintaining appearances without any real stock of knowledge, coupled with the principle of pleasing without any regard to truth, seduced them into the habits of ingenious trickery which have since been known by their name. But, as Protagoras himself states, it was as the original introducers of a wholly new scheme of education that they took their stand, made their money, and incurred, in no few instances, the odium of political innovators. In this light they were regarded by Plato. Nothing could be more tempting than the condition of the youth of Athens, for clever, conceited, ambitious men, by their own theory discumbered of a conscience, and obliged, by a sense of duty, to provide for their own indulgences, to undertake the task of fitting them for those public duties of life which in a Grecian democracy occupied the whole field of action. And rhetoric, as the main engine of political eminence, they were thoroughly capable of teaching. The habit of disputation, which sent Hippias every year to the Olympic games, to challenge a run upon his pantological budget, and to improvise on all possible questions; just as scholasticism, in the middle ages, sent scholars up and down Europe, to post their themes and syllogisms at the gates of universities, had given them a thorough command, not over language alone, but over all the arts of concealing ignorance and misleading weakness which were necessary to a popular demagogue. Language, as the instrument of power over minds; language, as the imperfect medium of communicating ideas, and, therefore, the readiest means of mixing and embezzling them in the transfer; language, as the art of pleasing; language, as the never-failing subject for etymological ingenuity to anatomize; language, again, as the natural transcript of the human mind, and the human mind in that low, vulgar form, in which alone a popular leader or an expediency-philosopher can see it, or wish to see it; language, in all these lights, was to the sophists everything. It was their stock in trade; the nostrum they offered for sale, the ready, unblushing witness to all their paradoxes. Hence the prominence given in so many of Plato's dialogues to the subject of language; and especially the unvariable connexion between the practical abuse of rhetoric and metaphysical discussions on the nature of pleasure and of truth. This is also the key to the Cratylus, a dialogue which, by the most singular misconception, has been searched by Greek critics for etymologies, but which is, in reality, a serious extravaganza, to expose the Horne-Tookism of the day, and its connexion with the metaphysics of sophistry. (*British Critic and Quarterly Theological Review*, No 47, p. 31, *seq.*)—The Protagoras shows that Plato, wholly engrossed with the philosophical topics which he makes Socrates and his interlocutors discuss, troubles himself but little about guarding against anachronisms. In this dialogue Pericles and his two sons are still living, a circumstance which necessarily supposes the era of the piece to have been prior to B.C. 429; and yet, at the same time, we see, in the course of this same dialogue, that the rich Callias has already lost his father Hipponicus. Now we know, from a passage in the orator Andocides, that Hipponicus was killed in the battle of Delium, or B.C. 424. Thus Plato makes Pericles to have died five or six years too late, or Hipponicus five or six years too early. (*Journal des Savans*, 1820, p. 678.)—2. Φαῖδρος, ἢ περὶ τοῦ καλοῦ, "*Phædrus, or concerning Beauty.*" This dialogue is a sort of continuation of the preceding. In the Protagoras, Plato shows that the sophists were bad guides to conduct one along the path to virtue, since they were unacquainted with it themselves; and now, in the Phædrus, he characterizes their rhetoric as a futile art. Hænisch, however, gives a more general explanation of the object of this dialogue. (*Lysiæ Amatorius, Græce, ed. Hænisch. Præmissa est Commentatio de auctore orationis, utrum Lysiæ sit an Platonis, Lips.*, 1827.) This dialogue was composed, according to Stallbaum, in the fourth year of the 98th Olympiad. (*Stallb., Disputatio de Platonis vita*, &c., p. 25.) It may be regarded as consisting of two parts, the first of which has a practical, the other a theoretical tendency. In the first of these Plato proves his thesis by an example, namely, by a discourse on love or beauty, composed by Lysias, who had just left the school of the sophists, and to which Socrates opposes one on the same subject: in the second part, the principles and rules of the sophists are examined. It is in this dialogue that we remark for the first time that blending of the Socratic philosophy with the dogmas of the schools of Ionia, Elea, and Italy, which characterizes the system of Plato. These dogmas are, that of a previous state of existence, the reminiscences of which are the source of all our knowledge; that of the immortality of the soul; that of the three virtues, or energies of the soul (Λογιστικόν, θυμικόν, Ἐπιθυμητικόν). The Phædrus is filled with poetry, and the discourse on Love, put in the mouth of Socrates, is almost a continual parody on Homer. Whether the discourse on Love or Beauty, mentioned in this dialogue, was actually a production of Lysias, is a question which Hænisch has made the subject of a separate dissertation, and for the affirmative of which he gives his suffrage. (Compare *Böckh, ad Plat. Minoem*, p. 182.—*Van Heusde, Init. Platon.*, vol. 1, p. 101.)—3. Γοργίας, ἢ περὶ Ῥητορικῆς, "*Gorgias, or concerning Rhetoric.*" Rhetoric, which in the Phædrus has been considered as an art, is regarded in the Gorgias in a political point of view. Socrates disputes with Gorgias, the rhetor Polus, and Callicles, on the utility of the science under this latter aspect: he represents it as dangerous, because, instead of proposing to itself, as its only object, the triumph of truth, it is mostly employed for the purpose of gaining the suffrages of the multitude.—In this dialogue Plato not only attacks the sophists, whose political influence is depicted as pernicious to the repub-

lic, but also the enemies and calumniators of Socrates, and even many of the illustrious men whom Athens had produced, especially Pericles. What most of all, however, characterizes this production, is, that Socrates does not pursue his ordinary method of question and answer; he pronounces, on the contrary, connected discourses; and, far from merely stating doubts, he expresses his sentiments in clear and precise terms. In general, there reigns in this dialogue a more serious tone than that which pervades the two previous ones, and less of irony. But the place of the latter is supplied by a caustic kind of manner, which is not found in the others. According to Stallbaum, this dialogue was written not long after 413 B.C. A writer in the Jena Review controverts this opinion. (*Stallbaum, ad Phileb.*, p. xl.—*Jena Allgem. Lit. Zeit.*, 1822, No. 195.)—4. Φαίδων, ἢ περὶ Ψυχῆς, "*Phædon, or concerning the Soul.*" This dialogue is one of the most remarkable of those that bear the name of Plato. The interlocutors are Phædon, the subsequent founder of the school of Elis, and Echecrates. The former of these gives the latter an account of all that happened towards the close of Socrates' life, and relates the conversation of this philosopher with Cebes and Simmias. Socrates undertakes to prove the immortality of the soul by its spirituality; and we have here the first traces of a demonstration, which modern philosophy, under the guidance of revelation, has carried on to so successful a result. The doctrine which Plato here puts into the mouth of Socrates is not entirely pure; it is amalgamated with the Pythagorean hypothesis of the metempsychosis, and with all sorts of fables borrowed from the Greek mythology.—The Phædon is regarded by all critics as one of the dialogues of Plato respecting the authenticity of which not the least doubt can be raised. And yet, if we are to believe an epigram in the Anthology (*Epidict.*, n. 358, *Anthol. Pal.*; 1, 44, *Anthol. Plan.*), the celebrated Panætius rejected it as supposititious. It is most probable, however, that the author of the epigram in question mistook the sense of the passage in which Panætius spoke of the Phædon, and that the philosopher merely meant to say that Plato puts into the mouth of Socrates a doctrine which he, Panætius, did not admit; for we know from Cicero that Panætius differed in this point from the tenets of Plato. (*Tusc. Disp.*, 1, 32.)—5. Θεαίτητος, ἢ περὶ ἐπιστήμης, "*Theætetus, or concerning Science.*" The geometer, Theodorus of Cyrene, his pupil Theætetus, and Socrates, are the interlocutors in this dialogue: the subject discussed is the nature of science. Socrates, assuming the character of ignorance, and comparing himself to a midwife, pretends that all his wisdom is limited to the aiding of others in giving birth to their ideas. Under this pretext he refuses to define science; and yet, at the same time, he shows the inadmissibility of all the definitions given by Theætetus. This dialogue is a kind of sportive dialectics, and leads to no positive result. In it Plato, as usual, combats the sophists; he turns his arms, too, against all the schools that had been produced from the Socratic, namely, the Megaric, Cynic, and Cyrenaic: he attacks, in particular, the dualistic system of Heraclitus.—6. Σοφιστής, ἢ περὶ τοῦ ὄντος, "*The Sophist, or concerning that which exists.*" This dialogue is a continuation, as it were, of the preceding. After having shown, in the Theætetus, that there exists no science obtained through the medium of the senses, Plato here examines the contrary doctrine, maintained by the Eleatic school, namely, that of existence, and shows its inadmissibility. Although the subject of this dialogue is speculative and abstract in its nature, Plato nevertheless has succeeded in imparting to it a pleasing and varied air, and has sprinkled it with many satirical allusions: the greater part of these last, however, are lost for us, from our limited acquaintance with the circumstances to which they refer.—7. Πολιτικός, ἢ περὶ βασιλείας, "*The Statesman, or concerning the Art of Governing.*" The researches commenced in the Theætetus and Sophist are applied in this dialogue to the case of the statesman. We are here made acquainted with Plato's ideas respecting Providence, or the manner in which God governs the world, as well as respecting the changes which the latter has undergone. We see in it also his opinion on the different forms of government, among which he gives the preference to that in which the power is vested in the hands of a single person. This dialogue contains an Oriental mythus, according to which the Deity takes rest at certain periods, and during this time abandons to chance the government of the world. Such a doctrine being unworthy of Plato, Socher thinks that this dialogue, as well as the Sophist, cannot be regarded as his. And yet they must, in that event, have been produced by some contemporary, since Aristotle cites the present dialogue, though in truth without assigning it to Plato by name.—8. Παρμενίδης, ἢ περὶ Ἰδεῶν, "*Parmenides, or concerning Ideas.*" This dialogue is a kind of appendage to the three that precede. As in these the false dialectics of the Megaric school had been refuted, so in this Parmenides, the head of the true dialectic system, comes forward to support his doctrine of absolute unity, and does it with great force of reasoning. The Parmenides is the most difficult of all Plato's works, as well from the abstract topics and metaphysical subtleties discussed in it, as because the author is driven to the necessity of employing terms either entirely new, or else little used, in treating of matters on which no writer had as yet exercised his pen. The Parmenides leads to no positive result; it has merely for its end the demonstration of certain propositions of a philosophical nature; and it tends solely to exercise the mind in metaphysical speculation, and to show, by an example, the true dialectic method. It is uncertain, however, whether we have the end of this production. The Parmenides has a form entirely philosophic, and without any dramatic movement. The characters of the several interlocutors are not as distinctly marked as in the other dialogues. Socrates appears in it as a very young person, and as one just beginning to turn his attention to philosophical subjects, and to whom many of the propositions of the schools are as yet new. It has been inferred from this circumstance that Plato wished to give credit to the tradition that Socrates had seen Parmenides in his youth. Socher rejects this dialogue, together with the two that immediately follow. (Consult *Schmidt, Parmenides als dialektisches Kunstwerk dargestellt, Berlin*, 1821. — *Goetz, Uebers. des Parmen.*, pt. iv, p. 107.)—9. Κρατύλος, ἢ περὶ ὀνομάτων ὀρθότητος, "*Cratylus, or concerning the Correct Use of Words.*" This dialogue is written in ridicule of the etymologies to which the sophists attached so much importance as to make use of them for demonstrations with which to support their propositions. They even went so far as to assert that we may learn the nature of objects from the words by which they are designated, inasmuch as a perfect accordance prevailed between each thing in nature, and the appellation by which it was known. Agreeing in the main principle, they made of it applications widely different in their nature. The adherents of the Eleatic school pretended that the authors of language, in their invention of words, went on the supposition that everything in nature is immutable: the followers of Heraclitus maintained directly the reverse. Setting out from these two points of view, so diametrically opposed to each other, these philosophers analyzed the meaning of words, each in accordance with his favourite theory.—Of the interlocutors of the Cratylus, one, Hermogenes, a disciple of Parmenides, maintains that there is an inherent force and propriety in words, in-

dependent of all conventional arrangement; the other, Cratylus, a disciple of Heraclitus, regards them as arbitrary signs of our ideas, imposed on the objects which they designate, either from accident, use, or some fitness which they possess. Socrates shows the insufficiency of each of these systems, without, however, replacing them by a third. This discussion gives rise to many etymological discussions, which cannot now be very interesting for us.—10. Φίληβος, ἢ περὶ ἡδονῆς, "*Philebus, or concerning Pleasure.*" This dialogue is distinguished from those already mentioned in that it is not limited to the overthrow of false doctrines, but examines the subject matter itself with great care. It has an end in view strictly dogmatical, that is, to establish a truth and enunciate a positive proposition: this proposition is, that good consists neither in pleasure nor in knowledge, but in the union of the first and the second with the sovereign good, which is God. The Philebus is almost entirely devoid of irony; but it is sometimes deficient in clearness. It is one of the principal sources from which to obtain an acquaintance with the moral system of Plato.—11. Συμπόσιον, ἢ περὶ ἔρωτος, "*The Banquet, or concerning Love.*" Plato appears to have had a double object in view in writing this dialogue: the first, to discourse upon the nature of love; and the other, to defend Socrates against the calumnies to which he had been exposed. Agathon celebrates by a banquet a poetical victory which has just been gained by him. The guests agree that each one, in turn, shall write a eulogium on love. Phædrus, Pausanias, Eryximachus, Aristophanes, and Agathon, speak each on this subject, according to their respective principles and views; and in this species of oratorical encounter, Aristophanes assumes a character most in accordance with his peculiar talent, that of satire. Socrates, who succeeds, paints metaphysical love, that is, philosophy, the end of which is to excite the love of virtue, the only true and imperishable source of beauty. The Banquet is that one of the productions of Plato on which he would seem to have bestowed the greatest care. He has spread over it all the riches of his imagination, his eloquence, and his talent for composition.—12. Πολιτεία, ἢ περὶ δικαίου, "*A Republic, or concerning what is Just.*" The following able analysis of this celebrated production is deserving of insertion. (*Southern Review, No.* 7, p. 127, *seqq.*) "To say of Plato's Republic that it is the idea of a perfect commonwealth, is not to give by any means an adequate, or even a just description of it. It is, in one sense, to be sure, a dream of social and political perfection, and, so far, its common title is not altogether inapplicable to it; but it bears hardly any resemblance to the things that generally pass under that name; to the figments, for example, of Harrington and Sir Thomas More. Compared with it, Telemachus, though a mere epic in prose, is didactic and practical; the Cyropædia deserves to be regarded as the manual of soldiers and statesmen, and as the best scheme of discipline for forming them. Plato's is a mere vision, and that vision is altogether characteristic of his genius as his contemporaries conceived of it. It is something between prose and poetry in style; it is something made up both of poetry and philosophy in the plan and design. But a very small part of it is given to any topics that can pretend to the character of political. Indeed, Socrates expressly says, that the institution of a commonwealth is but a subordinate object with him. His principal aim is to unfold the mystery of perfect justice. Of the title of the work, the latter part (περὶ δικαίου) is unquestionably the more appropriate designation. If it were possible to have any doubts, after reading the work, the repeated and emphatic declarations of the philosopher himself would remove them. It is in the second book that he first alludes to the commonwealth, and then the purpose for which he professes to treat of it is unequivocally explained. He compares himself to one who, not having very good eyes, is required to read a text at some distance from him, written in distressingly small letters, and who prepares himself for his task by conning over the very same text which he happens to find set forth somewhere else in larger characters. The justice, the high and perfect justice, whose nature he is endeavouring to penetrate and unfold, exists not only in individuals, but, on a grander scale, in the more conspicuous and palpable image of that artificial being, a body politic. This idea is perpetually recurring. Thus it runs through the whole eighth book, which, it may be remarked by the way, is a dissertation of incomparable excellence, and decidedly the most practical part of the work. In this book he treats of *injustice*. He again resorts to the larger type, to the capital letters. He illustrates the effects of that vice, or, rather, of that vicious and diseased state of the soul, by corresponding distempers and mutations of the body politic. We are told that the form of government is an image of the character of the citizen; that whatever may be said of the democracy or the oligarchy, applies as strictly to the democrat and the oligarchist; that there are as many shapes or species of polity, as there are types or varieties of the human soul; that, as the most perfect commonwealth is only public virtue imbodied in the institutions of a country, so every vice generates some abuse or corruption in the state, some pernicious disorder, some lawless power incompatible with national liberty. In running this parallel between the individual and the corporate existence, he unfolds his idea of the τὸ δικαίον, not in a prologue, as Tiedemann affirms, but throughout the whole body of his work. He begins by showing that there can be no happiness without it here; and ends by a revelation of other worlds, and a state of beatific perfection, which it fits the soul to enter upon hereafter. We must take care, however, not to confound this sublime justice with the vulgar attribute commonly known by that name. Plato's justice is that so magnificently described by Hooker, 'that law whose seat is the bosom of God, and whose voice the harmony of the world.'—The whole dialogue is a Pythagorean mystery. Plato finds the key of the universe in the doctrine of number and proportion. He sees them pervading all nature, moral and physical, holding together its most distant parts and most heterogeneous materials, and harmonizing them into order, and beauty, and rhythm. Socrates declares his assent to the Pythagorean tenet, that astronomy is to the eye what music is to the ear. The spheres, with the Sirens that preside over them, and the sweet melodies of that eternal diapason, the four elements combined in the formation of the world, the beautiful vicissitude of the seasons, light and darkness, height and depth, all existences and their negations, all antecedents and consequences, all cause and effect, reveal the same mystery to the adept. Man is, in like manner, subject throughout his whole nature to this universal law. Of the four cardinal virtues, take temperance for an example. What is it but a perfect discipline of the passions by which they are all equally controlled, or, rather, a perfect concord and symphony in which each sounds its proper note and no other; in which no desire is either too high or too low; in which the enjoyment of the present moment is never allowed to hurt that of the future, nor passion to rebel against reason, nor one passion to invade the province or to usurp the rights of another. The τὸ δικαίον goes somewhat farther. It is that state of the soul wherein the three parts of which it is composed, the intellectual, the irascible, and the sensual, exercise each its proper function and influence; in which the four cardinal virtues are blended together in such just proportion, in such symphonious unison; in which all the faculties of the mind, while they are

fully developed, are so well disciplined and disposed, that nothing jarring or discordant, nothing uneven or irregular, is ever perceived in them. And so in the larger type, a perfect polity is that in which the same proportion and fitness are observed; in which the different orders of society move in their own sphere, and do only their appointed work; in which intellect governs, and strength and passion submit; that is, counsellors advise, soldiers make war, and the labouring classes employ themselves in their humble, but necessary and productive calling. The division of labour is a fundamental principle of Plato's legislation, and is enforced by very severe penalties. He considers it as in the highest degree absurd, as out of all reason and proportion, that one man should pretend to be good at many things.—On the other hand, the most fearfully depraved condition of society is that which Polybius calls an *ochlocracy;* an anarchy of jacobins and sansculottes, where every passion breaks loose in wild disorder, and no law is obeyed, no right respected, no decorum observed; where young men despise their seniors, and old men affect the manners of youth, and children are disobedient to their parents, wives to their husbands, slaves to their masters. The justice of which he speaks is not, therefore, the single cardinal virtue known by that name. It is not commutative justice, nor retributive justice, nor (except, perhaps, in a qualified sense) distributive justice. It does not consist in mere outward conformity or specific acts. Its seat is in the inmost mind; its influence is the music of the soul; it makes the whole nature of the true philosopher a concert of disciplined affections, a choir of virtues attuned to the most perfect accord among themselves, and falling in with the mysterious and everlasting harmonies of heaven and earth.—This general idea is still farther illustrated by the scheme of education in Plato's Republic. It is extremely simple; for young men it consists only of music and gymnastics; for adepts of an advanced age, it is the study of truth, pure truth, the good, the τὸ ὄν, the divine monad, the one eternal, unchangeable. It is in the third book that he orders the former division of the scheme. It is necessary to cultivate with equal care both the parts of which it is composed, and to allow of no excess or imperfection in either. They who are addicted exclusively to music become effeminate and slothful; they, on the other hand, who only discipline their nature by the exercises of the gymnasium, become rude and savage. This music, as Tiedemann observes, is mystic and mathematical. Pythagoras and Plato thought everything musical of divine origin. —God gave us these great correctives of the soul and of the body, not for the sake of either separately, but that all their powers, and functions, and impulses, should be fully brought out into action; and, above all, be harmonized into mutual assistance and perfect unison. Plato's whole method and discipline is directed to this end. He banishes from his ideal territory the Lydian and Ionic measures as 'softly sweet' and wanton, while he retains, for certain purposes, the grave Dorian mood, and the spirit-stirring Phrygian. So, in like manner, he expels all the poets except the didactic, with Homer at their head. The tragic poets were, in reference to moral education, especially offensive to him. In conformity with the same principle, he proscribes all manner of deliciousness and excess, Sicilian feasts, and Corinthian girls, and Attic dainties, as leading to corruption of manners, and to the necessity of laws and penalties, of the judge and executioner. No innovation whatever is to be tolerated in this system of discipline, especially in what regards music and gymnastics; the slightest change in which Plato affirms to produce decided, however secret and insidious, effects upon the character and manners of a whole people. When his citizens, divided into four orders, to correspond with the cardinal virtues, have gone through their preparatory discipline, and discharged in their day and generation the duties that were respectively allotted to them, they (at least the better sort of them) must, in the calm of declining life, turn to the study of the true philosophy; not such as is taught by mercenary sophists, mere shallow fallacies, mountebank tricks to impose upon ignorance, vile arts to ingratiate one's self with that *savage beast* (a favourite image with the ancient writers), the wayward and tyrannical demus. Nor such philosophy as bestows its thoughts upon the depraved manners of men, or the fluctuating and perishable objects around us; but that deep wisdom, that rapturous and holy contemplation, which abstracts itself from the senses and the changeable scenes of life and nature, and is wrapped up in the harmony and grandeur of the universe, in communing with the First Good and the First Fair, the infinite and unutterable beauty, fountain of all light to the soul, 'the bright countenance of truth' revealed to the purified mind 'in the quiet and still air of delightful studies. By such contemplations the soul shall attain to the perfection of virtue, and be prepared for the great moral change, the glorious transfiguration that is to crown its aspiring progress to beatitude and immortality.'"—13. Τίμαιος, ἢ περὶ φύσεως, "*Timæus, or concerning Nature.*" In this dialogue Critias relates the tradition of an ancient Athenian state, anterior to the deluge of Deucalion, and which was governed by laws not unlike those of Egypt. The Athenians, said this tradition, made war, at this remote period, against the inhabitants of Atlantis, an island situate beyond the Pillars of Hercules. The inhabitants of Atlantis ruled over Libya and Western Europe, and would have subjugated the Greeks also, had not the Athenians made successful opposition to their progress. After this fable, the philosopher Timæus, of Locri, develops his system concerning God, the origin and nature of the world, men, and animals. Through the whole of this exposition there prevails the usual tone of the Pythagorean school. Plato is commonly supposed to have followed, in the composition of this dialogue, the work attributed to the philosopher of Locri, which we still possess. — 14. Κριτίας, ἢ Ἀτλαντικός, "*Critias, or the Atlantic.*" This dialogue is a continuation of the preceding. Critias here gives in detail what he had only sketched forth in the Timæus, respecting an island in the Atlantic (*vid.* Atlantis), inhabited anciently by a civilized and conquering race, and which had been ingulfed by the sea. He gives an account of the laws, manners, and institutions of this people. It is easy to perceive that the whole of this recital is a mere fiction, a species of political romance, by which Plato wished to prove the possibility of such a republic being established as he had framed in his own imagination. And yet it is more than probable that the ancients had some obscure tradition among them relative to the existence of a large continent to the west of the Straits of Gibraltar, and of this we find traces even in the pages of Strabo. — The Critias of Plato has given rise to various hypotheses and reveries, and the writers of the last two centuries have very actively exercised their pens on so attractive a subject. Some have found the Atlantis of Plato in Palestine, others in India, and others, again, in the Canaries and Azores. (Consult *Voss, Weltkunde der Alten*, p. 8, 26. — *Latreille, Memoires sur divers sujets*, &c., p. 146.—*Bailly, Lettres sur l'Atlantide de Platon, &c., Lond.*, 1775, 8vo.—*Vid.* Atlantis.)—This dialogue is an unfinished one. It appears that death prevented the author from putting a finishing hand to it.—We have now enumerated the fourteen dialogues which Ast believes to be undoubtedly authentic. And yet we have seen that in this number there are three which Socher rejects. We will now proceed to the twenty-one other dialogues, which, though commonly regarded as the productions of Plato, have nevertheless become

the subjects of critical scepticism, since Schleiermacher thought he had discovered in some of them what was not characteristic of Plato, and since Ast has rejected them all indiscriminately.—15. Νόμων ἢ περὶ νομοθεσίας βιβλία ιβ', "*Twelve books of Laws, or concerning Legislation.*" This work has, until lately, been regarded as that production of antiquity which most distinguishes itself by the importance of its subject, and the richness of the materials connected with it; as that in which the philosopher, abandoning the paths of imagination, enters into those of real life, and unfolds a part of his system, the putting of which into practice he considered as possible; for it cannot but be admitted that the Laws are to be viewed as the production of Plato's old age. Böckh makes the work to have been written in Plato's seventy-fourth year (*ad Min.*, p. 73). Plato here traces the basis of a legislation less ideal, and more conformable to the weakness of human nature, than that which he had given in his Republic. The scene of the dialogue is laid in the island of Crete. The author criticises the codes of Minos and Lycurgus, as having no other object in view but the formation of warriors. He shows that the object of a legislator ought to be to maintain the freedom and union of the citizens, and to establish a wise form of government. Examining the different forms of government that had existed in Greece or other countries, he exposes their several defects. In the course of these remarks, he traces, in his third book, a character of Cyrus far different from that which Xenophon has left. It is commonly supposed that Plato wished, in so doing, to retaliate on Xenophon, whose Cyropædia appeared to him to have been directed against the first two books of his Republic. Böckh, however, has written against this opinion. (*De Simultate, quam Plato cum Xenophonte exercuisse fertur, Berol.*, 1811.) After these preliminary observations, the philosopher enters more directly on his subject in the fourth book. He treats at first of the worship of the gods, the basis of every well-regulated state. The fifth book contains the elements of social order, the duties of children towards their parents, of parents towards their children, the duties of citizens and of strangers. He then considers the political form of the state that is to be founded. Plato, if he is the author of the work, renounces in it all the chimeras of his youth, the community of property, and of women and children. In the sixth book he treats of magistrates, of the laws of marriage, of slavery; in the seventh of the education of children; in the eighth of public festivals and of commerce; in the ninth of crimes; in the tenth of religion; in the eleventh of contracts, testaments, &c.; in the twelfth of various topics, such as military discipline, oaths, right of property, prescription, &c.—Every page of the Laws is in contradiction to the Republic. Nevertheless, the Laws existed in the time of Aristotle; and this philosopher, who cites them by name, expresses no doubts whatever as to their authenticity. The difference of style between this work and some other productions of Plato may be easily explained by the difference of age. Ast objects, that Plato himself declares the Republic, Timæus, and Critias to be his last works, and that after this he will write a dialogue, in which Hermogenes shall be the speaker. Now, as the Critias appears to have been never finished, and as the Hermogenes was not written, Ast concludes that Plato did not compose the dialogue of the Laws. (*Ast, Platon's Leben und Schriften*, p. 379, *seqq.*) Plato, however, does not exactly say what Ast makes him assert. He merely speaks of the Timæus and Critias as forming a kind of continuation to the Republic, and announces that he will one day add to them the Hermogenes, without, however, assuring us that this will be his last work. May we not suppose that it was the composition of a work as considerable as this of the Laws that called off the attention of the author from his design of writing the Hermogenes?—Diogenes Laertius informs us (3, 37), that Plato died before publishing his Laws, and that Philip of Opus, one of his disciples, gave to the world the manuscript, which he found among his master's tablets. This curious account, which leaves no doubt as to the period of life when Plato wrote the work in question, has furnished Ast with a new hypothesis. He thinks that some disciple of Plato fabricated the Laws to serve as a supplement to the Republic. The authenticity of the work, on the other hand, has been supported by Thiersch, in his critique on the work of Ast (*Wien. Jahrb.*), and in a prize essay by Dilthey, *Götting.*, 1820, 4to.—16. Ἐπινομίς, ἢ νυκτερινὸς σύλλογος, "*Epinomis, or the Nocturnal Assembly.*" This dialogue forms a kind of supplement to the Laws. It treats of the establishment of a body of magistrates, who are to act as guardians of the laws and conservators of the constitution. Diogenes Laertius (3, 37) says that Philip of Opus was regarded as the author of the Epinomis, and it is easy to conceive that the editor of a posthumous work might be tempted to add to it something of his own. (Compare *Suidas, s. v.* φιλόσοφος.)—17. Μένων, ἢ περὶ ἀρετῆς, "*Menon, or concerning Virtue.*" Various questions started in the Protagoras, Phædrus, Gorgias, and Phædon, are developed more fully in this piece: they all have reference to the fundamental inquiry, "Can virtue be made a subject of instruction." The Menon contains mention of a fact (p. 90, *A., ed. Steph.*) which proves it to have been written at least six years after the death of Socrates. The philosopher just mentioned blames, in the course of this dialogue, the Theban Ismenias for having enriched himself with the gold of Persia: this fact belongs to the third year of the 96th Olympiad (394 B.C.), and is one with which Socrates could not have been acquainted. (*Böckh, ad Min.*, p. 46.—*Id., de Simult.*, &c., p. 24, 26.—*Schleiermacher, Uebersetz. Plat.*, vol. 2, pt. 1, p. 356, *seqq.*—On the opposite side of the question, consult *Buttmann, ad Menon., ed.* 3, p. 48.—*Stallbaum, ad Menon.*, p. 103, *seqq.*) Socher maintains the authenticity of this dialogue against Ast. On the tendency of the piece, and the period whence it was written, consult Stallbaum, in the valuable Prolegomena to his edition of the Menon; and, on the difficult mathematical passage, Mollweide, in his "*Commentationes tres Mathematico-Philologicæ*," *Lips.*, 1813; and also Wex, in his "*Commentatio de loco Mathematico in Platonis Menone*," *Lips.*, 1825. The student is also referred to the *Philolog. Litteraturblatt zur Allgem. Schulzeitung., Jahrg.*, 1827, *2te Abtheil.* No. 5, where the merits of Klügel, Wolf, Müller, Gedike, Schleiermacher, Buttmann, Mollweide, Wex, and other scholars, in elucidating this same passage, are respectively weighed.—18. Εὐθύδημος, ἢ ἐριστικός, "*Euthydemus, or the Disputer.*" In this dialogue, Socrates relates to Crito the conversation which he has had with two sophists of the Eristic school, named Euthydemus and Dionysodorus. He ridicules with great spirit the false syllogisms and captious reasonings of the philosophers of this school.—As a piece of composition, this dialogue is one of the most perfect of Plato's. Schleiermacher admires its vivacity, and Ast, who regards it as supposititious, confesses that it is superior to many of the productions of Plato.—19. Χαρμίδης, ἢ περὶ σωφροσύνης, "*Charmides, or concerning Temperance.*" Socrates here refutes, perhaps with a little too much subtlety, the definitions which the young Charmides gives of temperance or moderation. Although this dialogue is not without merit, Socher adds himself to the number of those who consider it as supposititious. Schleiermacher is of the opposite opinion. (Consult *Ochmann*, "*Charmides Platonis qui fertur dialogus num sit genuinus quæritur*,"

Bresl., 1826.)—20. Λύσις, ἢ περὶ φιλίας, "*Lysis, or concerning Friendship.*" The author here treats, without coming to any decision, a question which has occupied much of the attention both of ancient and modern philosophers, namely, "What produces friendship and love?" (Plato's and Aristotle's ideas on friendship are finely given by Bouterwek, in the fourth volume of the "*Neuen Vesta.*") According to Diogenes Laertius (3, 24), Socrates, on hearing this dialogue read, exclaimed, "By Hercules! how many things does this young man falsely report of me!" Hence it appears to have been the work of Plato's youth. Schleiermacher regards this dialogue as authentic. Ast and Socher reject it.—21. Ἀλκιβιάδης ὁ μείζων, ἢ περὶ φύσεως ἀνθρώπου, "*The first* (or *greater*) *Alcibiades, or concerning the Nature of Man.*" The second member of this title, added by the commentators, does not suit the subject. The dialogue has reference merely to Alcibiades, who, young and presumptuous, without knowledge and without experience, is on the point of presenting himself before the people to be employed in the government of the state. Socrates directs him to study first the principles of law and politics. The end of this piece is to show the true nature of the attachment which Socrates had for this young man, an attachment which made him so desirous of correcting his faults.—As Socrates, in the course of this dialogue, compares the Deity to light, certain commentators have discovered in this expression the germe, as they think, of the system of emanation, in which God is light and matter is darkness.—Schleiermacher considers this production as supposititious.—22. Ἀλκιβιάδης β', ἢ περὶ προσευχῆς, "*The second Alcibiades, or concerning Prayer.*" Socrates shows Alcibiades the emptiness and inconsistency of the prayers which mortals address to the divinity, unable as they are to tell whether the things for which they pray will turn to their advantage or not. Socher declares against this dialogue.—23. Μενέξενος, ἢ ἐπιτάφιος, "*Menexenus, or the Funeral Oration.*" This funeral oration, in honour of those Athenians who had died for their country, is put in the mouth of Aspasia, and is supposed to have been an extemporaneous production on her part. The end of Plato, in composing this satirical piece, was, without doubt, to show that oratory was not a very difficult art. Böckh very acutely maintains, in his commentary on the Minos, that Plato, in many of his dialogues, comes forth in a polemic attitude against the celebrated Lysias, and especially in his Menexenus. (*Böckh. ad Min.*, p. 182, *seqq.*) The events connected with the history of Athens, which are alluded to in the course of this dialogue, reach to the peace of Antalcidas, concluded fourteen years after the death of Socrates. This anachronism, which may be pardoned in a satirical production, has nevertheless induced Schleiermacher to regard as supposititious the beginning and end of the dialogue. Schleiermacher's opinion, which is also that of Ast, and which was first started by Schlegel, in Wieland's Attische Museum (vol. 1, pt. 2, p. 262, *seqq.*), has found an opponent in Loers, in his edition of the Menexenus, *Colon. Agripp.*, 1824.—24. Λάχης, ἢ περὶ ἀνδρείας, "*Laches, or concerning Bravery.*" The author shows that it is difficult to say what bravery properly is: his principal object, however, is to enforce the necessity of not confining the education of the young to mere bodily exercises.—25. Ἱππίας μείζων, ἢ περὶ τοῦ καλοῦ, "*The greater Hippias, or concerning what is Beautiful.*" A piece of banter against the sophist Hippias.—26. Ἱππίας ὁ ἐλάττων, ἢ περὶ ψευδοῦς, "*Hippias the Less, or concerning Falsehood.*" In order to ridicule more effectually the vanity of Hippias, who pretended to a knowledge of all sciences and all arts, so as to boast that he carried nothing about him that was not his own manufacture, as his clothing, his ring, &c., Socrates proves that this universal genius is not able to maintain, with any success, a thesis evidently true. The captious reasonings in which he entangles his adversary, extort from the latter a proposition manifestly false, namely, that a lie is preferable to the truth.—27. Εὐθύφρων, ἢ περὶ ὁσίου, "*Euthyphron, or concerning Piety.*" This dialogue, written after the accusation of Socrates, and before his condemnation, appears to have a double end; first, to establish by the principles of dialectics the idea of piety, which Socrates numbered among the cardinal virtues, but of which only a passing notice is taken in the previous dialogues; and, secondly, that of defending Socrates against the charge of irreligion. Plato shows the falsity of the ideas entertained by the vulgar, and even by the priests, in relation to what was agreeable to the Deity, and to the religious duties of men; and he justifies Socrates by shewing that it was only on this ground the philosopher attacked the national religion. The interlocutors are Socrates and a certain Euthyphron, who, from a sense of religious duty, misunderstood by him, was induced to become the accuser of his own father. Socrates compels him to confess that he does not even know in what religious duty consists; he ridicules the notions which the vulgar entertain of the Deity; but, unhappily, he is satisfied with throwing down, without thinking of building up again, for he puts nothing in the place of the system which he has prostrated; it would have been dangerous, however, to have done this, under the circumstances of the case. The light tone in which the process against Socrates is alluded to, would seem to show that his friends deceived themselves as to the result.—Ast attacks the authenticity of this dialogue, on the ground principally of its not containing any one speculative view. Wiggers, on the contrary, has defended it, in his "*Commentatio in Platonis Euthyphronem,*" *Rostock*, 1805, 4to.—28. Ἴων, ἢ περὶ Ἰλιάδος, "*Ion, or concerning the Iliad*" (more correctly, *of Poetic Enthusiasm*). The interlocutors are Socrates and Ion, the latter a native of Ephesus, and one of those rhapsodists who roamed through Greece, reciting the poems of Homer, Hesiod, and other great masters of the art. Much difference of opinion has prevailed in relation both to the merit of this dialogue and the object which Plato had in view in composing it. Sydenham (*Synopsis, or General views, of the Works of Plato, Lond.*, 1759, 4to) and Arnaud (*Mem. de l'Acad. des Inscr.*, &c., vol. 37, p. 1, *seqq.*) consider this production as levelled at the poets, "those eternal enemies of truth." As Plato, however, was afraid of incurring the resentment of this irascible class of persons, he only attacked, say the writers just named, the rhapsodists. Socher also views this dialogue in the light of a satire against poets. Some commentators, on the other hand, think that there is no necessity for going so far in order to discover Plato's object: it was to repress the enthusiasm of the blinded admirers of poetry, which is as distinctly opposed to truth as the false logic of the sophists. (*Platonis Ion, ed. Nitsch, Lips.*, 1822, 8vo.)—29. Σωκράτους ἀπολογία, "*Defence of Socrates.*" Diogenes Laertius (2, 41) informs us, that Plato made an attempt to defend Socrates before his judges, but that the latter refused to hear him. The present piece, written after the death of Socrates, is a monument erected to his memory, and an *éloge* pronounced, as it were, before all Greece. Placed in the mouth of him whom it undertakes to defend, it combines simplicity and modesty with truth, and with that dignity which a good man derives from the consciousness of innocence, when he is attacked by the wicked. We learn, indeed, from Xenophon, that this was precisely the tone in which Socrates addressed his judges, and that, instead of deigning to refute the charges alleged against him, he merely unfolded to their view the history of his past life. Dionysius

of Halicarnassus calls this production a eulogium under the form of an apology (*ed. Reiske*, vol. 5, p. 295, 358). Böckh maintains, that Plato wrote the "Defence of Socrates" in a spirit of rivalry towards the one composed by Lysias; and he refers to Plutarch (*X. Orat. Vit.—Op.*, *ed. Reiske*, vol. 9, p. 324). Ast, on the contrary, remarks that Plutarch appears rather to have had in his eye the oration of Lysias mentioned in the Phædrus. (*Böckh, ad Min.*, p. 182.—*Ast, Platons Leben*, &c., p. 492.—Compare *Beck, Comment. Societ. Philolog. Lips.*, vol. 4, pt. 1, p. 28.)—30. Κρίτων, ἢ περὶ πρακτεοῦ, "*Crito, or concerning the Duty of a Citizen.*" The scene of this dialogue between Crito and Socrates is in the prison where the latter is confined, during the interval between his condemnation and death. Crito advises him to fly, and hints that the keeper of the prison has been bribed by him, and that all things are ready for his escape. Socrates, on the other hand, maintains that it is not allowed a citizen to withdraw himself from that authority which has power over him, nor to break the tacit compact by which he has bound himself to obey the laws of his country. Not only Ast, but another writer also, has attacked the authenticity of this dialogue. (*Delbrück, Sokrates, Köln.*, 1819, 8vo.) It has found, however, vigorous supporters in Thiersch, Socher, and Bremi. (*Philologische Beyträge aus der Schweiz.*, *Zurich*, 1819, 8vo, p. 143.)—31. Θεάγης, ἢ περὶ σοφίας, "*Theages, or concerning Wisdom.*" Demodocus having brought to Socrates his son Theages, desirous of learning that kind of wisdom by which one is fitted for governing the state, Socrates declines the proposal, on the ground that he has not yet heard the voice of his Genius, without whose approbation nothing that he might undertake would succeed. The end of the dialogue is to show that the method of Socrates differs from that of the sophists, in that the former gives no regular instruction to his disciples, but forms them to virtue in his society and by his converse. This dialogue contains some very fine passages. Schleiermacher regards it as supposititious.—32. Ἀντερασταί, "*The Rivals,*" also entitled Ἐρασταί, ἢ περὶ φιλοσοφίας, "*The Lovers, or concerning Philosophy.*" A very feeble dialogue, the object of which is to show that Socrates estimated virtue and justice above everything else, and cared very little for purely speculative researches.—33. Ἵππαρχος, ἢ φιλοκερδής, "*Hipparchus, or the Lover of Gain.*" This dialogue, which is very probably mutilated, is deficient in plan. It treats of the false ideas that men entertain respecting the acquisition and love of gain. The author advances in the course of it some historical paradoxes. Socher, who defends several dialogues against the attacks of Schleiermacher and Ast, acknowledges, with them, and also with Wolf (*Prolegom. ad Hom.*, p. cliv.), that this is not one of Plato's productions. Valckenaer (*ad Herod.*, 5, 55) had already expressed the same opinion.—34. Μίνως, ἢ περὶ νόμου, "*Minos, or concerning Law.*" Socrates discourses, in this dialogue, with a certain Minos on the nature of law, which he takes, in its most extended sense, as the rule of all our actions. We here find the first elements of the doctrine of modern philosophers respecting the law of nature and the moral law. The authenticity of this dialogue has been ably attacked by Böckh, with whom Socher agrees. (*Böckh, Comment. in Platonis dialog. qui vulgo inscribitur Min.*, &c., *Halæ*, 1806, 4to.)—35. Κλειτοφῶν, ἢ προτρεπτικός, "*Clitophon, or the Exhortation.*" This discourse, in which the nature of virtue is investigated, is not entire. Stephens and Serranus (De Serres) reject it from the list of Plato's works.—We will now give the titles of eight other productions, also attributed to this philosopher, but which bear so openly upon their fronts the stamp of falsification, that the ancients themselves, though sometimes far from scrupulous in matters of criticism, regarded them as strangers to Plato. 1. Ἐρυξίας, ἢ Ἐρασίστρατος, ἢ περὶ πλούτου, "*Eryxias, or Erasistratus, or concerning Wealth.*" Diogenes Laertius already regarded this dialogue as spurious (3, 62). It is the same that is sometimes ascribed to Æschines Socraticus.—2. Ἀλκύων, ἢ περὶ μεταμορφώσεως, "*Halcyon, or concerning Metamorphosis.*" This dialogue, which is found also among the works of Lucian, treats of the wonders of nature. Diogenes attributes it to the academician Leo.—3. Σίσυφος, ἢ περὶ τοῦ βουλεύεσθαι, "*Sisyphus, or concerning Deliberation.*"—4. Ἀξίοχος, ἢ περὶ θανάτου, "*Axiochus, or concerning Death.*" This dialogue is one of those ascribed to Æschines, or Xenocrates of Chalcedon. (*Böckh, Præf. in Sim. Socrat. dial.*, p. vi.—*Wyttenbach, Philomath.*, pt. 2, p. 37.)—5. Δημόδοκος, ἢ περὶ τοῦ συμβουλεύεσθαι, "*Demodocus, or concerning Consultation.*"—6. Ὅροι, "*Definitions.*" Ascribed also to Speusippus.—7. Περὶ ἀρετῆς, εἰ διδακτόν, "*Concerning Virtue, whether it is a thing to be taught.*" This dialogue resembles the Menon; it treats of the same subject, but less in detail, and with some difference of manner. Socher regards it as the first sketch, or else an imperfect edition, of the Menon, and he therefore places it among the genuine works of Plato. Le Clerc attributes it to Æschines. (*Æschinis Socrat., Dial., Amst.*, 1711.)—8. Περὶ δικαίου, "*Concerning Justice.*" In 1806, Böckh published a dissertation on the Minos of Plato, tending to show that the opinion of Schleiermacher, adopted by Wolf, was correct, which made this production to be a spurious one. He advanced also a peculiar hypothesis respecting the author of the work. Diogenes Laertius (2, 122) informs us, that Socrates was in the habit of frequenting the shop of a certain shoemaker or currier, named Simon, for the purpose of discoursing there with his friends; that this Simon was accustomed to commit to writing all that he could remember of these conversations; and that he afterward published thirty-three of these dialogues, among which were four with the following titles: Περὶ νόμου, "*Of Law;*" Περὶ φιλοκερδοῦς, "*Of the Love of Gain;*" Περὶ δικαίου, "*Of Justice;*" and Περὶ ἀρετῆς, "*Of Virtue.*" He adds, that Simon was the first who thought of publishing the Socratic conversations, and that, from the rank in life of the one who gave them to the world, they were called Σκυτικοὶ Διάλογοι, "*The Shoemaker-dialogues,*" and from their contents, "*Socratic.*" Ast, however, regards the epithet σκυτικός, here, as indicating something "low" or "mean." (Compare *Heindorff, ad Charmid.*, p. 83.) Böckh, after having shown that the dialogue entitled Minos originally bore the appellation περὶ νόμου, and the Hipparchus that of περὶ φιλοκερδοῦς, concludes that these two dialogues, hitherto ascribed to Plato, are of the number of those published by Simon. This hypothesis having met with no opponents during three years (whether it was that the conclusion seemed a plausible one, or because it was in accordance with the sceptical spirit that distinguishes the literature of Germany), Böckh grew bolder, and in 1810 actually gave to the world these two dialogues, entitled περὶ ἀρετῆς and περὶ δικαίου, under the name of Simon the Socratic ("*Simonis Socratici, ut videtur, dialogi* iv., *de lege, de lucri cupidine, de justo, ac de virtute. Additi sunt incerti auctoris dialogi* Eryxia *et* Axiochus. *Græca recensuit, et præfationem criticam præmisit A. Böckh,*" *Heidelb.*, 1810, 8vo). His whole theory, however, has been ably refuted by Letronne. (*Journal des Savans*, 1820, p. 675, *seqq.*)—There exists also, under the name of Plato, a correspondence which would be one of great interest if it really came from the founder of the Academy, because it contains particulars of an historical, as well as political and philosophical, nature. These Letters, some of which are of considerable length, have reference to the visits made

pleasing and artless to those Romans who lived in an age of excessive refinement and cultivation; but this apparent merit was rather accidental than the effect of poetic art. Making, however, some allowance for this, there can be no doubt that Plautus wonderfully improved and refined the Latin language from the rude form to which it had been moulded by Ennius. That he should have effected such an alteration is not a little remarkable. Plautus was nearly contemporary with the Father of Roman song; according to most accounts, he was born a slave; he was condemned, during a great part of his life, to the drudgery of the lowest manual labour; and, as far as we learn, he was not distinguished by the patronage of the great, nor admitted into patrician society. Ennius, on the other hand, if he did not pass his life in affluence, spent it in the exercise of an honourable profession, and was the chosen and familiar friend of Cato, Scipio Africanus, Fulvius Nobilior, and Lælius, the most learned and polished citizens of the Roman republic, whose unrestrained conversation and intercourse must have bestowed on him advantages which Plautus never enjoyed. But perhaps the circumstance of his Greek original, which contributed so much to his learning and refinement, and qualified him for such exalted society, may have been unfavourable to that native purity of Latin diction, which the Umbrian slave imbibed from the unmixed fountains of conversation and nature.—The chief excellence of Plautus is generally reputed to consist in the wit and comic force of his dialogue; and, accordingly, the lines in Horace's Art of Poetry, in which he derides the ancient Romans for having foolishly admired the "*Plautinos sales*," have been the subject of much reprehension among critics. That the wit of Plautus often degenerates into buffoonery, scurrility, and quibbles, sometimes even into obscenity; and that, in his constant attempts at merriment, he too often tries to excite laughter by exaggerated expressions as well as by extravagant actions, cannot, indeed, be denied. This was partly owing to the immensity of the Roman theatres and to the masks of the actors, which must have rendered caricature and grotesque inventions essential to the production of that due effect which, with such scenic apparatus, could not be created unless by overstepping the modesty of nature. It must always be recollected, that the plays of Plautus were written solely to be represented, and not to be read. Even in modern times, and subsequent to the invention of printing, the greatest dramatists, Shakspeare, for example, cared little about the publication of their plays; and in every age or country in which dramatic poetry has flourished, it has been intended for public representation, and adapted to the tastes of a promiscuous audience. In the days of Plautus, the smiles of the polite critic were not enough for a Latin comedian, because in those days there were few polite critics at Rome; he required the shouts and laughter of the multitude, who could be fully gratified only by the broadest grins of comedy. Accordingly, many of the jests of Plautus are such as might be expected from a writer anxious to accommodate himself to the taste of the times, and naturally catching the spirit of ribaldry which then prevailed. It being, then, the great object of Plautus to excite the merriment of the rabble, he, of course, was little anxious about the strict preservation of the dramatic unities; and it was a greater object with him to bring a striking scene into view, than to preserve the unities of place. In the *Aulularia*, part of the action is laid in the miser's house, and part in the various places where he goes to conceal his treasure; in the *Mostellaria* and *Truculentus*, the scene changes from the street to apartments in various houses. But, notwithstanding these and other irregularities, Plautus so enchanted the people by the drollery of his wit and the buffoonery of his scenes, that he continued the reigning favourite of the stage long after the plays of Cæcilius, Afranius, and even Terence were first represented. (*Dunlop's Roman Literature*, vol. 1, p. 136, *seqq.*, *Lond. ed.*)—The best editions of Plautus are, that of Camerarius, *Basil*, 1558, 8vo; that of Lambinus, *Lutet.*, 1576, fol.; that of Gruter, *Lugd. Bat.*, 1592, in which the division into acts, scenes, and verses first appears; that of Taubmann, *Witteb.*, 1622, 4to; that of Müller, *Berol.*, 1755, 8vo, 2 vols.; that of Ernesti, *Lips.*, 1760, 8vo, 2 vols.; the Bipont edition, 1779-88, 8vo, 2 vols., in which the text is corrected by Brunck; that of Schmieder, *Götting.*, 1804, 8vo, 2 vols.; that of Bothe, *Berol.*, 1809, 8vo, and that forming part of the collection of Lemaire, *Paris*, 1830, 4 vols. 8vo.

Pleiădes (Πλειάδες), I. the daughters of Atlas and the ocean-nymph Pleione. They were seven in number, and their names were Maia, Electra, Taÿgeta, Halcyone, Celæno, Sterope, and Merope. The first three became the mothers, by Jupiter, of Mercury, Dardanus, and Lacedæmon. Halcyone and Celæno bore to Neptune Hyrieus and Lycus; Sterope brought forth Œnomaüs to Mars; and Merope married Sisyphus. (*Schol. ad Il.*, 18, 486.—*Apollod.*, 3, 1.—*Hygin.*, *Poët. Astron.*, 2, 21.) These nymphs hunted with Diana; on one of which occasions Orion, happening to see them, became enamoured, and pursued them. In their distress they prayed to the gods to change their form, and Jupiter, taking compassion, turned them into pigeons, and afterward made them a constellation in the sky. (*Schol. ad Il.*, *l. c.*) According to Pindar, the Pleiades were passing through Bœotia with their mother, when they were met by Orion, and his chase of them lasted for five years. (*Etym. Mag.*, *s. v.* Πλειάς.) Hyginus (*l. c.*) says seven years. (*Keightley's Mythology*, p. 464.)—The constellation of the Pleiades, rising in the spring, brought with it the spring-rains, and opened navigation. Hence, according to the common etymology, the name is derived from πλέω (πλείω), "*to sail*," and is thought to indicate the stars that are favourable to navigation. (*Völcker, Mythol. des Iap. Geschlechtes*, p. 77.) Ideler, however, thinks it more probable that the appellation is derived from the Greek πλεῖος, "*full*," denoting a cluster of stars; whence, perhaps, the expression of Manilius (4, 523), "*glomerabile sidus.*" Aratus (v. 257) calls the Pleiades ἑπτάποροι, "moving in seven paths" (compare *Eurip.*, *Iph. in Aul.*, v. 6), although one can only discern six stars. Hence Ovid says of these same stars (*Fast.*, 4, 170), "*Quæ septem dici, sex tamen esse solent.*" On the other hand, Hipparchus asserts (*ad Arat.*, *Phæn.*, 1, 14), that in a clear night seven stars can be seen. The whole admits of a very easy solution. The group of the Pleiades consists of one star of the third magnitude, three of the fifth, two of the sixth magnitude, and several smaller ones. It requires, therefore, a very good eye to discern in this constellation more than six stars. Hence, among the ancients, since no more than six could be seen with the naked eye, and yet since, as with us, a seventh star, a Πλειὰς ἑπτάστερος (*Eratosth.*, c. 14), was mentioned, the conclusion was that one of the cluster was lost. Some thought that it had been destroyed by lightning (*Theon.*, *Schol. ad Arat.*, *l. c.*); others, making the lost Pleiad to have been Electra, fabled that she withdrew her light in sorrow at the fall of Ilium, and the misfortunes of her descendants, Dardanus having been the son of Electra and Jupiter (*Schol. ad Arat.*, *l. c.*, where for τοῦ ἡλίου we must read τῆς Ἰλίου, and for τὸν ἥλιον ἁλισκομένον must substitute τὴν Ἴλιον ἁλισκομένην.—Compare *Ovid*, *Fast.*, 4, 177: "*Electra Trojæ spectare ruinas non tulit.*") According to another account, the "lost Pleiad" was Merope, who withdrew her light because ashamed of having alone married a mortal. (*Ovid*, *Fast.*, 4, 175.) Others, again, affirmed that the star

in question moved away from its own constellation, and became the third or middle one in the tail of the Greater Bear, where it received the name of 'Αλώπηξ, "the Fox." (*Ideler, Sternnamen*, p. 145.)—From their rising in the spring, the Pleiades were called by the Romans *Vergiliæ*. (*Festus*. — *Isidor*., *Orig*., 3, 70.) This constellation appears to have been one of the earliest that were observed by the Greeks. It is mentioned by Homer (*Il*., 18, 483, *seqq*. — *Od*., 5, 272, *seqq*.); and in Hesiod an acquaintance with it is supposed to be so widely spread, that the daily labours of the farmer can be determined by its rising and setting. (*Hes*., *Op. et D*., 383, 615.) The metrical form of the name is Πηλῃάδες and Πελειάδες, and hence some have been led into the erroneous opinion, that the name of the constellation was derived from πέλεια, a "*pigeon*" or "*dove*," in allusion to the fancied appearance of the cluster. (*Schwenk*, *Mythol. Skizz*., p. 2.)—The Pleiades are assigned on the celestial sphere to a position in the rear of Taurus. (*Hygin*., *Poet. Astron*., 20.) Proclus and Geminus, however, place them on the back of the animal; while Hipparchus makes them belong, not to Taurus, but to the foot of Perseus. (*Theon. ad Arat*., *Phæn*., 254. —*Völcker*, *Mythol. der Iap. Geschl*., p. 78.)—II. The name of Pleiades was also given to seven tragic writers, and the same appellation to seven other poets, of the Alexandrean school. (*Vid*. Alexandrina Schola, near the conclusion of the article.)

Pleiŏne, one of the Oceanides, who married Atlas, king of Mauritania, by whom she had twelve daughters, and a son called Hyas. Seven of the daughters were changed into a constellation called *Pleiades*, and the rest into another called *Hyades*. (*Ovid*, *Fast*., 5, 84.)

Plemmyrĭum, a promontory of Sicily, in the immediate neighbourhood of Syracuse, and facing the island of Ortygia, forming with this island the entrance to the great harbour of that city. Its modern name is *Massa d'Olivera*. (*Dorvill. Sic*., p. 191.—*Thucyd*., 7, 4. —*Wesseling*, *ad Diod. Sic*., vol. 6, p. 555, *ed. Bip*.) It was fortified by Nicias during the siege of Syracuse by the Athenians, as being well adapted by its situation for receiving supplies by sea; and here also he erected three forts or castles, the largest of which contained all the warlike implements, and the provisions of the army. At a subsequent period of the war, the Athenians were compelled to abandon this post, and fortified themselves near Dascon, in its vicinity. (*Thucyd*., *l. c*.—*Id*., 7, 23.) The position of Plemmyrium may be regarded as one of the early causes of the failure of the expedition against Syracuse; for, as the place was destitute of fresh water, and the soldiers had to go to a distance for it, numbers of them were cut off from day to day by the Syracusans. (*Letronne*, *ad Thucyd*., 7, 4, p. 76.—*Göller*, *de situ et origine Syracusarum*, p. 76, *seqq*.)

Pleumoxĭi, a people of Gallia Belgica, tributary to the Nervii. Their precise situation is unknown. Lemaire places them in the vicinity of Tornacum, now *Tournay*. (*Ind. Geogr*., *ad Cæs*., p. 339.—*Cæs*., *B. G*., 5, 39.)

Plinĭus, I. Secundus, C., surnamed the Elder, and also the *Naturalist*, a distinguished Roman writer, born of a noble family, in the ninth year of the reign of Tiberius, A.D. 23. St. Jerome, in his Chronicle of Eusebius, and a Life of Pliny ascribed to Suetonius, make him to have been a native of Comum; but since, in the dedicatory epistle prefixed to his Natural History, he calls Catullus his competriot (*conterraneum*), and since Catullus was born at Verona, this last-mentioned city has disputed with Comum the honour of having given birth to the naturalist, and writings without number have been elicited by the controversy. One thing, however, is certain, that the Plinian family was settled at Comum, and possessed a large property in the neighbourhood, and inscriptions have been discovered there relative to several of its members. It was at Comum, too, that the younger Pliny, so well known by his Letters, and the nephew of the naturalist, was born. Pliny the Elder came to Rome at an early period, and attended the lectures of Appion, but it does not appear that he saw the Emperor Tiberius, the latter having already retired to Capreæ. From the account which he gives of the jewels which he saw at Lollia Paulina's, it has been supposed, that, notwithstanding his youth, he assisted occasionally at the court of Caligula. His attention was attracted, even at this early period, by the interesting productions of nature, and particularly by the remarkable animals which the emperors exhibited in the public spectacles. He relates in detail, and as an eyewitness, the particulars of a combat in the presence of the Roman people, with a large monster of the deep, which had been taken alive in the harbour of Ostia. This event having taken place while Claudius was constructing the port in question, that is, in the second year of his reign, Pliny could not have been at that time more than about nineteen years of age. We learn from himself, that, about his twenty-second year, he resided for a time on the coast of Africa, where he witnessed the change of sex in the case of Larius Cossicius, who, from having been, as was supposed, a girl, found himself transformed, the very day of his marriage, into a boy! Some modern writers have supposed, on no very strong grounds, however, that at this age Pliny served in the Roman fleet, and that he visited Britain, Egypt, and Greece. It appears, on the contrary, from the testimony of his nephew, that he was employed, while yet quite young, in the Roman armies in Germany. He there served under Lucius Pomponius, whose friendship he gained, and who intrusted him with the command of a part of the cavalry. He must have availed himself very fully of this opportunity to explore the country of Germany, since he informs us that he had seen the sources of the Danube, and had also visited the Chauci, a tribe that dwelt on the borders of the ocean. It was during the operations in Germany that he wrote his first work, in which he treated of the art of hurling a javelin from on horseback (*De Jaculatione Equestri*). His second work, which was a Life of Pomponius, in two books, was dictated by his strong attachment to that commander, and by the gratitude which he felt towards him for his numerous favours. A dream which he had during this same war, and in which the shade of Drusus appeared to him and urged him to write that prince's memoirs, induced him to engage in a literary enterprise of great labour, that of writing, namely, the history of all the wars carried on in Germany by the Romans, and which he executed eventually, in the compass of twenty books. Having returned to Rome about the age of thirty years, he there pleaded several causes, according to the custom of the Romans, who were fond of allying the profession of arms to the practice of the bar. He passed, also, a part of his time at Comum, where he superintended the education of his nephew; and it was probably with the view of being useful to the latter that he composed a work entitled *Studiosus*, in which he began with the orator from his cradle, and conducted him onward until he had reached the perfection of his art. Judging from a quotation made by Quintilian, we are led to infer that, in this work, Pliny even pointed out the manner in which the orator should regulate his dress, his person, his deportment on the tribunal, &c. It appears, that during the greater part of the reign of Nero, Pliny remained without employment. His nephew informs us, that, towards the close of Nero's reign, when the terror inspired by that monster prevented any one from devoting his attention to pursuits a little more liberal and elevated than ordinary, Pliny composed a work in eight books, entitled *Dubii Sermonis*, which was,

without doubt, a grammatical treatise on the precise signification and use of words. And yet it is difficult, if we follow chronological computation, not to believe that Nero named him his procurator in Spain; for it is certain, from the words of his nephew, that he filled this office: he himself mentions certain observations made by him in this country, and we find no other period in his life in which he could have gone thither. We may presume that he continued in Spain during the civil wars of Galba, Otho, and Vitellius, and even during the first years of the reign of Vespasian. It was during this period that he lost his brother-in-law; and, being unable, by reason of his absence abroad, to become his nephew's guardian, the care of the latter was intrusted to Virginius Rufus. On his return, Pliny would seem to have stopped for a time in the south of Gaul; for he describes, with remarkable exactness, the province of Narbonensis, and, in particular, the fountain of Vaucluse. He informs us that he saw in this quarter a stone said to have fallen from heaven. Vespasian, with whom he had been on intimate terms during the wars in Germany, gave him a very favourable reception, and was in the habit of calling him to him every morning before sunrise; which, according to Suetonius and Xiphilinus, was a privilege reserved by that emperor only for his particular friends. It cannot be affirmed, with any great degree of certainty, that Vespasian elevated Pliny to the rank of senator. Some writers state, moreover, though without any proof, that Pliny served in the war of Titus against the Jews. What he remarks concerning Judæa is not sufficiently exact to induce us to believe that he speaks from personal observation; and, besides, we can hardly assign to any other part of his life except this, the composition of his work on the *History of his own Times*, in thirty-one books, and forming a continuation of that of Aufidius Bassus. If Pliny, however, did not serve in the Jewish war, he was not less the friend of Titus on that account, having been his companion in the course of other contests; and it was to this prince that he dedicated the last and most important of his writings, his *Natural History*, in thirty-seven books. The titles given to Titus in the dedication show that this laborious work was concluded in the 78th year of our era; and it is evident that it must have occupied the greater part of his life to collect together the materials. This great work is the only one of Pliny's that has come down to us. It forms, at the same time, one of the most valuable monuments left us by antiquity, and is a proof of the most astonishing industry in a man whose time was so much occupied, first by military affairs, and subsequently by those of a civil nature. In order fully to appreciate this vast and celebrated work, we must regard it under three different aspects; its *plan*, its *facts*, and its *style*. The plan is an immense one. Pliny does not propose to himself to write merely a natural history, in the restricted sense in which we employ the phrase at the present day, that is, a treatise, more or less detailed, respecting animals, plants, and minerals; he embraces in his plan astronomy, physics, geography, agriculture, commerce, medicine, and the arts, as well as natural history properly so called; and he continually mingles with his remarks on these subjects a variety of observations relative to the moral constitution of man and the history of nations: so that, in many respects, his work may be regarded as having been in its day a sort of encyclopædia. After having given, in his first book, a kind of table of contents, and the names of the authors who are to supply him with facts and materials, he treats, in the second, of the world, the elements, the stars, &c. The four following books give a geographical sketch of the then known world. The seventh treats of the different races of men, and of the distinctive qualities of the human species, of the great characters which it has produced, and of the most remarkable human inventions. Four books are then devoted to terrestrial animals, to fishes, to birds, and to insects. The species belonging to each class are arranged according to their size or importance: their habits, their useful or hurtful properties, and their most remarkable characteristics are also discussed. At the end of the book on insects he speaks of certain substances produced by animals, and of the parts that compose the human frame. Botany occupies the largest space in the work. Ten books are devoted to an account of plants, their culture, their uses in domestic economy and the arts, and five to an enumeration of their medicinal properties. Five others treat of the remedies derived from animals; and in the last five Pliny treats of metals, mining, earths, stones, and the employment of the latter for the purposes of life, for the calls of luxury, and for the arts; while under the head of colours he makes mention of the most celebrated paintings, and under the head of stones and marbles treats of the finest pieces of statuary and the most valuable gems. It is impossible but that, in even rapidly running over this prodigious number of subjects, Pliny should make us acquainted with a multitude of remarkable facts, and which are the more valuable to us as he is the only author that relates them. Unhappily, however, the manner in which he has collected and stated them makes them lose a large portion of their value, as well from his mingling together the true and the false, in an almost equal degree, as more particularly from the difficulty, and, in some cases, the impossibility, of discovering exactly to what creatures he alludes. Pliny was not such an observer of nature as Aristotle; still less was he a man of genius sufficient to seize, like this great philosopher, the laws and the relations by which nature has regulated her various productions. He is, in general, nothing more than a mere compiler, and often, too, a compiler unacquainted himself with the things about which he collects the opinions of others, and, consequently, unable to appreciate the true force of these opinions, or sometimes even to comprehend their exact meaning. In a word, he is a writer almost entirely devoid of critical acumen, who, after having passed a large part of his time in making extracts from the works of others, has arranged them under certain chapters, adding thereunto, from time to time, his own reflections, which have nothing to do with scientific discussion, properly so called, but either present specimens of the most superstitious belief, or are the declamations of a chagrined philosopher, who accuses, without ceasing, men, nature, and the gods themselves. We must be careful, therefore, not to regard the facts which he has accumulated in their relations to the opinion which he himself forms; but we must restore them in thought to the writers from whom he has derived them, and then apply to them the rules of sound criticism, in conformity with what we know of the writers themselves, and the circumstances in which they found themselves placed. Studied in this way, the Natural History of Pliny presents one of the richest mines of learning, since, according to his own statement, it contains extracts from more than two thousand volumes, written by authors of every description, travellers, historians, geographers, philosophers, physicians, &c.; authors, with many of whom we only become acquainted in the pages of Pliny. A comparison of his extracts with the originals themselves, where the latter have come down to us, and more particularly with the writings of Aristotle, will show that Pliny, in making his selections, was far from giving the preference, on every occasion, to what was most important or most exact in the authors whom he consulted. He appears, in general, to have a strong predilection for things of a singular or marvellous nature; for such, too, as harmonize more than others with the contrasts he is fond of insti

tating, or the reproaches he is in the habit of making against Providence. He does not, it is true, extend an equal degree of credence to everything that he relates, but it is at mere random that he either doubts or affirms, and the most puerile tales are not always those which most excite his incredulity. There is not, for example, a single fable of the Greek travellers, concerning men without heads, others without mouths, concerning men with only one foot, or very long ears, which he does not place in his seventh book, and that, too, with so much confidence as to terminate this catalogue of wonders with the following remark: "*Hæc atque talia ex hominum genere, ludibria sibi, nobis miracula, ingeniosa fecit natura.*" We may without difficulty, therefore, after observing this facility in giving credence to ridiculous stories about the human species, form an idea of the degree of discernment which Pliny has exercised in his selection of authorities respecting animals either entirely new or but little known. Hence the most fabulous creations, martichori with human heads and the tails of scorpions, winged horses, the catoblepas whose sight alone was able to kill, play their part in his work by the side of the elephant and lion. And yet all is not false, even in those narratives that are most replete with falsities. We may sometimes detect the truth which has served them for a basis, by recalling to mind that these are extracts from the works of travellers, and by supposing that ignorance, and the love of the marvellous, on the part of ancient travellers, have led them into these exaggerations, and have dictated to them those vague and superficial descriptions, of which we find so great a number even in modern books of travels. Another very important defect in Pliny is that he does not always give the true sense of the authors whom he translates, especially when designating different species of animals. Notwithstanding the very limited means possessed by us at the present day of judging with any degree of certainty respecting this kind of error, it is easy to prove that on many occasions he has substituted for the Greek word, which in Aristotle designates one kind of animal, a Latin word which belongs to one entirely different. It is true, indeed, that one of the greatest difficulties experienced by the ancient naturalists was that of fixing a nomenclature, and their vicious and defective method shows itself in Pliny more than in any other. The descriptions, or, rather, imperfect indications, which he gives, are almost always insufficient for recognising the several species, when tradition has failed to preserve the particular name; and there is even a large number whose names alone are given, without any characteristic mark, or any means of distinguishing them from one another. If it were possible still to doubt respecting the advantages enjoyed by the modern over the ancient methods, these doubts would be completely dispelled, on discovering that almost all the ancient writers have said relative to the virtues of their plants is completely valueless for us, from the impossibility of distinguishing the individual plants to which they refer. Our regret, however, on this account, will be greatly diminished, if we call to mind with how little care the ancients, and Pliny in particular, have designated the medical virtues of plants. They attribute so many false and even absurd properties to those plants which we know, that we may be allowed to be very indifferent respecting the virtues of those which we do not know. If we believe that part of Pliny's work which treats of the materia medica, there is no human ailment for which nature has not prepared twenty remedies; and, most unfortunately, for the space of two centuries after the revival of learning, medical men took great pleasure in repeating these puerilities.—As regards the facts, therefore, detailed in his work, Pliny possesses at the present day no real interest, except as regards certain processes followed by the ancients in the arts, and certain particulars of an historical and geographical nature, of which we would have been ignorant without his aid. That portion of his work which is devoted to the arts is the one that merits the most careful study. He traces their progress, he describes their products, he names the most celebrated artists, he indicates the manner in which their labours are conducted, and it cannot be doubted but that, if well understood, he would make us acquainted with some of those secrets by means of which the ancients executed works that we have only been able imperfectly to imitate. Here again, however, the difficulties of his nomenclature present themselves; he names numerous substances, they are substances that must enter into compositions, or be subjected to the operation of the arts, and yet we know not what they are. With difficulty are we enabled to divine the nature of a few, by means of certain rather equivocal characteristics that are related of them; and hence it is that we may be said to be in want, even at the present day, of a true commentary on Pliny's Natural History, a work that would require the most extensive acquaintance with every department of physical knowledge.—If, however, Pliny has but little merit for us as a critic and a naturalist, the case is different with regard to his talents as a writer, and the immense treasure of Latin terms and forms of expression with which the abundance of his materials obliged him to supply himself, and which make his work one of the richest depôts of the Roman tongue. It has been justly remarked, that without Pliny it would be impossible to re-establish the Latin language; and this remark must be understood, not only with regard to words, but also their various acceptations, and the turn and movement of sentences. It is certain, also, that wherever he can indulge in general ideas or philosophic views, his language assumes a tone of energy and vivacity, and his thoughts somewhat of unexpected boldness, which make amends for the dryness of previous enumerations, and may find favour for him with the generality of his readers, and atone in some degree for the insufficiency of his scientific indications. It must be confessed, at the same time, however, that he is too fond of seeking for points and antitheses; that he is occasionally harsh; and that, on many occasions, his language is marked by an obscurity which arises less from the subject-matter than from the desire of appearing sententious and condensed. But he is everywhere dignified and grave, everywhere full of love for justice and of respect for virtue; of horror for cruelty and baseness, of which he had before his eyes such fearful examples; and of contempt for that unbridled luxury which had so deeply corrupted the spirit of his countrymen. In this point of view Pliny cannot be too highly praised; and, notwithstanding the defects that we are compelled to notice in him when we view him as a naturalist, we may still regard him among the most distinguished writers, and those most worthy of the epithet of classic, that flourished after the age of Augustus.—In his religious principles, Pliny was almost an atheist, or, at least, he acknowledged no other deity but the world; and few philosophers have explained the system of Pantheism more in detail, and with greater spirit and energy, than he has done in his second book.—The *Natural History* was Pliny's last work, for he perished the year after its publication. The particulars of his death are given in a letter of the younger Pliny to the historian Tacitus, who was anxious to transmit an account of it to posterity. The elder Pliny was then at Misenum, in command of the fleet which was appointed to guard all that part of the Mediterranean comprehended between Italy, Gaul, Spain, and Africa. We will give the rest of the account in the words of his nephew: "On the 24th of August, about one in the afternoon, my mother desired him to observe a cloud which ap-

peared of a very unusual size and shape. He had just returned from taking the benefit of the sun, and, after bathing himself in cold water, and taking a slight repast, had retired to his study. He immediately arose and went out upon an eminence, from whence he might more distinctly view this very uncommon appearance. It was not, at that distance, discernible from what mountain this cloud issued, but it was found afterward to ascend from Vesuvius. I cannot give you a more exact description of its figure than by resembling it to that of a pine-tree, for it shot up to a great height in the form of a trunk, which extended itself at the top into a sort of branches; occasioned, I imagine, either by a sudden gust of air that impelled it, the force of which decreased as it advanced upward, or the cloud itself, being pressed back again by its own weight, expanded in this manner: it appeared sometimes bright, and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This extraordinary phænomenon excited my uncle's philosophical curiosity to take a nearer view of it. He ordered a light vessel to be got ready, and gave me the liberty, if I thought proper, to attend him. I rather chose to continue my studies, for, as it had happened, he had given me employment of that kind. As he was coming out of the house, he received a note from Rectina, the wife of Bassus, who was in the utmost alarm at the imminent danger which threatened her; for the villa being situated at the foot of Mount Vesuvius, there was no way to escape but by the sea; she earnestly entreated him, therefore, to come to her assistance. He accordingly changed his first design, and what he began with a philosophical, he pursued with a heroic, turn of mind. He ordered the galleys to put to sea, and went himself on board with an intention of assisting not only Rectina, but several others; for the villas stand extremely thick on that beautiful coast. When hastening to the place from whence others fled with the utmost terror, he steered his direct course to the point of danger, and with so much calmness and presence of mind as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He was now so nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones, and black pieces of burning rock. They were likewise in danger, not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider whether he should return back again; to which the pilot advising him, '*Fortune*,' said he, '*befriends the brave; carry me to Pomponianus*.' Pomponianus was then at Stabiæ, separated by a gulf, which the sea, after several insensible windings, forms upon the shore. He had already sent his baggage on board; for, though he was not at that time in actual danger, yet, being within the view of it, and, indeed, extremely near, if it should in the least increase, he was determined to put to sea as soon as the wind should change. It was favourable, however, for carrying my uncle to Pomponianus, whom he found in the greatest consternation. He embraced him with eagerness, encouraging and exhorting him to keep up his spirits; and, the more to dissipate his fears, he ordered the baths to be got ready with an air of complete unconcern. After having bathed, he sat down to supper with great cheerfulness, or, at least (what is equally heroic), with all the appearance of it. In the mean time the eruption from Mount Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. But my uncle, in order to sooth the apprehensions of his friend, assured him it was only the burning of the villages, which the country people had abandoned to the flames. After this he retired to rest, and it is most certain he was so little discomposed as to fall into a deep sleep; for, being pretty fat, and breathing hard, those who attended without actually heard him snore. The court which led to his apartment being now almost filled with stones and ashes, if he had continued there any time longer, it would have been impossible for him to have made his way out: it was thought proper, therefore, to awaken him. He got up, and went to Pomponianus and the rest of his company, who were not unconcerned enough to think of going to bed. They consulted together whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent concussions, or fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two: a resolution which, while the rest of the company were hurried into it by their fears, my uncle embraced upon cool and deliberate consideration. They went out, then, having pillows tied upon their heads with napkins; and this was their whole defence against the storm of stones that fell around them. It was now day everywhere else, but there a deeper darkness prevailed than in the most obscure night; which, however, was in some degree dissipated by torches, and other lights of various kinds. They thought proper to go down farther upon the shore, to observe if they might safely put out to sea; but they found the waves still running extremely high and boisterous. There my uncle, having drunk a draught or two of cold water, threw himself down upon a cloth which was spread for him, when immediately the flames, and a strong smell of sulphur, which was the forerunner of them, dispersed the rest of the company, and obliged him to rise. He raised himself up with the assistance of two of his servants, and instantly fell down dead; suffocated, as I conjecture, by some gross and noxious vapour, having always had weak lungs, and being frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it, exactly in the same posture as he fell, and looking more like one asleep than dead." (*Plin., Ep.*, 6, 16, *Melmoth's transl.*)—The eruption here mentioned is evidently the one of which many historians have made mention, and which, occurring in the first year of the reign of Titus, destroyed the cities of Herculaneum and Pompeii.—The younger Pliny, in a letter to Macer (3, 5), where he gives a list of his uncle's works, states, that he died at the age of fifty-six years. We cannot, therefore, comprehend how Sammonicus Serenus, and, after him, Macrobius, St. Jerome, and St. Prosper, have made him live until the twelfth year of the reign of Trajan, unless they have confounded together the uncle and nephew.—The younger Pliny gives an interesting account of his uncle's indefatigable application. "You will wonder," he observes, in another of his letters, "how a man so engaged as he was could find time to compose such a number of books, and some of them, too, upon abstruse subjects. But your surprise will rise still higher when you hear that for some time he engaged in the profession of an advocate; that he died in his fifty-sixth year; that, from the time of his quitting the bar to his death, he was employed in the highest posts and in the service of his prince. But he had a quick apprehension, joined to unwearied application. In summer he always began his studies as soon as it was night; in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever spent less time in bed, insomuch that he would sometimes, without retiring from his book, take a short sleep and then pursue his studies. After a short and light repast at noon (agreeably to the good

old custom of our ancestors), he would frequently, in the summer, if he was disengaged from business, repose himself in the sun; during which time some author was read to him, from which he made extracts and observations, as, indeed, was his constant method, whatever book he read: for it was a maxim of his, that 'no book was so bad but something might be learned from it.' When this was over, he generally went into the cold bath, and, as soon as he came out of it, just took some slight refreshment, and then reposed himself for a little while. Thus, as if it had been a new day, he immediately resumed his studies till supper-time, when a book was again read to him, upon which he would make some hasty remarks. I remember once, his reader having pronounced some word wrong, a person at table made him repeat it again, upon which my uncle asked his friend if he understood it. The other acknowledging that he did, *Why, then*, said he, *would you make him go back again? We have lost by this interruption above ten lines:* so covetous was this great man of his time. In summer he always rose from supper by daylight, and in winter as soon as it was dark: and this was an invariable rule with him. Such was his manner of life amid the noise and hurry of the city; but in the country his whole time was devoted to study without intermission, excepting only when he bathed. But in this exception I include no more than the time he was actually in the bath, for all the time he was rubbed and wiped he was employed either in hearing some book read to him, or in dictating himself. In his journeys he lost no time from his studies; but his mind at those seasons being disengaged from all other thoughts, applied itself wholly to that single pursuit. A secretary constantly attended him in his chariot, who, in the winter, wore a particular sort of warm gloves, that the sharpness of the weather might not occasion any interruption to his studies; and, for the same reason, my uncle always used a chair in Rome. I remember he once reproved me for walking: 'You might,' said he, 'employ those hours to more advantage:' for he thought all time lost not given to study. By this extraordinary application he found time to write so many volumes, besides one hundred and sixty which he left me, consisting of a kind of common-place, written on both sides, in a very small character; so that one might fairly reckon the number considerably more." (*Cuvier, Biogr. Univ.*, vol. 35, p. 67, *seqq.*) The best edition of Pliny is that forming part of the collection of Lemaire, *Paris*, 1827–32, 11 vols. 8vo. The following editions are also valuable: that of Dalechamp, *Paris*, 1587, fol.; that of Hardouin, *Paris*, 1723, 3 vols. fol. (reprinted with additions and improvements from the edition of 1685, in 5 vols. 4to); and more particularly that of Franzius, *Lips.*, 1778–91, 10 vols. 8vo. There is also a French translation, in 20 vols. 8vo., *Paris*, 1829–33, by De Grandsagne, with annotations by some of the most eminent scientific men in France. It is an excellent work.—II. C. Plinius Cæcilius Secundus, surnamed, for distinction' sake, the "*Younger*," was born at or near Comum, about the sixth year of the reign of Nero, or A.D. 61. His mother was a sister of the elder Pliny; and as he lost his father, Lucius Cæcilius, at an early age, he removed, with his surviving parent, to the house of his uncle. Here he resided for some years, and, having been adopted by his uncle, took the name of the latter in addition to his parental one of Cæcilius. Pliny the younger appears to have been of a delicate constitution, and even in his youth to have possessed little personal activity and enterprise; for, at the time of the famous eruption of Vesuvius, when he was between seventeen and eighteen, he continued his studies at home, and allowed his uncle to set out to the mountain without him. It was on this occasion that the latter lost his life. In literature, however, the younger Pliny made considerable progress even at an early age. His uncle had given him a careful education; he composed a Greek tragedy when only fourteen, and wrote Latin verses on several occasions throughout his life. His principal attention, however, was devoted to the study of eloquence; and he had for instructors in this department the celebrated Quintilian, and others of the most eminent men of the day. Pliny, as we have already remarked, was nearly eighteen years of age at the time of his uncle's death. One year after this he appeared as a pleader at the bar. In his twentieth year he served as a tribune in Syria, and remained eighteen months in that country. On his return to Rome he was appointed one of the quæstors of the emperor. The duties of these functionaries consisted in reading to the senate the rescripts of the prince. Not long after he became tribune of the people. At the age of thirty he was appointed prætor; and after this he passed several years in retirement, in order not to attract the notice of Domitian. He would not, however, have escaped the fate which threatened all the eminent men of the day, had it not been for the death of Domitian, since there was found among the papers of the latter a denunciation of Pliny, which had recently been sent to the emperor. Nerva and Trajan recalled him to the discharge of public duties, and the latter prince appointed him administrator of the public treasury, an office which he filled for the space of two years. After attaining to the high offices of consul and augur, Pliny was appointed by Trajan to the government of Bithynia, a province in which many abuses existed, and which it required a man of ability and integrity to remove. (*Epist.*, 10, 41.) Pliny was then in his forty-first or forty-second year. The trust so honourably committed to him he seems to have discharged with great fidelity; and the attention to every branch of his duties, which his letters to Trajan display, is peculiarly praiseworthy in a man of sedentary habits, and accustomed to the enjoyments of his villas, and the stimulants of literary glory at Rome. He remained in his government for the space of two years, and it was during this period (A.D. 107) that he wrote his celebrated letter to Trajan respecting the Christians in his province. (*Epist.*, 10, 97.) This letter, and the emperor's reply, furnish numerous important testimonials to the state of Christianity at that early day, and to the purity of Christian principles.—The period of Pliny's death is quite uncertain; he is generally supposed, however, to have ended his days A.D. 110, in the forty-ninth year of his age.—His character, as a husband, a master, and a friend, was affectionate, kind, and generous. He displayed also a noble liberality towards Comum, his native place, by forming a public library there, and devoting a yearly sum of three hundred thousand sesterces, for ever, to the maintenance of children, born of free parents, who were citizens of Comum.—A man like Pliny, of considerable talents and learning, possessed of great wealth, and of an amiable and generous disposition, was sure to meet with many friends, and with still more who would gratify his vanity by their praises and apparent admiration of his abilities. But as a writer he has done nothing to entitle him to a very high place in the judgment of posterity. Still, however, no Roman, from the time of Cicero, acquired so high a reputation for eloquence. All his discourses, however, are lost, with the single exception of the *Panegyric* on Trajan. Pliny, having been appointed consul, addressed to the emperor a discourse, in which he thanked him for the honour bestowed, and, at the same time, eulogized the character and actions of the prince. It was delivered in open senate, and was then enlarged and published. (*Epist.*, 3, 18.) This production belongs to a class of compositions, the whole object of which was to produce a striking effect, and it must not aspire to any greater reward. It is in-

genious and eloquent, but by its very nature affords no room for the exercise of the higher faculties of the mind; nor will its readers, excepting those who are fond of historical researches, derive from it any more substantial benefit than the pleasure which a mere elegant composition can impart. To those, however, who are curious in matters of history, it will certainly prove interesting, since, although it only covers the early years of Trajan's sway, it nevertheless furnishes us with a number of facts, of which we should otherwise be ignorant; for what Suetonius and Tacitus wrote concerning Trajan is lost, as is the case, also, with this same portion of the history of Dio Cassius, and with the different accounts of Trajan's reign that are cited by Lampridius, in his life of Alexander Severus.—Pliny is also known to modern times by his *Letters*. These consist of ten books, and were published by himself. From the first to the ninth book inclusive, we have letters addressed to individuals of all descriptions. The tenth book contains the letters and reports sent by Pliny to Trajan, together with some answers of that prince. The Letters of Pliny are valuable to us, as all original letters of other times must be, because they necessarily throw much light on the period at which they were written. But many of them are ridiculously studied, and leave the impression, so fatal to our interest in the perusal of such compositions, that they were written for the express purpose of publication. Among the letters of Pliny that have obtained the greatest celebrity, are the two in which he gives an account of the elder Pliny's mode of life, and of the circumstances connected with his death; two others, which contain a description of villas of his own; and one in which he gives an account of his proceedings against the Christians, and to which we have already referred. The authenticity of this last-mentioned letter has been attacked by Semler, an eminent German divine (*Historiæ Ecclesiasticæ Selecta Capita, Hal.*, 1767, 3 vols. 8vo.—*Neue Versuche die Kirchen-Historie der ersten Jahrhunderts mehr aufzukläpen, Leipz.*, 1787, 8vo). This critic maintains that the letter in question was forged by Tertullian; but his arguments, if they deserve the name, would invalidate the authority of almost every literary monument of ancient times. This same letter of Pliny's gave rise to an absurd legend at a later date, according to which, Pliny having met, in the island of Crete, with Titus, the disciple of St. Paul, was converted by him, and afterward suffered martyrdom.—The design of writing a history, which Pliny at one time entertained, he never carried into execution. (*Epist.*, 5, 8.) The work "*De Viris Illustribus*" has been erroneously ascribed to him, as has also the dialogue "*De Causis corruptæ eloquentiæ.*" (*Masson, Vit. Plin.—Schöll, Hist. Lit. Rom.*, vol. 2, p. 408, *seqq.—Bähr, Gesch. Röm. Lit.*, vol. 1, p. 566, *seq.*)—The best edition of Pliny is that of Lemaire, *Paris*, 1823, 2 vols. 8vo. It is the edition of Gesner, improved by Schaeffer (*Lips.*, 1805, 8vo), with additions by Lemaire.

Plisthĕnes, a son of Atreus, king of Argos, father of Menelaus and Agamemnon. (*Vid.* Agamemnon, and Atridæ.)

Plotinopŏlis, a city of Thrace, to the south of Hadrianopolis, founded and named in honour of the Empress Plotina. On its site, at a later period, appeared the city of Didymotichos, now *Demotica*. (*Itin. Ant.*, 322.—*Procop., de Æd.*, 4, 11.)

Plotīnus, a philosopher of the New-Platonic school, born A.D. 205, at Lycopolis in Egypt. Nature had endowed him with superior parts, particularly with an extraordinary depth of understanding, and a bold and vigorous imagination. He early manifested these abilities in the school of Ammonius at Alexandrea. Subsequently he determined to accompany the army of Gordian to the East, in order to study the Oriental systems on their native soil. He returned a dreamer, perpetually occupied with profound but extravagant meditations, labouring to attain the comprehension of the absolute by contemplation; a notion borrowed from Plato, which became exaggerated in his hands. Carried away by his enthusiasm, he thought that he was developing the designs of the philosopher of the Academy, when, in fact, he exhibited his thoughts only partially and incompletely. The impetuous vivacity of his temper, which caused him perpetually to fall into extravagances, prevented his reducing his mystical rationalism to a system. His various scattered treatises were collected by Porphyry in six Enneades. He died in Campania, A.D. 270, having taught at Rome, and excited the almost superstitious veneration of his disciples.—An admirable analysis is given of the system of Plotinus by Tennemann, though occasionally somewhat obscure in its details. (*Manual of the History of Philosophy*, p. 187, *seqq.*, *Johnson's transl.*) The best edition of Plotinus is that of Creuzer, *Oxon.*, 1835, 3 vols. 4to. An edition of the treatise *De Pulchritudine* was published in 1814, 8vo, *Lips.*, by the same editor. (*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 336.)

Plutarchus, one of the most generally known and frequently cited, and hence, if the expression be allowed, one of the most popular, writers of antiquity. He was a native of Chæronea in Bœotia, but the period of his birth is not exactly ascertained. Plutarch himself informs us, that he was studying under Ammonius, at Delphi, when Nero visited Greece, which would be the 66th year of our era; and hence we may conjecture that he was born towards the close of the reign of Claudius, about the middle of the first century. Plutarch belonged to an honourable family, in which a fondness for study and literary pursuits had long been hereditary. In his early days he saw at one and the same time his father, his grandfather, and great grandfather in being; and he was brought up under this influence of ancient manners, and in this sweet family-converse, which imparted to his character an air of integrity and goodness, that shows itself in so many of his numerous writings. In the school of Ammonius, which he attended when still quite young, and where he formed an intimate friendship with a descendant of Themistocles, he received instruction in mathematics and philosophy. Without doubt, he carefully attended also, under able instructors, to the various departments of belles-lettres, and his works plainly show that the perusal of the poets had supplied his memory with ample materials. It appears that, while still quite young, he was employed by his fellow-citizens in some negotiations with neighbouring cities. The same motive led him to Rome, whither all the Greeks possessed of any industry or talent had been accustomed regularly to come for more than a century, to seek reputation and fortunes, either by attaching themselves to some powerful individuals, or by giving public lectures on philosophy and eloquence. Plutarch, it may readily be supposed, did not neglect this latter mode of acquiring celebrity. He himself declares, that during his sojourn in Italy, he could not find time to become sufficiently acquainted with the Latin tongue, by reason of the public business with which he was charged, and the frequent conferences he had with educated men on matters of a philosophic nature, about which they came to consult him. He spoke, he professed in his own language; according to the privilege which the Greeks had preserved of imposing their idiom on their conquerors, and of making it the natural language of philosophy and letters. These public lectures, these declamations, were evidently the first germs of the numerous moral treatises that Plutarch subsequently composed. The philosopher of Chæronea exercised at Rome that profession of sophist, the very name of which is now become a by-word, and the mere existence of which seems to indi

cate the decline of national literature, but which was more than once rendered illustrious at Rome by great talents and the effects of persecution. It is well known, that, under the bad emperors, and amid the universal slavery that then prevailed, philosophy was the only asylum to which liberty fled when banished from the forum and the senate. Philosophy, in earlier days, had effected the ruin of the republic; it was then only a vain scepticism, abused to their own bad purposes by the ambitious and the corrupting. Adopting a better vocation, it became, at a later period, a species of religion, embraced by men of resolute spirit; they needed a wisdom that might teach them how to escape, by death, the cruelty of the oppressor, and they called, for this purpose, stoicism to their aid. Plutarch, the most constant and the most contemptuous opposer of the Epicurean doctrines; Plutarch, the admirer of Plato, and a disciple of his in the belief of the soul's immortality, of divine justice, and of moral good, taught his hearers truths, less pure, indeed, than those of Christianity, but which, nevertheless, in some degree adapted themselves to the pressing wants of heroic and elevated minds.—It is not known whether Plutarch prolonged his stay in Italy until that period when Domitian, by a public decree, banished all philosophers from that country. Some critics have supposed that he made many visits to Rome, but none after the reign of this emperor. One thing, however, appears well ascertained, that he returned, when still young, to his native country, and that he remained there for the rest of his days. During this his long sejourn in the land of his fathers, Plutarch was continually occupied with plans for the benefit of his countrymen; and, to give but a single instance of his zeal in the public service, he not only filled the office of archon, the chief dignity in his native city, but even discharged with great exactness, and without the least reluctance, the duties of an inferior office, that of inspector of public works, which compelled him, he tells us, to measure tile, and keep a register of the loads of stone that were brought to him. All this accords but ill with the statement of Suidas, that Plutarch was honoured with the consulship by Trajan. Such a supposition is contradicted both by the silence of history and the usages of the Romans. Another and more recent tradition, which makes Plutarch to have been the preceptor of Trajan, appears to rest on no better foundation, and can derive no support whatever from any of the genuine works of the philosopher. An employment, however, which Plutarch does seem to have filled, was that of priest of Apollo, which connected him with the sacerdotal corporation at Delphi. The period of his death is not known; but the probability is that he lived and philosophized until an advanced age, as would appear both from the tone of some of his writings and various anecdotes that are related of him.—The several productions of this writer will now be briefly examined. The work to which he owes his chief celebrity is that which bears the title of Βίοι παράλληλοι ("*Parallel Lives*"). In this he gives biographical sketches of forty-four individuals, distinguished for their virtues, their talents, and their adventures, some Greek, others Roman, and gives them in such a way that a Roman is always compared with a Greek. Five other biographies are isolated ones; twelve or fourteen are lost. The five isolated lives are those of Artaxerxes Mnemon, Aratus, Galba, Otho, and Homer, though this last is probably not Plutarch's. The lives that have perished are those of Epaminondas, Scipio, Augustus, Tiberius, Caligula, Claudius, Nero, Vitellius, Hesiod, Pindar, Crates the Cynic, Deïphantus, Aristomenes, and Aratus the poet.—Many regard the Lives of Plutarch as models of biography. The principal art of the writer consists in the delineation of character; but it has been objected to him, and, it would seem, with justice, that his characters are all of a piece; that he represents his heroes either as completely enslaved by some passion, or as perfectly virtuous, and that he has not been able to depict the almost infinite variety of shades between vice and virtue. What renders the perusal of these biographies particularly attractive, is our seeing his personages constantly in action; we follow them amid public affairs, we accompany them to the scenes of private life, to the interior of their dwellings, and into the very bosom of their families. "We are not writing histories," observes Plutarch himself, "but lives. Neither is it always in the most distinguished exploits that men's virtues and vices may be best discerned; but frequently some unimportant action, some short saying or jest, distinguishes a person's real character more than fields of carnage, the greatest battles, or the most important sieges. As painters, therefore, in their portraits, labour the likeness in the face, and particularly about the eyes, in which the peculiar turn of mind most appears, and run over the rest with a less careful hand, so must we be permitted to strike off the features of the soul, in order to give a real likeness of these great men, and leave to others the circumstantial detail of their toils and their achievements." (*Vit. Alex.*, c. 1.) This reasoning of Plutarch's is no doubt very just, but it supposes that the writer does not go in quest of anecdotes, and that he exercises a sound and rigid criticism in the selection of those which he actually receives. Such, however, is not the case with Plutarch.—Another defect with which he may be justly charged, is the having entirely neglected the order of chronology, so that frequently his narrative presents only an incoherent mass of facts, and the perusal of his lives leaves behind it, at times, only a confused impression. On the other hand, the Lives of Plutarch contain a treasure of practical philosophy, of morality, and of sound and useful maxims, the fruit of a long experience: indeed, it may be asserted, that oftentimes these Lives are only so many historical commentaries on certain maxims. Notwithstanding all their faults, however, the Lives of Plutarch are full of instruction for those who wish to become well acquainted with Greek and Roman history, since the author has drawn from many sources that are closed upon us. He cherished an ardent love for liberty, or, rather, democracy, which he confounded with liberty, and he has been reproached with allowing himself, on certain occasions, to be so far led away by his enthusiasm as to mistake for heroism a forgetfulness of the sentiments of nature. For example, though he would seem to state with impartiality the different sensations produced by the punishment of the sons of Brutus, and the assassination of the brother of Timoleon, still it is evident, from the manner in which he expresses himself, that he approves of these two actions, and that, in his eyes, the authors of them were deserving of commendation, and free from all reproach. (*Sainte-Croix, Examen*, &c., p. 74, 2d ed.) Plutarch, moreover, is not even entitled to the praise of being an impartial writer. The desire of showing that there was a time when the Greeks were superior to the Romans, pervades all his recitals, and prejudices him in favour of his Grecian heroes. His ignorance of the Latin tongue, which he himself avows in his Lives of Demosthenes and Cato, leads him into various errors relative to Roman history. His style has neither the purity of the Attic, nor the noble simplicity which distinguishes the classic writers. He is overloaded with erudition, and with allusions that are often obscure for us.—An able examination of the sources whence Plutarch derived the materials for his lives, is given by Heeren (*De fontibus et auctoritate vitarum parallelarum Plutarchi Commentationes IV.*, *Gütting.*, 1820, 8vo), and this inquiry becomes indispensably necessary to the professed scholar, who wishes to ascertain the degree of confidence that is due to the

biographical sketches of Plutarch, though our limits forbid our entering on the detail. It may be said, in a few words, that Plutarch, in the composition of his Lives, consulted all the existing historians; that he did not, however, blindly follow them, but weighed their respective statements in the balance of justice, and, when their accounts were contradictory, adopted such as seemed to him most probable.—The other historical works of Plutarch are the following: 1. Ῥωμαϊκὰ, ἢ Αἰτίαι Ῥωμαϊκαί (*"Roman Questions"*). These are researches on certain Roman usages: for example, Why, in the ceremony of marriage, the bride is required to touch water and fire? Why, in the same ceremony, they light five tapers? Why travellers, who, having been considered dead, return eventually home, cannot enter into their houses by the door, but must descend through the roof, &c.—2. Ἑλληνικὰ, ἢ Αἰτίαι Ἑλληνικαί (*"Hellenica, or Grecian Questions"*). We have here similar discourses on points of Grecian antiquity.—3. Περὶ παραλλήλων Ἑλληνικῶν καὶ Ῥωμαϊκῶν (*"Parallels drawn from Grecian and Roman History"*). In order to show that certain events in Grecian history, which appear fabulous, are entitled to full confidence, Plutarch opposes to them certain analogous events from Roman history. This production is unworthy of Plutarch, and very probably supposititious. It possesses no other merit than that of having preserved a large number of fragments of Greek historians, who are either otherwise unknown, or whose works have not come down to us.—4. Περὶ τῆς Ῥωμαίων τύχης (*"Of the Fortune of the Romans"*).—5. and 6. Two discourses περὶ τῆς Ἀλεξάνδρου τύχης ἢ ἀρετῆς (*"On the Fortune or Valour of Alexander"*). In one of these Plutarch undertakes to show that Alexander owed his success to himself, not to Fortune. In the other, he attempts to prove, that his virtues were not the offspring of a blind and capricious Fortune, and that his talents and the resources of his intellect cannot be regarded as favours bestowed by this same Fortune. These two discourses are preceded by one (No. 4) which shows the true object of the others. Plutarch, in this, endeavours to prove, that the Roman exploits are less the effect of valour and wisdom, than the result of the influence of Fortune; and, among the favours conferred by this goddess, he enumerates the unexpected death of Alexander, at the very time that he was menacing Italy with his victorious arms. In all this we clearly see the jealousy and vanity of the Greeks, who, from the time that they first fell under the Roman yoke, never ceased detracting from the glory of this republic, and ascribing its rapid progress to some blind and unknown cause. One of the motives that induced Polybius, moreover, to write his history, was to undeceive his countrymen on this point, and prove to them that the prosperity of Rome was owing, not to the caprices of Fortune, but to good conduct and valour.—7. Πότερον Ἀθηναῖοι κατὰ πόλεμον ἢ κατὰ σοφίαν ἐνδοξότεροι; (*"Whether the Athenians are more renowned for War or for the Sciences"*). The commencement and conclusion are wanting. The text of what remains of this piece is very corrupt.—8. Περὶ Ἴσιδος καὶ Ὀσίριδος (*"Of Isis and Osiris"*). This treatise contains a number of very curious remarks on the Egyptian mythology, but it is, at the same time, that very one of the works of Plutarch in which his want of critical skill is most apparent. His object was to give the mythological traditions of the Egyptians a philosophical sense, in order to justify them before the tribunal of reason. Hence this treatise can only be employed with great caution in studying this branch of ancient mythology.—9. Ἐπιτομὴ τῆς συγκρίσεως Μενάνδρου καὶ Ἀριστοφάνους (*"Abridgment of the Comparison between Menander and Aristophanes"*). An extract, probably, from some lost work of Plutarch's.—10. Περὶ τῆς Ἡροδότου κακοηθείας (*"Of the Malignity of Herodotus"*). From a mistaken principle of patriotism, Plutarch here attacks the veracity of Herodotus as an historian. The latter has found an able advocate in the Abbé Geinoz. (*Mem. de l'Acad. des Inscr.*, &c., vols. 30, 36, and 38.—11. Βίος τῶν δέκα ῥητόρων (*"Biography of the ten Orators"*). This work is evidently supposititious. Photius has inserted it in his Bibliotheca, with many omissions and additions, but without stating that it was written by Plutarch. Hence some critics have ascribed it to the patriarch himself. This piece, however, bears the stamp of an age much earlier than that of Photius.—We can only glance at the philosophical, or, as they are more commonly called, the moral, works of Plutarch. He was not a profound philosopher. He had formed for himself a peculiar system, made up from the opinions of various schools, but particularly from those of Plato and the Academicians, which he has sometimes only imperfectly understood. He detested the doctrines of Epicurus and the Porch, and the hatred he had vowed towards their respective schools renders him sometimes unjust towards their founders. He was not free from superstition, and he pushed to excess his devotion towards the gods of paganism. His philosophical or moral works are more than sixty in number. They are full of information as regards an acquaintance with ancient philosohpy; and they have the additional merit of preserving for us a number of passages from authors whose works have perished. An analysis of these writings is given by Schöll (*Hist. Lit. Gr.*, vol. 5, p. 77, *seqq.*).—The best editions of the whole works of Plutarch are, that of Reiske, *Lips.*, 1774–82, 12 vols. 8vo; that of Hutten, *Tubing.*, 1796–98, 14 vols. 8vo, and that forming part of the Tauchnitz collection. The best edition of the Lives alone is that of Coray, *Paris*, 1809–15, 6 vols. 8vo; and the best edition of the Moral works is that of Wyttenbach, *Oxon.*, 1795, 6 vols. 4to, and 12 vols. 8vo.

Pluto (Πλούτων), called also Hades (Ἅιδης) and Aïdoneus (Ἀϊδωνεύς), as well as Orcus and Dis, was the brother of Jupiter and Neptune, and lord of the lower world, or the abode of the dead. He is described as a being inexorable and deaf to supplication—for from his realms there is no return—and an object of aversion and hatred to both gods and men. (*Il.*, 9, 158, *seq.*) All the latter were sure to be, sooner or later, collected into his kingdom. The name Hades appears to denote *invisibility*, being derived from α, *"not,"* and εἴδω, *"to see,"* and significatory of the nature of the realm over which he bore sway. The appellation of *Pluto* was received by him at a later period, and would seem to be connected with the term πλοῦτος, *"wealth,"* as mines within the earth are the producers of the precious metals. This notion Voss thinks began to prevail when the Greeks first visited Spain, the country most abundant in gold. (*Mythol. Briefe*, vol. 2, p. 175.) Heyne, on the other hand, is of opinion that the name in question was first given in the mysteries (*ad Apollod.*, 3, 12, 6). It is employed occasionally by the Attic dramatists (*Soph.*, *Antig.*, 1200.—*Eurip.*, *Alcest.*, 370.—*Aristoph.*, *Plut.*, 727), and it became the prevalent one in later times, when Hades came to signify a place rather than a person.—The adventures of Pluto were few, for the gloomy nature of himself and his realm did not offer much field for such legends of the gods as Grecian fancy delighted in; yet he too had his love-adventures. The tale of his carrying off Proserpina is one of the most celebrated in antiquity. (*Vid.* Proserpina.) He loved, we are told, and carried off to Erebus the ocean-nymph Leuce; and, when she died, he caused a tree, named from her (λεύκη, *"white poplar"*), to spring up in the Elysian fields. (*Servius ad Virg.*, *Eclog.*, 7, 61.) Another of his loves was the nymph Mentha, whom Proserpina, out of jealousy, turned into the

plant which bears her name. (*Schol. ad Nicand., Alex.*, 374. — *Oppian, Hal.*, 3, 486. — *Ovid, Met.*, 10, 730.)—Pluto, Homer tells us, was once wounded in the shoulder by the arrows of Hercules; but, from the ambiguity of the phrase used by the poet (ἐν πύλῳ, *Il.*, 5, 395), it is difficult to determine the scene of the conflict. Some say that it was at the gate of the nether world, when the hero was sent to drag the dog of Hades to the realms of day. (*Schol. ad Il., l. c.*—*Heyne ad Il., l. c.*—*Schol. ad Od.*, 11, 605.) Others maintain that it was in Pylos, where the god was aiding his worshippers against the son of Jupiter. (*Apollod.*, 2, 7, 3.—*Pausan.*, 6, 25.—*Pind., Ol.*, 9, 50.—*Schol. ad Pind., l. c.*) Heyne, Müller, and Buttmann are in favour of this sense of the phrase.—The region over which Pluto presided is represented in the Iliad and in the Theogony as being within the earth. (*Il.*, 3, 278.—*Ib.*, 9, 568.—*Ib.*, 20, 61.—*Ib.*, 23, 100.—*Theog.*, 455, 767.) In the Odyssey it is placed in the dark region beyond the stream of Ocean. (*Od.*, 10, 508.—*Ib.*, 11, 1.) Its name is Erebus, with which the appellation Hades became afterward synonymous. The poets everywhere describe it as dreary, dark, and cheerless. The dead, without distinction of good or evil, age or rank, wander there, conversing about their former state on earth: they are unhappy, and they feel their wretched state acutely. They have no strength, or power of mind or body. Some few, enemies of the gods, such as Sisyphus, Tityus, Tantalus, are punished for their crimes, but not apart from the rest of the dead. Nothing can be more gloomy and comfortless than the whole aspect of the realm of Hades as pictured by Homer. — In process of time, when communication with Egypt and Asia had enlarged the sphere of the ideas of the Greeks, the nether world underwent a total change. It was now divided into two separate regions: Tartarus, which, in the time of Homer and Hesiod, was thought to lie far beneath it, and to be the prison of the Titans, became one of these regions, and the place of punishment for wicked men; and Elysium, which lay on the shore of the stream of Ocean, the retreat of the children and relatives of the king of the gods, was moved down thither to form the place of reward for good men. A stream encompassed the domains of Hades, over which the dead, on paying their passage-money (ναῦλον), were ferried by Charon. The three-headed dog Cerberus guarded the entrance; and the three judges, Minos, Æacus, and Rhadamanthus, allotted his place of bliss or of pain to each of the dead who was brought before their tribunal. This idea is probably founded on the passage in the Odyssey (11, 568) where the hero says he saw Minos judging in Erebus; but, according to the earlier belief, he only judged there as Orion hunted; in other words, he pursued the same occupation as on earth. According to the fine myth in Plato (*Gorgias*, p. 523), Æacus and Rhadamanthus sit at the point in the mead where the path branches off to the Islands of the Blessed and to Tartarus (compare *Virg., Æn.*, 6, 540); the former judging the dead from Europe, the latter those from Asia. If any case proves too difficult for them, it is reserved for the decision of Minos.—The *River of Oblivion* (ὁ τῆς λήθης ποταμός) was added to those of Homer's trans-Oceanic region (Acheron, Pyriphlegethon, and Cocytus), and the dead were led to drink of its waters previous to their returning to animate other bodies on earth. In the sixth book of Virgil's Æneid will be found the richest and fullest description of the new-modified under-world, and for those who love to trace the progress and change of ideas, it will not be an uninteresting employment to compare it with that in the seventh book of Homer's Odyssey.—In reading the "portentous falsehoods" (*Lobeck, Aglaoph.*, p. 811) of the Egyptian priests on this subject, one is at a loss which most to wonder at, *their* audacity, or the credulity of the Greeks. For the former asserted, and the latter believed, that Orpheus and Homer had both learned wisdom on the banks of the Nile; and that the Erebus of Greece, and all its parts, personages, and usages, were but transcripts of the mode of burial in Egypt. Here the corpse was, on payment of a piece of money, conveyed by a ferryman (named Charon in the language of Egypt) over the Acherusian lake, after it had received its sentence from the judges appointed for that purpose. Oceanus was but the Egyptian name for the Nile; the Gates of the Sun were merely those of Heliopolis; and Hermes, the conductor of souls, was familiar to the Egyptians; and thus they boldly and falsely appropriated to themselves all the mythic ideas of Greece!—It is worthy of notice, with what unanimity the early races of men placed the abode of departed souls either beneath the earth or in the remote regions of the West. The former notion owes its origin, in all probability, to the simple circumstance of the mortal remains of man being deposited by most nations in the bosom of the earth; and the habits of thinking and speaking which thence arose, led to the notion of the soul also being placed in a region within the earth. The calmness and stillness of evening succeeding the toils of the day, the majesty of the sun sinking, as it were, to rest amid the glories of the western sky, exert a powerful influence over the human mind, and lead us almost insensibly to picture the West as a region of bliss and tranquillity. The idea of its being the abode of the departed good was therefore an obvious one. Finally, the analogy of the conclusion of the day and the setting of the sun with the close of life, may have led the Greeks, or, it may be, the Phœnicians, to place the dwelling of the dead in general in the dark land on the western shore of Ocean.—Hades, we are told by Homer, possessed a helmet which rendered its wearer invisible; it was forged for him by Vulcan, the later writers say, in the time of the war against the Titans. Minerva wore it when aiding Diomede against Mars (*Il.*, 5, 845). When Perseus went on his expedition against the Gorgons, the helm of invisibility covered his brow. (*Apollod.*, 1, 6, 2.)—By artists the god of the lower world was represented similar to his brothers, but he was distinguished from them by his gloomy and rigid mien. (*Keightley's Mythology*, p. 89, *seqq.*) Pluto had a temple at Rome under the title of *Summanus*, dedicated to him during the war with Pyrrhus. (*Ovid, Fast.*, 6, 731.) The cypress, the narcissus, the adianthus, and the thighs of victims, were sacred to him; black animals were sacrificed to him, such as black oxen and sheep. (*Tibull.*, 3, 5, 33.) His title *Summanus* was given to him as being *summus manium*; but Ovid questions whether this deity was the same as Pluto. (*Fuss, Rom. Ant.*, p. 360.)

Plutus, son of Iasion or Iasius, by Ceres, the goddess of corn, has been confounded by many of the mythologists with Pluto, though plainly distinguished from him as being the god of riches. He was brought up by the goddess of peace, and, on that account, Pax was represented at Athens as holding the god of wealth in her lap. The ancients represented him as blind, and bestowing his favours indiscriminately on the good and bad. He appears as an actor in the comedy of Aristophanes called after his name, and also bears a part in the Timon of Lucian. The Greek form Πλοῦτος means "*wealth.*" The popular belief among the ancients assigned him a dwelling-place in the subterranean regions of Spain, a country famed for its precious metals. Phædrus relates, in one of his fables, that when Hercules was received into heaven, and was saluting the gods who thronged around with their congratulations, he turned away his look when Plutus drew near, assigning as a reason for this to Jupiter, who inquired the cause of his strange conduct, that he hated Plutus because he was the friend of the bad,

and, besides, corrupted both good and bad with his gifts. The fable is borrowed, with some slight alteration, from the Greek. (*Phædr.*, *fab.*, 4, 12.)

PLUVIUS, a surname of Jupiter, as god of *rain*. He was invoked by that name among the Romans, whenever the earth was parched up by continual heat, and was in want of refreshing showers. (*Tibull.*, 1, 8, 26.)

PNYX, the place of public assembly at Athens, especially during elections, so called from the crowds accustomed to assemble therein (ἀπὸ τοῦ πεπυκνῶσθαι). The Pnyx was situate on a low hill, sloping down to the north, at the western verge of the city, and at a quarter of a mile to the west of the Acropolis. It was a large semicircular area, of which the southern side, or diameter, was formed by a long line of limestone rock, hewn so as to present the appearance of a vertical wall, in the centre of which, and projecting from it, was a solid pedestal, carved out of the living rock, ascended by steps, and based upon seats of the same material. This was the celebrated Bema, from which the orators addressed the people. The lowest or most northern part of the semicircular curve was supported by a terrace wall of polygonal blocks. (*Wordsworth's Greece*, p. 150.—*Aristoph.*, *Acharn.*, 20.—*Jul. Poll.*, 8, 10.)

PODALIRIUS, son of Æsculapius and Epione, and a celebrated physician of antiquity. Xenophon calls him and his brother Machaon pupils of Chiron the centaur (*Cyneget.*, 1, 14), an assertion which Aristides takes the unnecessary trouble of refuting. (*Orat. in Asclepiad.*, vol. 1, p. 76, *ed. Cant.*) The two brothers were also distinguished for eloquence, and for their acquaintance with the military art. (*Xen.*, *l. c.*) According to Quintus Calaber, Machaon was the elder, and also instructed Podalirius. (*Paralipom.*, *Hom.*, 8, 60.) They were both present at the siege of Troy, and made themselves so conspicuous by their valour, that Homer ranks them among the first of the Grecian heroes. Their skill in the healing art was also highly serviceable to the wounded, and they were at last excused from the fight, and from all the fatigues of war, in order to have more time to attend to those who were injured. On his return from Troy, Podalirius was driven by a tempest to the coast of Caria, where he either settled in, or founded, the city of Syrna, called by some Syrus. (*Pausan.*, 3, 26.—*Siebelis*, *ad loc.*) The more common account is in favour of his having founded the place, and he is said to have called it after Syrna, the daughter of Damœtas, king of the country. He had cured her, it seems, of the effects of a fall from the roof of a mansion, by bleeding her in both arms at the moment when her life was despaired of; and he received her in marriage, together with the sovereignty of the Carian Chersonese. (*Steph. Byz.*, *s. v.* Σύρνα.) This story furnishes the first instance of a physician's having practised bleeding, at least among the Greeks. (*Sprengel*, *Hist. de la Med.*, vol. 1, p. 131.) Another account makes Podalirius to have been assassinated on the coast of Ausonia, in the territory of the Daunians, in Italy, and to have been worshipped after death under the name of νόσων ἀκεστής, "*healer of diseases.*" (*Lycophr.*, 1046, *seqq.*) Strabo, moreover, says, that the tomb of Podalirius was to be seen at the distance of 100 stadia from the sea, in the country of the Daunians. (*Strab.*, 436.)

PODARCES, I. the first name of Priam. When Troy was taken by Hercules, he was *redeemed* from slavery by his sister Hesione, and thence received the name of Priam. (*Vid.* Priamus.)—II. The son of Iphiclus, of Thessaly, and brother of Protesilaus. He went with twenty ships to the Trojan war, and, after his brother's death, commanded both divisions, amounting to forty vessels. (*Hom.*, *Il.* 2, 698, *seqq.*—*Eustath.*, *ad loc.*—*Muncker*, *ad Hygin*, *fab.*, 97.)

PODARGE, one of the Harpies, mother of two of the horses of Achilles by the wind Zephyrus. (*Hom.*, *Il.*, 16, 150.—Consult *Heyne*, *Excurs.*, *ad loc.*) The name implies swiftness of feet (from πούς, "*a foot*," and ἀργός, "*swift.*")

PŒAS, the father of Philoctetes. The son is hence called "*Pœantia proles*" by Ovid. (*Met.*, 13, 45.)

PŒCILE, a celebrated portico at Athens, which received its name from the paintings with which it was adorned (ποικίλη στοά, from ποικίλος, "*diversified*"). Its more ancient name is said to have been Peisianactius. (*Diog. Laert.*, *Vit. Zen.*—*Plin.*, *Vit. Cim.*) The pictures were by Polygnotus, Micon, and Pamphilus, and represented the battle between Theseus and the Amazons, the contest at Marathon, and other achievements of the Athenians. (*Pausan.*, 1, 15.—*Diog. Laert.*, *l. c.*—*Plin.*, 35, 9.—*Ælian*, *Hist. An.*, 7, 28.) Here were suspended also the shields of the Scioneans of Thrace, and those of the Lacedæmonians taken in the island of Sphacteria. (*Pausan.*, 1, 15.) It was in this portico that Zeno first opened his school, which was hence denominated the "*Stoic.*" (The "school of *the porch*," from στοά.) No less than 1500 citizens of Athens are said to have been destroyed by the thirty tyrants in the Pœcile. (*Diog. Laert.*, *l. c.*—*Isocr.*, *Areop.*—*Æschin.*, *de Fals. Leg.*) Colonel Leake supposes that some walls, which are still to be seen at the church of *Panaghia Fanaromeni*, are the remains of this celebrated portico. (*Topography of Athens*, p. 118.—*Cramer's Anc. Greece*, vol. 2, p. 318.)

PŒNI, a name common to both the Phœnicians and Carthaginians. (Consult remarks under the article Phœnicia, page 1049, col. 2, near the end.)

POGON, a name given to the harbour of Trœzene from its shape, being formed by a curved strip of land which resembled a beard (πώγων): hence arose the proverbial joke, πλεύσειας εἰς Τροιζῆνα, which was addressed to those whose chins were but scantily provided. (*Adag. Græc. Zenob.*) This port was formerly so capacious as to contain a large fleet. We are told by Herodotus that the Greek ships were ordered to assemble there prior to the battle of Salamis (§ 42.—*Strab.*, 273). At present it is shallow, obstructed by sand, and accessible only to small boats. (*Dodwell*, vol. 2, p. 268.—*Chandler*, vol. 2, p. 263.—*Cramer's Anc. Greece*, vol. 3, p. 266.)

POLA, a town of Istria, on the western coast, near the southern extremity, or Promontorium Polaticum. It still preserves its name unchanged. Tradition reported it to have been founded by the Colchians, whom Æetes had sent in pursuit of the Argonauts. It became afterward a Roman colony, and took the name of Pietas Julia. (*Pliny*, 3, 19.—*Mela*, 2, 4.—*Cramer's Anc. Italy*, vol. 1, p. 136.)

POLEMARCHUS. *Vid.* Archon.

POLEMON, I. an Athenian of good family, who in his youth was addicted to infamous pleasures. The manner in which he was reclaimed from his licentious course of life, and brought under the discipline of philosophy, affords a memorable example of the power of eloquence when it is employed in the cause of virtue. As he was one morning, about the rising of the sun, returning home from the revels of the night, clad in a loose robe, crowned with a garland, strongly perfumed and intoxicated with wine, he passed by the school of Xenocrates, and saw him surrounded by his disciples. Unable to resist so fortunate an opportunity of indulging his sportive humour, he rushed, without ceremony, into the school, and took his place among the philosophers. The whole assembly was astonished at this rude and indecent intrusion, and all but Xenocrates discovered signs of resentment. The philosopher, however, preserved the perfect command of his countenance; and, with great presence of mind, turned his discourse from the subject on which he was lecturing to the topics of temperance and modesty, which he recommended with

so much strength of argument and energy of language, that Polemon was constrained to yield to the force of conviction. Instead of turning Xenocrates and his doctrine to ridicule, he became sensible of the folly of his former conduct, was heartily ashamed of the contemptible figure which he made in so respectable an assembly, took his garland from his head, concealed his naked arm under his cloak, assumed a sedate and thoughtful aspect, and, in short, resolved from that hour to relinquish his licentious pleasures, and to devote himself to the pursuit of wisdom. Thus was this young man, by the powerful energy of truth and eloquence, converted from an infamous libertine to a respectable philosopher. In such a sudden change of character, it is difficult to avoid passing from one extreme to another. Polemon, after his reformation, in order to brace up his mind to the tone of rigid virtue, constantly practised the severest austerity and most hardy fortitude. From the thirtieth year of his age to his death he drank nothing but water. When he suffered violent pain, he showed no external sign of anguish. In order to preserve his mind undisturbed by passion, he habituated himself to speak in a uniform tone of voice, without elevation or depression. The austerity of his manners, however, was tempered with urbanity and generosity. He was fond of solitude, and passed much of his time in a garden near his school. He died at an advanced age, of consumption. Of the tenets of Polemon little is said by the ancients, because he strictly adhered to the doctrine of Plato. The direction of the Academy devolved upon him after the death of Xenocrates. He is said to have taught that the world is God; but this was, doubtless, according to the Platonic system, which made the soul of the world an inferior divinity. (*Diog. Laert.*, 4, 16.—*Suid.*, *s. v.*—*Val. Max.*, 6, 9.—*Cic.*, *de Fin.*, 4, 6.—*Athenæus*, 2, p. 44.—*Stob.*, *Eclog. Phys.*, 1, 3.—*Enfield's Hist. of Philos.*, vol. 1, p. 247, *seq.*)—II. A son of Zeno of Apamea, made king of Pontus by Antony, after the latter had deposed Darius, son of Pharnaces. (*Appian*, *Bell. Civ.*, 5, 75.) This person, who had the art to ingratiate himself alike with Antony, Augustus, and Agrippa, was made king of that eastern part of Pontus, named Polemoniacus after him. He was killed in an expedition against some barbarians of Sindice, near the Palus Mæotis; but his widow, Pythodoris, was reigning in his stead at the time that Strabo wrote his Geography. (*Strab.*, 556, 578.—*Dio Cass.*, 53, 25.—*Id.*, 54, 24.)—III. Son and successor of the preceding, was placed on the throne by Caligula, and had his dominions afterward enlarged by Claudius with a portion of Cilicia. Nero eventually converted Pontus into a Roman province. (*Suet.*, *Vit. Ner.*, 18.—*Crusius*, *ad loc.*)—IV. Antonius, a celebrated sophist and public speaker, in the second century of our era. He was a native of Laodicea on the Lycus, and of a consular family, and was held in high esteem by Trajan, Hadrian, and Antoninus Pius. Polemon spent the greater part of his life in Smyrna, where he opened a school of rhetoric, and was sent on several occasions as ambassador to Hadrian. He accumulated a large fortune by his oratorical talents, but made many enemies by his excessive haughtiness. He became a great sufferer by the gout, and at the age of fifty-six years, having become disgusted with life on account of the tortures to which his complaint subjected him, he returned to his native city, entered the tomb of his family, which he caused to be closed upon him, and there ended his existence. We have remaining of his works only two declamations or oratorical exercises, entitled "*Funeral Discourses*" (Ἐπιτάφιοι λόγοι). They are discourses feigned to have been delivered in honour of those who fell at Marathon, by their own fathers. The Emperor Marcus Aurelius, in a letter to Fronto, describes him as a writer of ability, but less pleasing than instructive. (*Front.*, *Relig.*, p. 50, *ed. Niebuhr.*) The little that we possess of the writings of Polemon neither authorizes us to adhere to this opinion nor to contradict it. It is true, however, that the two declamations which have reached us are written in a vigorous style, but are devoid of elegance. It was principally, too, for his strength and vehemence that the ancients held Polemon in esteem, and called him "*the Trumpet of Olympus*" (Σάλπιγξ Ὀλυμπιακή). St. Gregory Nazianzen studied and imitated him. The best edition of the two declamations of Polemon is that of Orellius, *Lips.*, 1819, 8vo. (*Schöll*, *Hist. Lit. Gr.*, vol. 4, p. 226, *seq.*)—V. Surnamed Periegetes, lived during the reign of Ptolemy Epiphanes, about 200 B.C. He was a pupil of the Stoic Panætius, and wrote a "*History of Greece*" (Λόγος Ἑλληνικός) in eleven books, wherein he carefully observed chronology. This work is lost. Athenæus cites many other productions of Polemon, "*On the Acropolis of Athens*," "*On the Paintings to be seen at Sicyon*" (Plutarch has borrowed from the latter an anecdote, which he gives in his Life of Aratus), "*On Inscriptions*," &c. Polemon appears also as a geographical writer. He composed a "*Description of the Earth*" (Κοσμικὴ Περιήγησις), whence he obtained the surname of *Periegetes* (Περιηγητής). He wrote also a "*Description of Ilium*" (Περιήγησις Ἰλίου), and, under the title of Κτίσεις, a work on the origin of the cities of Phocis, Pontus, &c. All these are lost. Strabo and the scholiasts cite another work of Polemon's, written against Eratosthenes, in which the latter was accused of never having seen Athens. (*Schöll*, *Hist. Lit. Gr.*, vol. 3, p. 223.—*Id. ib.*, vol. 3, p. 390.—*Id. ib.*, vol. 4, p. 53.)—VI. A writer on Physiognomy, supposed to be the same with the pupil of Xenocrates mentioned above (No. I.). He composed a "*Manual of Physiognomy*," entitled Φυσιογνωμικόν, or Φυσιογνωμικῶν Ἐγχειρίδιον. It was published by Peruscus at the end of his Ælian, *Rom.*, 1545, 4to, and is also contained in the collection of Franz, "*Scriptores Physiognomiæ Veteres*," *Altenb.*, 1780, 8vo.

Polemonium, a city of Asia Minor, on the coast of Pontus, situate, according to Pliny (6, 4), one hundred and twenty miles from Amisus. It derived its name from Polemon, the son of Zeno, its founder. This place is not mentioned by Strabo, and therefore was probably founded after his time; but it is noticed by Ptolemy; and in the Table Itinerary it is marked as a place of consequence. Mannert is inclined to think that Polemonium was built on the site of an earlier place called Side. The modern name is said to be *Vatisa* or *Fatsa*, which reminds us of the ancient fortress of Phatisane, that once stood about ten stadia to the west. (*Arrian*, *Peripl. Mar. Eux.*, p. 17.—*Peripl. Anon.*, p. 4.—*Mannert*, *Geogr.*, vol. 6, pt. 2, p. 439.)

Polias (Πολιάς), a surname of Minerva, as the protectress of cities. This name was particularly applied to her in Athens, and indicated the original Minerva of Athens, the Minerva who had contested the soil of Attica with Neptune, and had triumphed in the contest. She was, therefore, the original protectress of the Acropolis and the city; to her the embroidered Peplus at the festival of the Panathenæa was dedicated; it was to her temple that Orestes came as a suppliant from Delphi, when he fled from the Eumenides; before her statue burned the golden lamp, both night and day, which was fed with oil only once a year; the sacred serpent, the guardian of the Acropolis, dwelt here; here was the silver-footed throne, on which Xerxes sat when he viewed the battle of Salamis; and here, too, was the sword of Mardonius, the Persian general at Platæa.—The temple of Minerva Polias was under the same roof with the Erechtheum, the two forming an entire building, of which the eastern divi-

ion was consecrated to the worship of the goddess; and the western, including the northern and southern porticoes, was sacred to the deified daughter of Cecrops, the nymph Pandrosus. On the same site had previously stood the temple of Erechtheus; and from this circumstance, as well as from the fact that his altar still remained, the entire building retained the name of the Erechtheum. Within the sacred enclosure were preserved the holiest objects of Athenian veneration, among which the most precious were the olive of Minerva and the fountain of Neptune, both of which sprung up at the bidding of those divinities, when there was contention among the gods concerning the guardianship of Athens. Here, too, was the oldest and most deeply-venerated of the statues of the Athenian goddess; a figure carved in olive-wood, but of which the legend affirmed that it had fallen from heaven. (*Wordsworth's Greece*, p. 144.—*Stuart's Antiquities of Athens*, p. 37, *Lond.*, 1827, 12mo.) Müller has written an interesting work on the Temple and Worship of Minerva Polias, under the following title: "*Minervæ Poliadis Sacra et Ædem in arce Athenarum illustravit C. O. Müller*," *Götting.*, 1820, 4to.

POLIORCĒTES (Πολιορκητής), "*the besieger of cities*," a surname given to Demetrius, son of Antigonus. (*Vid.* Demetrius I.)

POLĪTES, I. a son of Priam and Hecuba, killed by Pyrrhus in his father's presence. (*Virg.*, *Æn.*, 2, 526.)—II. His son, who bore the same name, followed Æneas into Italy, and was one of the friends of young Ascanius. (*Virg.*, 5, 564.)

POLLA ARGENTARIA, the wife of the poet Lucan. (*Vid.* Lucanus.)

POLLENTĬA, a town of Liguria, southeast of Alba Pompeia. It was a municipium, and is chiefly celebrated for its wool. (*Plin.*, 8, 48.—*Colum.*, 7, 2.—*Sil. Ital.*, 8, 599.) A battle was fought in its vicinity between Stilico and the Goths, the success of which appears to have been very doubtful. (*Oros.*, 7, 37.) But Claudian speaks of it as the greatest triumph of his hero. (*De Bell. Get.*, 605.) The modern village of *Polenza* stands near the site of the ancient city. (*Cramer's Anc. Italy*, vol. 1, p. 28.)

POLLĬO, I. C. Asinius, a Roman consul in the time of Augustus, who, though of humble birth, was one of the most remarkable men and most distinguished patrons of literature during the age in which he lived; and when we consider the brilliant part which he acted as a military commander, politician, and man of letters, it is singular we have so few remains of his writings, and such brief records of his actions. Pollio was born in the 675th year of the city, and he had, consequently, reached the age of thirty before the liberties of his country were subverted. During the times of the republic, he so well performed the parts of a citizen and patriot, that in one of Cicero's letters he is classed with Cato for his love of liberty and virtue. But in pursuing this line of conduct he offended some of the partisans of Pompey, and was forced, as he afterward alleged, to espouse the part of Cæsar, in order to shield himself from their resentment. (*Cic.*, *Ep. ad Fam.*, 10, 31.) He became a favourite officer of Julius Cæsar, whom he served with inviolable fidelity, and ever entertained for him the most devoted attachment. A short while before the dictator's death, he was sent to Spain at the head of a considerable army, to crush the party which Sextus Pompey had recently formed in that province; but he was not very successful in his prosecution of this warfare. (*Dio Cass.*, 45.) After the assassination of Cæsar, he offered his army and services to the senate; and, in his letters to Cicero, made the strongest professions of love of liberty and zeal for the commonwealth, declaring that he would neither desert nor survive the republic. (*Cic.*, *Ep. ad Fam.*, 10, 33.) The hypocrisy of these protestations was evinced almost as soon as the letters in which they were contained had reached the capital; for his old fellow-soldier, Antony, having retreated into Gaul after his defeat at Modena, Pollio joined him from Spain with all the troops he commanded. He farther contrived to disunite the fickle Plancus from his colleague Decimus Brutus, and to bring him over, with his army, to the enemies of the republic. By these measures he contributed more, perhaps, than any other of his contemporaries, to extinguish all hopes of the restoration of the commonwealth, and to throw the whole power of the state into the hands of the triumvirate. Having thus been chiefly instrumental in ruining the cause of liberty, that proud spirit of freedom or *ferocia*, as Tacitus calls it, which he afterward assumed, and the restoration of the *Atrium libertatis*, which stood on the Aventine Hill, must have been looked on as a farce by his fellow-citizens, and has been considered by posterity as little better than imposture. Pollio was present at the formation of the triumvirate which took place in a small island of the Reno, a stream that passes near Bologna. Amid other sacrifices of friends and relatives then made by the heads of political parties, Pollio gave up his own father-in-law to the resentment of his new associates. He is said, however, to have repressed by his authority many disorders of the times, and to have mitigated, so far as was in his power, the cruelty of the triumvirs. In the year 713, which was that of his first consulship, a quarrel having arisen between Augustus and Lucius Antonius, the brother of the triumvir, concerning the settlement of the veterans in the lands allotted them, Pollio occupied the north of Italy for the Antonian party. His spirit and valour had acquired him such reputation among the soldiery, that, while his friend Munatius Plancus, though of higher birth and rank, was deserted by his troops, Pollio was enabled to make head against Agrippa and Augustus with not less than seven legions, and to retain the whole of the Venetian territory in the interests of Antony. In order to subsist his forces, he laid heavy contributions on the towns, and exacted them with the utmost rigour. The Paduans, in particular, who had been always attached to the cause of liberty and the republic, smarted severely under his displeasure and avarice. He stripped their city of everything valuable, whether public or private, and proclaimed a reward to the slave who should discover the concealment of his master. The contest between Lucius Antonius and Augustus was followed by the treaty of Brundisium, by which a new division of the empire was made among the triumvirs; and, according to this distribution, the province of Dalmatia was included in the department of the empire allotted to Marc Antony. This rugged country, not yet completely subdued by the Romans, had been constantly in the view of Pollio while he commanded on the northeast coast of Italy. A massacre committed by the natives on a Roman colony formed a pretext for its invasion. With the consent of Antony, if not by his express orders, Pollio led the army, which he had now commanded for five years, to quell the insurrection. He quickly dispersed the tumultuary bodies of natives which had assembled to oppose him; took their capital, Salona (now Spalatro), and returned triumphant to Rome. This triumph closed his military and political career. The cause of Antony, which Pollio had supported both by his able conduct and the reputation of his name, had now sunk so low in Italy, that it could no longer be maintained against his rival with any regard to safety, interest, or character. He declined, however, to follow Augustus to the battle of Actium; and to the solicitations which were used with the view of inducing him actually to espouse his interests, Pollio is said to have replied, "Mea in Antonium majora merita sunt, illius in me beneficia notiora; itaque discrimine ves-

tro me subtraham, et ero præda victoris." (*Vell. Paterc.*, 2, 86.) From this period till his death (which happened at his Tusculan villa in 755 U.C., when he had reached the age of eighty) Pollio withdrew almost entirely from public affairs. He was naturally of a bold, assuming, and overbearing temper; he affected a stern predilection for the forms and manners of the ancient republic; and, having amassed an enormous fortune during the proscriptions, he never sought to ingratiate himself with Augustus. Accordingly, though he was respected and esteemed, he was not beloved by the emperor. During the contest with Lucius Antonius, several stinging epigrams were directed against him by Augustus. Pollio was well able to retort, but he did not choose, as he himself expressed it, "in eum scribere qui potest proscribere." (*Macrob.*, *Saturn.*, 2, 4.) His neutrality during the war with Antony and Cleopatra, though permitted by Augustus, would little tend to conciliate his favour; and that prince saw around him so many able ministers who had uniformly supported his interests, that he had no occasion to require the assistance or counsel of Pollio. With the exception, therefore, of occasionally pleading in the Forum, Pollio devoted all his time to literary composition and the protection of literary men. No Roman of that period was more capable of enjoying retirement with dignity, or relishing it with taste. He possessed everything which could render his retreat delightful: an excellent education, distinguished talents, a knowledge of mankind, and a splendid fortune. To all the strength and solidity of understanding requisite to give him weight in the serious or important affairs of life, he united the most lively and agreeable vein of wit and pleasantry. His genius and acquirements enabled him likewise to shine in the noblest branches of polite literature: poetry, eloquence, and history, in which last department Seneca prefers his style to that of Livy. He had, no doubt, effectually improved the opportunities which the times afforded, of enriching himself at the cost of others; and no one had profited more by the forfeited estates during the period of the proscriptions; but it should not be forgotten, that whatever fortune he amassed was converted to the most laudable purposes: the formation of a public library, the collection of the most eminent productions of art, and the encouragement of learning and literary men. Pliny, in his Natural History, informs us, that Pollio was the first person who erected a public library at Rome. It was placed in the vicinity of the *Atrium Libertatis*, which he had constructed on the Aventine Hill; and the expense of the establishment was defrayed from the spoils of conquered enemies (7, 30; 35, 2). From the same author we have an account of his fine collection of statues by Praxiteles and other masters (34, 5), which he was extremely desirous should be publicly seen and commended. Among the labours of Praxiteles are mentioned a Silenus, an Apollo, a Neptune, and a Venus. The specimens of the works of other artists exhibited the Centaurs carrying off the Nymphs, by Archesitas; Jupiter, surnamed Hospitalis, by Pamphilus, a scholar of Praxiteles; a sitting Vesta; and, finally, Zethus, Amphion, and Dirce, fastened by a cord to the bull, all formed out of one stone, and brought from Rhodes by the direction of Pollio. Still more useful and praiseworthy was the patronage which he extended to men of genius. In youth, his character and conversational talents had rendered him a favourite with the master-spirits of Rome: Cæsar, Calvus, and Catullus, who shone in his earlier years; and in more advanced life, he in turn favoured and protected Virgil and Horace, whose eulogies are still the basis of his fame. Pollio commanded in the district where the farm of Virgil lay; and at the division of lands among the soldiery, was of service to him in procuring the restoration of his property. That distinguished poet composed his eclogues, it is said, by the advice of Pollio; and in the fourth of the number he has beautifully testified his gratitude for the friendship and protection which had been extended to him. The odes of Horace show the familiarity which subsisted between the poet and his patron; the former ventures to give the latter advice concerning the history of the civil wars, on which he was then engaged; and to warn him of the danger to which he might be exposed by treating such a subject. Timagenes, the rhetorician and historian, spent his old age in the house of Pollio; though he had incurred the displeasure of Augustus by some bitter raillery and sarcasms directed against the imperial family. But, while Pollio protected learned men, he seems to have been a severe, and, according to some, a capricious critic, on the writings both of his own contemporaries and of authors who had immediately preceded him. He was envious of the reputation of Cicero, and expressed himself with severity on the blemishes of his style (*Seneca*, *Suas.*, 6.—*Quint.*, *Inst. Orat.*, 12, 1): he called in question the accuracy of the facts related in Cæsar's Commentaries (*Sueton.*, *de Illust. Grammat.*); and he discovered provincial expressions in the noble history of Livy. (*Quint.*, *Inst. Orat.*, 1, 5.) His jealous love of praise and spirit of competition led him to introduce one custom which probably proved injurious to poetry: the fashion of an author reading his productions at private meetings of the most learned and refined of his contemporaries. These recitations, as they were called, led to the desire of writing for the sake of effect, and were less calculated to improve the purity of taste than to engender ostentatious display. (*Dunlop's Roman Literature*, vol. 3, p. 45, *seqq.*)—II. Vedius. (*Vid.* Pausilypus.)

Pollux, I. (in Greek Πολυδεύκης) a son of Jupiter by Leda, the wife of Tyndarus. He was brother to Castor. (*Vid.* Castor.)—II. (or Πολυδεύκης) Julius, a native of Naucratis, in Egypt, who flourished about 175 A.D., and died in the reign of the Emperor Commodus. He followed, it would seem, the profession of sophist at Athens, and acquired so much reputation there, that the Emperor Marcus Aurelius intrusted him with the education of his son; but the instructions of the preceptor were unable to correct the vicious propensities of the pupil. It has been supposed that Lucian intended to ridicule Pollux in his *Lexiphanes* and *Rhetorum Præceptor* (Ῥητόρων διδάσκαλος), but Hemsterhusius has undertaken to disprove this, in the preface to his edition of the Onomasticon. The strongest argument adduced by him against this supposition, which rests on the testimony of one of the scholiasts, is that such a satire would be unjust. The principal work of Pollux, and the only one that remains to us, is entitled Ὀνομαστικόν ("*Onomasticon*"). The following is the explanation which Hemsterhusius gives of this title. "*Onomasticorum munus est commoda rebus nomina imponere, et docere quibus verbis uberiore quadam et florente elegantia rem unam designare possimus: non enim in Onomasticis unquam proprio quodam loco de vocum difficillimorum interpretatione agebatur, sed quo pacto propriis res quævis et pluribus insigniri posset verbis.*" —Pollux does not, like other lexicographers, follow the alphabetical arrangement; he has divided his work into nine books, according to the matters of which he treats, or, rather, he has united nine separate works under the general title of "*Onomasticon.*" These nine productions would seem to have been published originally in a separate and consecutive order, from the circumstance of their each having a preface or dedication, addressed to the Emperor Commodus. The subjects of the nine books are as follows: 1. Of Gods, Kings, Swiftness and Slowness, Dyeing, Commerce and the Mechanic Arts, Fertility and Sterility, Seasons, Houses, Ships, things relating to War, Horses, Agriculture, the component parts of a Plough, those of

a Chariot, Bees.—2. Of the Age of Men; of what precedes and follows Birth; of the Members of the Human Frame; of the External and Internal Parts of the Body. —3. Of the various relations between the Members of a Family or a City; of Friends, Country, Love; of the Relation between Master and Slave; of Metals, Travels, Roads; of Gayety and Sadness; of Happiness; of Rivers; of the Avaricious, the Industrious, and the Idle; of Buying and Selling, &c.—4. Of the Sciences. —5. Of the Chase, Animals, &c.—6. Of Repasts; of various Crimes, &c.—7. Of various Arts and Trades. —8. Of Justice, and the public Administration of it. —9. Of Cities, Edifices, Games, &c.—10. Of Vases, Utensils, &c.—The value of the work, for acquiring not only a knowledge of Greek terms, but also of antiquities, is conceded by all. The interest, moreover, is considerably increased by the citations from authors whose works are lost. Julius Pollux composed many other works that have not come down to us, such as *Dissertations* (Διαλέξεις) and Declamations (Μελέται); and among these are mentioned a discourse pronounced on the occasion of the marriage of Commodus, an eloge on Rome, and an accusation of Socrates. The best edition of the Onomasticon is that of Hemsterhusius, *Amst.*, 1706, fol. There is a later one by W. Dindorf, *Lips.*, 1824, 5 vols., in 6 parts, containing the notes of former editors.—III. An ecclesiastical writer in the ninth century, not to be confounded with the author of the Onomasticon. He compiled a chronology, which commences with the creation. The author calls it Ἱστορία φυσική ("*a physical history*"), because his work enlarges greatly respecting the creation of the world. It is rather, however, an ecclesiastical than a political history. The best edition is that of Hardt, *Monach.*, 1792, 8vo. Hardt supposed that this work was just newly discovered; but the Abbé Morelli has proved that this is the same work with that entitled *Historia Sacra ab orbe condito ad Valentinianum et Valentem Imp.* a Biancono, *Bonon.*, 1779, fol.

POLYÆNUS, I. a native of Lampsacus, and one of the friends of Epicurus. He had attended previously to mathematical studies. (*Cic.*, *de Fin.*, 1, 6.)—II. A native of Sardis, a sophist in the time of Julius Cæsar, and who is thought to have taken his prænomen (Julius) from the family that protected him. We have four epigrams by him remaining.—III. A native of Macedonia, a rhetorician or advocate, who flourished about the middle of the second century of our era. He published a work entitled Στρατηγηματικά ("*Military Stratagems*"), in eight books, of which the sixth and seventh are imperfect. This work, addressed to Marcus Aurelius and Lucius Verus, during their campaign against the Parthians, is of little value to military men, but not without interest in an historical point of view. It is well written, though rather affected, and too much loaded with ornament. Polyænus has been justly censured for admitting into his list of stratagems instances of treachery and perfidy unworthy of warriors, and undeserving of being regarded as *ruses de guerre*. He is inexcusable on another point: he mutilates and distorts facts; he wishes to convert every military operation into a stratagem, particularly those of Alexander, a prince who contended openly with his foes, and detested stratagems of every kind. The most useful edition of Polyænus is that of Mursinna, *Berol.*, 1756, 12mo. A more correct text than the former is given by Coray in the *Parerga Bibl. Hell.*, *Paris*, 1809, 8vo, forming the first volume of this collection. A critical edition, however, is still a desideratum. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 268, *seqq.*)—IV. A native of Athens, an historical writer. (*Euseb.*, *Chron.*, 1, p. 25.)

POLYBIUS, an eminent Greek historian, born at Megalopolis, in Arcadia, about B.C. 203. His father Lycortas was prætor of the Achæan republic and the friend of Philopœmen, and under the latter Polybius learned the art of war, while he received from his own father the lessons of civil and political wisdom. He played a distinguished part in the history of his country as ambassador to the Roman generals, and as a commander of the Achæan cavalry. At the age of about 15 years he was selected by his father to join an embassy to Egypt, which, however, was not sent. At the age of 40 years he was carried as a hostage to Rome, and continued there for the space of 17 years. He became the friend, the adviser, and the companion in arms of the younger Scipio. In order to collect materials for his great historical work, which he now projected, he travelled into Gaul, Spain, and even traversed a part of the Atlantic. Scipio gave him access to the registers or records known by the name of *libri censuales*, which were preserved in the temple of Jupiter Capitolinus, as well as to other historic monuments. On his return to Greece, after the decree of the senate which granted the Achæan hostages permission to return to their homes, he proved of great service to his countrymen, and endeavoured, though fruitlessly, to dissuade them from a war with the Romans. The war broke out when he was in Africa, whither he had accompanied Scipio, and with whom he was present at the taking of Carthage. He hastened home, but appears to have arrived only after the fall of Corinth. Greece having been reduced under the Roman power, he traversed the Peloponnesus as commissary, and by his mild and obliging deportment won the affections of all. Some years after he travelled into Egypt; in the year of Rome 620, he accompanied Scipio into Spain, and finally he returned to Achaia, where he died at the advanced age of about 82 years, of a fall from his horse.—Polybius gave to the world various historical writings, which are entirely lost, with the exception of his *General History* (Ἱστορία καθολική), in forty books. It embraced a period of 53 years, from the commencement of the second Punic war (A.U.C. 555) to the reduction of Macedonia into a Roman province (A.U.C. 587). Thirty-eight books were devoted to the events of this period; while two others precede them, and serve as an introduction to the work. In these last the historian runs rapidly over the interval which had elapsed between the taking of Rome by the Gauls and the first descent of the Romans on Sicily, and after this enumerates what had occurred up to the commencement of the second Punic war. His object was to prove that the Romans did not owe their greatness to a mere blind fatality; he wished it to be made known by what steps, and by favour of what events, they had become masters, in so short a time, of so extensive an empire. (*Lucas, Ueber Polybius Darstellung des Ætolischen Bundes, Königsb.*, 1827, p. 6, *seqq.*) His history is of a general nature, because he does not confine himself merely to those events which related to the Romans, but embraces, at the same time, whatever had passed during that period among every nation of the world. Of the 40 books which it originally comprehended, time has spared only the first five entire. Of the rest, as far as the 17th, we have merely fragments, though of considerable size. Of the remaining books we have nothing left except what is found in two meager abridgments which the Emperor Constantine Porphyrogenitus, in the tenth century, caused to be made of the whole work. The one of these is entitled "Embassies," or the history of treaties of peace; the other is styled "Virtues and Vices." Among the fragments that remain of Polybius are from the 17th to the 40th chapters of the sixth book, inclusive, which treat of the Roman art of war, and have often been published separately under this title. That part of the history which is lost embraced a narrative of those events of which the historian was himself an eyewitness; an irreparable loss for us, though Livy made frequent use of it. The history of Polybins possesses, in one respect, a peculiar character, distinguishing it from the works of all the historians who had preceded him.

Not content with relating events in the order in which they had occurred, he goes back to the causes which produced them; he unfolds their attendant circumstances, and the consequences they have brought with them. He judges the actions of men, and paints the characters of the principal actors. In a word, he forms the judgment of the reader, and causes him to indulge in reflections which ought to prepare him for the administration of *public affairs* (πράγματα). Hence the title of his history, Ἱστορία πραγματική. Never has a history been written by a man of more good sense, of more perspicacity, or of a sounder judgment, and one more free from all manner of prejudice. Few writers have united in a greater degree a knowledge of military and political affairs; no one has carried farther a rigid impartiality, and a respect for virtue. Cicero gives an animated character of this history in his treatise *De Oratore* (2, 15.—Compare the remarks of Ast, *Grundriss der Philologie*, p. 202).—The style of Polybius is not free from faults. The period when the Attic dialect was spoken in all its purity had long passed away, and he wrote in the new dialect which had arisen after the death of Alexander. A long residence also out of his native country, and sometimes among barbarian nations, had rendered him, in some little degree, a stranger to his mother-tongue. Though his diction is always noble, yet he occasionally mingles with it foreign terms, and even Latinisms. We find in him, too, phrases borrowed from the school of Alexandrea, and passages taken from the poets; he loves, also, occasional digressions; but, whenever he indulges in these, they are always instructive.—"In Polybius," says Müller, "we find neither the art of Herodotus, nor the strength of Thucydides, nor the conciseness of Xenophon, who says all in a few words: Polybius is a statesman full of his subject, who, caring little for the approbation of literary men, writes for statesmen; reason is his distinctive character." (*Allgemeine Geschichte*, 5, 2.)—Dionysius of Halicarnassus (*De Comp. Verb.*, c. 4) remarks, that no man of taste can endure to read the work of Polybius to the end. It is strange that he did not take into consideration the highly attractive nature of the events, and the spirit with which they are narrated.—Besides his general history, Polybius wrote "Memoirs of the Life of Philopœmen" (lib. 10, *Exc. Peiresc.*, p. 28), a work on "Tactics" (lib. 9, *Exc.*, c. 20), and a letter "on the situation of Laconia," addressed to Zeno of Rhodes (lib. 16, *Exc.*). From a passage of Cicero, moreover (*Ep. ad Fam.*, 5, 12), it would appear that Polybius had written a detached "History of the Numantine war." It is probable that his visit to Spain, during the second consulship of Scipio, gave him the idea of this last-mentioned work, and furnished him with the materials.—Plutarch relates that Marcus Brutus, the assassin of Cæsar, made an abridgment of the history of Polybius, and that he was occupied with this in his tent on the evening preceding the battle of Philippi. Casaubon is hence led to infer that the abridgment or epitome which we possess, from the 7th to the 17th books, may be the work of Brutus; but this abridgment is made with so little judgment that we cannot properly ascribe it to that distinguished Roman.—The best edition of Polybius is that of Schweighaeuser, *Lips.*, 1789–95, 9 vols. 8vo. Orellius published in 1818, from the Leipsic press, the commentary of Æneas Tacticus, in one volume 8vo, as a supplement to this edition. The *Excerpta Vaticana* of Polybius, which Mai first made known in his "*Scriptorum Veterum nova Collectio*" (vol. 2, *Rom.*, 1827, 4to, p. 369–464), were afterward published anew, under the title of "*Polybii Historiarum Excerpta Vaticana*," by Geel, *Lugd. Bat.*, 1829, 8vo; and "*Polybii et Appiani Historiarum Excerpta Vaticana*," by Lucht, *Altonæ*, 1830, 8vo. (*Schöll*, *Gesch. Griech. Lit.*, vol. 2, p. 135, *seqq.*—*Id. ib.*, vol. 3, p. 603.)

Polybus, a king of Corinth, and the adoptive father of Œdipus. (*Vid.* Œdipus.) He was succeeded by Adrastus, who had fled to Corinth for protection. (*Pausan.*, 2, 6.)

Polycarpus, a father and martyr of the church, born probably at Smyrna during the reign of Nero. He was a disciple of the Apostle John, and was by him appointed bishop of that city; and he is thought to be the angel of the church of Smyrna, to whom the epistle in the second chapter of Revelations is addressed. Ignatius also esteemed Polycarp highly, who, when the former was condemned to die, comforted and encouraged him in his sufferings. On the event of a controversy between the Eastern and Western churches, respecting the proper time for celebrating Easter, Polycarp undertook a journey, to Rome to confer with Anicetus; but, though nothing satisfactory took place on that affair, he violently while at Rome, opposed the heresies of Marcion and Valentinus, and converted many of their followers. During the persecution of the Christians under Marcus Aurelius, Polycarp suffered martyrdom with the most heroic fortitude, A.D. 169. When he was going to the flames, the proconsul offered him his life if he would blaspheme Christ, to which the venerable prelate answered, "*Eighty and six years have I served him, and he has ever treated me with kindness; how, then, can I blaspheme him?*" His "Epistles to the Philippians," the only one of his pieces which has been preserved, is contained in Archbishop Wake's "Genuine Epistles." The best edition of the original is that by Aldrich, *Oxon.*, 8vo, 1708. Another edition appeared from the same press, by Smith, 1709, 4to.

Polyclētus, I. a celebrated sculptor and statuary, who flourished about 430 B.C. Pausanias (6, 6) calls him an Argive; but Pliny (34, 8, 19) introduces his name with the epithet of "Sicyonian." In order to reconcile these two conflicting authorities, it has been conjectured that the artist was descended from Sicyonian parents, and was born at Sicyon, but was afterward presented by the Argives with the freedom of their city. Another supposition is, that, when a young man, he went to Argos, in order to avail himself of the instructions of the celebrated Ageladas, that he remained there, and having thus made Argos, as it were, his second native city, styled himself on his productions, not a *Sicyonian*, but an *Argive*. (*Sillig*, *Dict. Art.*, p. 103.)—Polycletus may be said to have perfected that which his predecessor, Phidias, had invented. He did not possess the grandeur of imagination which characterized this great artist, nor did he even attempt, like him, to create the images of the most powerful deities. It seems, indeed, that he excelled less in representing the robust and manly graces of the human frame, than in the sweet, tender, and unconscious loveliness of childhood. In his works, however, he manifested an equal aspiration after ideal beauty with Phidias. He seems to have laboured to render his statues perfect in their kind, by the most scrupulous care in the finishing. Hence he is said to have observed, that "the work becomes most difficult when it comes to the nail." He framed a statue of a life-guardsman (Δορυφόρος, *Doryphorus*), so marvellously exact in its proportions, and so exquisite in its symmetry, that it was called "*the Rule*" (Κανών), and became the model whence artists derived their canons of criticism which determined the correctness of a work. (*Plin.*, *l. c.*—*Cic.*, *Brut.*, 86.—*Lucian*, *de Saltat.*, 75.) He executed also a statue of a youth binding a fillet (Διαδουμένος, *Diadumenus*), of so perfect a beauty that it was valued at the high price of a hundred talents. Another of his celebrated works represented two boys playing at dice, which was regarded with the highest admiration in after days at Rome, where it was in the possession of the Emperor Titus. Polycletus is said to have carried alto-relievo,

which Phidias invented, to perfection. He discovered the art of balancing of figures on one leg; and is said to have been so partial to this mode of representing the human form, that he almost invariably adopted it in his statues. He is accused by Varro of too great uniformity in his figures, and the constant repetition of the same idea. Nothing could exceed the exactness of symmetry with which he framed his statues; but it seems that they were destitute of passion, sentiment, and expression. It is singular that, notwithstanding the refinement, the extreme polish, and exactness of finishing with which his works were in general elaborated, he represented the hair in knots, after the fashion of the ancient sculptors. These defects, however, seem to have derogated but little from his fame, either in his own age or in after times. (*Encycl. Metropol.*, div. 2, vol. 1, p. 400, *seq.*)—Polycletus used, in many of his works, the brass of Ægina. (*Plin.*, 34, 2, 5.) His highest glory, perhaps, was obtained from a statue made of ivory and gold, and dedicated in the Heræum by the citizens of Argos and Mycenæ. The estimation in which this work was held is evident from Strabo (551). The production itself is described in Pausanias (2, 17, 4), whose remarks are admirably illustrated by Böttiger (*Andeut.*, 122).—Like other statuaries of the same age, Polycletus was also distinguished as an architect, and erected a theatre, with a dome, at Epidaurus, on a piece of ground consecrated to Æsculapius. This building Pausanias pronounces to be superior, in respect of symmetry and elegance, to every other theatre, not excepting even those at Rome. All ancient writers bestow the highest praises on Polycletus. Cicero pronounces his works absolutely perfect. (*Brut.*, 18.) Quintilian mentions his diligence and the gracefulness of his productions, but intimates that they were deficient in majestic dignity. (*Quint.*, 12, 10.) Dionysius of Halicarnassus says of his works, conjointly with those of Phidias, that they were esteemed κατὰ τὸ σεμνὸν καὶ μεγαλότεχνον καὶ ἀξιωματικόν (*de Isocr.*, p. 95, *ed. Sylb.*). The breasts of his statues were particularly admired. (*Auct. ad Herenn.*, 4, 6.) We find also, in other writers, several narratives illustrative of his skill, and his accurate judgment of the arts. Consult, in particular, Plutarch (*Symp.*, 2, 3) and Ælian (*V. H.*, 14, 8, 16). He wrote also a treatise on the *Symmetry of the Members of the Human Body*, of which Galen makes mention. (Περὶ τῶν καθ' Ἱπποκρ. καὶ Πλάτ., 4, 3, vol. 5, p. 449, *ed. Kuhn.*—*Sillig, Dict. Art.*, p. 104.)—II. A statuary, a native of Argos, who flourished a little before Olymp. 100. He executed, among other works, a figure of Hecate at Argos, the Amyclean Venus, and a statue of Alcibiades. (*Pausan.*, 2, 22.—*Dio Chrysost.*, *Orat.*, 37, vol. 2, p. 122, *ed. Reiske.*—*Sillig, Dict. Art.*, p. 104.)

Polycrătes, I. a tyrant of Samos, who raised himself to the chief power, from the condition of a private person, by his abilities alone, about 566 B.C. His history is narrated at length by Herodotus. He shared, at first, the government of his country with his two brothers Pantaleon and Syloson; but subsequently he caused the former to be put to death, and expelled the latter; after which he reigned with undivided authority. His successes were great and rapid, and he acquired a power which made him dreaded equally by his subjects and neighbours; and his alliance was courted by some of the most powerful sovereigns of that period. He conquered the Lesbians and other islanders, and had a fleet of 100 ships, a navy superior to that of any one state recorded at so early a date. (*Herod.*, 3, 39.—*Thucyd.*, 1, 13.—*Strab.*, 637.) The Samians attempted to revolt from him; but, though they were assisted in the undertaking by the Lacedæmonians, they failed of success, and many were driven into exile. (*Herod.*, 3, 44, *seqq.*) The Spartans landed in the island with a large force, and besieged the principal city with vigour, but they were finally forced to abandon the enterprise, after the lapse of forty days. (*Herod.*, 3, 54, *seqq.*) The Samian exiles then retired to Crete, where they founded Cydonia.—Polycrates was remarkable for the good fortune which, for a long period, constantly attended him. So extraordinary, in fact, was the prosperity which he enjoyed, that Amasis, king of Egypt, his friend and ally, advised him by letter to break the course of it, by depriving himself of some one of his most valuable possessions. This advice was in accordance with the heathen belief, that a long career of uninterrupted felicity was sure to terminate in the greatest misery. Polycrates, having resolved to follow the counsels of Amasis, selected an emerald ring which he was accustomed to use as a signet, and which he regarded as his rarest treasure; he then embarked on board a galley, and, when he had reached the open sea, consigned this ring to the waves. Strange to relate, about five or six days afterward, while Polycrates was still grieving for the loss of the costly jewel, a fisherman brought to his palace, as a present for the monarch, a very large fish which he had caught, and, on opening it, the ring was found in its belly! Polycrates wrote word of this to Amasis, who immediately broke off the alliance with him, through fear of sharing the evil fortune with which he was certain that the tyrant of Samos would ultimately be visited. (*Herod.*, 3, 40, *seqq.*) The prediction of Amasis was at last fatally verified. Polycrates fell a victim to the cruel and artful designs of the Persian satrap Orœtes, who lured him on by the temptation of immense wealth; and, having induced him to come to Magnesia, on the river Mæander, and thus got him into his power, nailed him to a cross. (*Herod.*, 3, 120, *seqq.*) Herodotus alleges two reasons for this conduct on the part of Orœtes; one, that he was led to the step by the reproaches of an acquaintance, the governor of Dascylium, who upbraided him for not having added Samos to the Persian dominions, when it lay so near, and had been seized by a private citizen (Polycrates), with the help of but fifteen armed men; the other, that a messenger from Orœtes had been disrespectfully treated by Polycrates. The daughter of Polycrates had dissuaded her father from going to Orœtes, on account of ill-omened dreams with which she had been visited, but her advice was disregarded. She dreamed, for example, that she saw her father aloft in the air, washed by Jupiter and anointed by the sun. The circumstance of her father's being suspended on a cross fulfilled the vision. He was washed by Jupiter, that is, by the rain, and anointed by the sun, "which extracted," says Herodotus, "the moisture from his body." (*Herod.*, 3, 125.)—Polycrates, though tainted by many vices, knew how to estimate and reward merit. He cultivated a friendship with Anacreon, and retained the physician Democedes at his court. Pythagoras was also his contemporary; but, unable to witness, as it is said, the dependance of his country, he quitted Samos, in order to cultivate science in foreign countries. (*Herod.*, 3, 121.—*Id.*, 3, 131.—*Strab.*, 638.)—II. An Athenian rhetorician and sophist, who wrote an encomium on Busiris, and another on Clytemnestra. His object in selecting these as the subjects of his imaginary declamations appears to have been to attract public notice. (*Quintil.*, 2, 17.) He wrote also an Oration against Socrates; not the one, however, which his accuser uttered against that philosopher, but a mere exercise of his skill. It was composed, too, after the death of Socrates. Isocrates criticises both the eulogium on Busiris and the speech against Socrates, in his treatise entitled also Busiris. (*Isocr.*, *Busir.*, 2.—*Argument. incert. auct. ad Isocr., Busir.*—*Ælian, Var. Hist.*, 11, 10.—*Perizon. ad Æl., l. c.*—*Athenæus*, 8, p. 335, *a.*)

Polydămas, I. a Trojan, son of Antenor by The-

ass, the sister of Hecuba. He married Lycaste, a natural daughter of Priam. According to Dares, Polydamas, in conjunction with Antenor and Æneas, betrayed Troy to the Greeks. (*Dar.*, *Phryg.*, 39, *seqq.*)—II. A son of Panthoüs, and born the same night as Hector. He was distinguished for wisdom and valour. Dictys of Crete makes him to have been slain by Ajax. Homer, however, is silent about the manner of his death. (*Dict. Cret.*, 2, 7.—*Hom.*, *Il.*, 11, 57.—*Id. ib.*, 14, 458, *&c.*)—III. A celebrated athlete of Scotussa, remarkable for his great size and strength of body, in both of which respects he is said to have surpassed all the men of his time. He was conquered, indeed, according to one account, by Promachus of Pallene, at the Olympic games, but this was denied by his countrymen the Thessalians. (*Pausan.*, 6, 5.—*Id.*, 7, 27.) He is said to have killed lions with his hands, tearing them in pieces like so many lambs. (*Diod. Sic.*, *fragm.*, 18, p. 640, *ed. Wess.*) Pausanias, however, merely says that he met a lion on one occasion, and, though unarmed, destroyed it in emulation of Hercules (6, 5). At another time he seized the largest and fiercest bull in a herd, and held it so firmly by one of its hind legs, that the animal, after many efforts, only managed to escape at length with the loss of its hoof. He could also hold back a chariot, when advancing at full speed, so firmly with one hand, that the charioteer could not urge it onward in the least by the most vigorous application of the lash to his steeds. The fame of his exploits obtained for him an invitation to the court of Artaxerxes, where he slew three of the royal body-guard, called the immortals, who attacked him at once. He lost his life by an act of foolhardiness; for, having one day entered a cave along with some friends for the purpose of carousing in this cool retreat, the roof of the cave became rent on a sudden, and was on the point of falling. The rest of the party fled; but Polydamas, endeavouring to support with his arms the falling mass, was crushed beneath it. A statue was erected to him at Olympia, on the pedestal of which was inscribed a narrative of his exploits. (*Pausan.*, 6, 5.) Lucian says, that the touch of this statue was believed to cure fevers. (*Deor. Concil.*, 12.)

Polydectes, king of the island of Seriphus when Danaë and her son Perseus were wafted thither. (*Vid.* Danaë, and Perseus.)

Polydōrus, I. a son of Cadmus and Harmonia. He succeeded his father on the throne of Thebes, and married Nycteïs, daughter of Nycteus, by whom he became the father of Labdacus. (*Apollod.*, 3, 4, 2.—*Id.*, 3, 5, 4.—Consult *Heyne*, *ad loc.*)—II. A son of Priam and Hecuba, treacherously put to death by Polymnestor, king of Thrace, to whose care his father had consigned him, on account of his early years, towards the close of the Trojan war. (*Vid.* Polymnestor.) According to the legend followed by Euripides, in his play of the "Hecuba," the body of the young Trojan prince was thrown into the sea, and, having been washed up by the waves on the beach, was there found by Hecuba, then a prisoner to the Greeks. Virgil, however, following a different version of the fable, makes him to have been transfixed by many spears, and these spears to have grown into trees over his corpse. When Æneas visited the Thracian coast, and was preparing to offer a sacrifice in this spot, he endeavoured to pull up some of these trees, in order to procure boughs for shading the altar. From the root of the first tree thus plucked from the earth, drops of blood issued. The same thing happened when another was pulled up; until at last the voice of Polydorus was heard from the ground, entreating Æneas to forbear. Funeral rites were thereupon prepared for him, and a tomb erected to his memory. (*Æn.*, 3, 19, *seqq.*)

Polygnōtus, one of the most distinguished painters of antiquity. He was a native of Thasos, but obtained the right of citizenship at Athens; and hence Theophrastus calls him an Athenian (*ap. Plin.*, 7, 56). The period when he flourished has been made a matter of dispute. Pliny observes, that he lived before the 90th Olympiad; some modern philologists, however, conjecture that the period of his fame was about Olymp. 80. (*Jen. Lit. Journ.*, 1805, vol. 3, p. 34.)—As Polygnotus was born at Thasos, and was there instructed by his father Aglaophon, it seems necessary to inquire at what period he removed to Athens; and no time can be fixed on with greater probability than that in which Cimon returned to Athens, after bringing Thasos under the dominion of his countrymen. (*Müller*, *Nunt. Liter. Götting.*, 1824, *scid.* 115.) It is a very consistent supposition, that Polygnotus accompanied Cimon on his return; and there existed a powerful reason for Cimon to solicit the artist to remove with him to Athens, that he might have his assistance, namely, in embellishing with paintings those public buildings which he had either begun to erect or had in contemplation. Among the most important of these buildings was the temple of Theseus, still existing, reared on the ashes of the ancient hero, which were brought by Cimon from Scyros. This last circumstance took place B.C. 469; and it is highly probable that in the following year the temple itself was commenced. All these particulars concur to support the opinion that Polygnotus flourished about Olymp. 80.—This distinguished painter seems to have contributed more largely to the advancement of his art than all who had preceded him. Before his time, the countenance was represented as destitute of animation and fire, and a kind of leaden dulness pervaded its features. His triumph it was to kindle up expression in the face, and to throw feeling and intellect into the whole frame. He was the Prometheus of painting. He also first represented the mouth open, so that the teeth were displayed, and occasion was given to use that part of the visage in the expression of peculiar emotions. He first clothed his figures in light, airy, and transparent draperies, which he elegantly threw about the forms of his women. He was, in short, the author of both delicacy and expression in the paintings of Greece: but his style is said to have been hard, and his colouring not equal to his design.—His great works consisted of those with which he adorned the Pœcile (Ποικίλη Στοά) at Athens. The decoration of this building was, on the part of Polygnotus, gratuitous (*Plut.*, *Vit. Cim.*, 4); whereas Mycon, a contemporary artist, who was employed in adorning another part of the same building, received a liberal compensation for the exertions of his genius. Polygnotus, however, was not without his reward. The Amphictyonic council offered him a public expression of thanks for having also gratuitously embellished the temple at Delphi, and decreed that, whenever he should travel, he was to be entertained at the public expense. One of his pictures was preserved at Rome, representing a man on a scaling-ladder, with a target in his hand, so contrived that it was impossible to tell whether he was going upward or descending.—Polygnotus and Mycon were the first who used, in painting, the kind of ochre termed Athenian "*sil.*" (*Plin.*, 33, 12, 56.) The former likewise made a kind of ink from the husks of grapes, styled "*tryginon*" (*Plin.*, 35, 6, 25); and he left behind him some paintings in enamel. (*Plin.*, 35, 11, 36.) Cicero mentions him among those who executed paintings with only four colours (*Cic.*, *Brut.*, 18); and Quintilian observes, that his productions were very highly esteemed even in later periods. (*Quintil.*, 12, 10.) Aristotle calls him γραφεὺς ἠθικός (*Polit.*, 8, 5); and he elsewhere contrasts the three artists, Polygnotus, Pauso, and Dionysius, in that the paintings of the first were more favourable than nature, those of the

second more unfavourable, and those of the last exact representations. (*Arist.*, *Poët.*, 2, 2.) Pliny states, that Polygnotus likewise gave attention to statuary. (*Plin.*, 34, 8, 18.—*Sillig*, *Dict. Art.*, *s. v.*)

POLYHYMNIA and POLYMNIA, one of the Muses, daughter of Jupiter and Mnemosyne, who presided over singing and rhetoric, and was deemed the inventress of harmony. She was represented veiled in white, holding a sceptre in her left hand, and with her right raised up, as if ready to harangue. Ausonius describes her attributes in the following line, "*Signat cuncta manu, loquitur Polyhymnia gestu.* (*Idyll.*, *ult.*) The etymology of the name is disputed. According to the common acceptation of the term, it comes from πολύς, "*much*," and ὕμνος, "*a song*" or "*hymn*," and indicates one who is much given to singing. Some, however, deduce it from πολύς and μνεία, "*memory*," and therefore write the name *Polymnéia*, making her the Muse that watches over the remembrance of things and the establishment of truth. Hence Virgil remarks, "*Nam verum fateamur: amat Polymneïa verum.*" (*Ciris*, 55.—Consult *Heyne*, *ad loc. in Var. Lect.*)

POLYMNESTOR or POLYMESTOR, a king of the Thracian Chersonese, who married Ilione, one of the daughters of Priam. When Troy was besieged by the Greeks, Priam sent his youngest son Polydorus, with a large amount of treasure, to the court of Polymnestor, and consigned him to the care of that monarch. His object in doing this was to guard the young prince against the contingencies of war, and, at the same time, to provide resources for the surviving members of his family, in case Troy should fall. As long as the city withstood the attacks of its foes, Polymnestor remained faithful to his charge. But when the tidings reached him of the death of Priam and the destruction of Troy, he murdered Polydorus, and seized upon the treasure. A very short time after this, the Grecian fleet touched at the Chersonese on its return home, bearing with it the Trojan captives, in the number of whom was Hecuba, the mother of Polydorus. Here one of the female Trojans discovered the corpse of the young prince amid the waves on the shore, Polymnestor having thrown it into the sea. The dreadful intelligence was immediately communicated to Hecuba, who, calling to mind the fearful dreams which had visited her during the previous night, immediately concluded that Polymnestor was the murderer. Resolving to avenge the death of her son, and having obtained from Agamemnon a promise that he would not interfere, she enticed Polymnestor within, under a promise of showing him where some treasures were hid, and then, with the aid of the other female captives, she deprived him of sight, having first murdered before his eyes his two sons who had accompanied him. (*Eurip.*, *Hec.*) — Hyginus gives a different version of the legend. According to this writer, when Polydorus was sent to Thrace, his sister Ilione, apprehensive of her husband's cruelty, changed him for her son Diphilus, who was of the same age, so that Polydorus passed for her son, and Diphilus for her brother, the monarch being altogether unacquainted with the imposition. After the destruction of Troy, the conquerors, who wished the house and family of Priam to be extirpated, offered Electra, the daughter of Agamemnon, in marriage to Polymnestor, if he would destroy Ilione and Polydorus. The monarch accepted the offer, and immediately murdered his own son Diphilus, whom he had been taught to regard as Polydorus. Polydorus, who passed as the son of Polymnestor, consulted the oracle after the murder of Diphilus; and when he was informed that his father was dead, his mother a captive in the hands of the Greeks, and his country in ruins, he communicated the answer of the god to Ilione, whom he had always regarded as his parent. Ilione told him the measures she had pursued to save his life, and upon this he avenged the perfidy of Polymnestor by putting out his eyes. (*Hygin.*, *fab.*, 109.)

POLYNICES, a son of Œdipus, king of Thebes, by Jocasta. He inherited his father's throne with his brother Eteocles, and it was agreed between the two brothers that they should reign each a year alternately. Eteocles first ascended the throne by right of seniority; but, when the year was expired, he refused to resign the crown to his brother. Polynices thereupon fled to Argos, where he married Argia, the daughter of Adrastus, king of the land. Adrastus levied a large army to enforce the claims of his son-in-law to the throne, and laid siege to the city of Thebes. The command of the army was divided among seven chieftains, who were to attack each one of the seven gates of the city. All the Argive leaders, with the exception of Adrastus, were slain, and the war ended by a single combat between Eteocles and Polynices, in which both brothers fell. (*Vid.* Eteocles.)

POLYPHEMUS, a son of Neptune, and one of the Cyclopes in Sicily. He is represented as of monstrous size, with but one eye, and that in the centre of his forehead, and as leading a pastoral life. According to the Homeric fable, Ulysses, on his return from Troy, was thrown upon that part of the coast of Sicily which was inhabited by the Cyclopes; and having, with twelve of his companions, entered the cave of Polyphemus during his absence, they were found therein by him on his return, and were kept immured for the purpose of being devoured. Four of the companions of the Grecian chief fell a prey to the voracity of the monster; and Ulysses would probably have shared the same fate, had he not adopted the following expedient. Having intoxicated the Cyclops, he availed himself of his state of insensibility to deprive him of sight, by means of a large stake which had been discovered in the cave, and which, after having sharpened it to a point and heated it in the fire, he plunged into his eye. Polyphemus roared so loudly with pain that he roused the other Cyclopes from their mountain retreats. On inquiring the cause of his outcries, they were told by Polyphemus that *No man* (Οὖτις), the name which Ulysses had applied to himself, had inflicted the calamity, whereupon they retired to their dens, recommending him to supplicate his father Neptune for aid, since his malady came not, as he himself said, from human hands, and must therefore be a visitation from Jove. The monster then, having removed the immense stone which blocked up the mouth of the cave, placed himself at its entrance to prevent the escape of his enemies. Ulysses, however, eluded his vigilance by fastening the sheep together, "three and three," with osier bands, and by tying one of his companions beneath the middle one of every three. In this way the whole party passed out safely, the hero himself bringing up the rear, and clinging to the belly of a thick-fleeced and favourite ram. (*Hom.*, *Od.*, 9, 172, *seqq.*) Virgil has embellished his Æneid by interweaving the story of Ulysses and the Cyclops. He feigns that the prince of Ithaca, in the hurry of departure, had left behind him one of his followers, Achæmenides by name, who, after supporting a miserable existence in the woods by the meager fare of roots and berries, gladly threw himself into the hands of the Trojans when Æneas was coasting along the island of Sicily. (*Virg.*, *Æn.*, 3, 588, *seqq.*) Homer relates, that it was the wrath of Neptune for the injury inflicted on his son by Ulysses that induced the god to destroy his vessel on the Phaeacian coast. (*Od.*, 11, 101, *seqq.*—*Od.*, 5, 286, *seqq.*)

POLYSPERCHON, an Ætolian, a general of Alexander's, who commanded the Stymphæans in the battle of Arbela, and afterward subdued Bubacene for the conqueror. The freedom of his remarks on a subsequent occasion, when he saw a Persian prostrating himself before Alexander, so offended that prince, that

he threw him into prison, and only pardoned him after a considerable time had elapsed. We find Polysperchon, subsequently to this, again intrusted with a command, and sent to besiege the city of Ora, on Alexander's march to India. He took the place in a short time. After Alexander's death, he passed over into Europe, and subdued the Thessalians, who had revolted from the Macedonian power. In B.C. 319, Antipater, then on his deathbed, bestowed the regency of the empire on Polysperchon, as the oldest of all the surviving captains of Alexander, and committed to his care the two kings, who appear to have resided at Pella ever since the death of Perdiccas. Cassander, the son of Antipater, deeply irritated at this preference of a stranger, endeavoured to form a party against the new regent, and with this view engaged Ptolemy and Antigonus on his side. Polysperchon, on his part, neglected nothing that was necessary to strengthen his interests; and he found himself compelled to have recourse to measures, of which some were injudicious, and others positively hurtful. The only wise step which he took during this emergency was an alliance with Eumenes, whom, in the name of the kings, he appointed sole general of the army serving in Asia, and invested, at the same time, with the uncontrolled disposal of all the resources of the eastern empire. Desirous, too, by all possible means, to increase the popularity of his cause in Macedon, and to check the influence of Eurydice, who had still a powerful party in the army, Polysperchon advised the recall of Olympias, the mother of Alexander. But he had soon reason to repent of this step; for Olympias, still untaught by events, and thirsting for revenge, returned to the Macedonian capital only to gratify her worst passions, and to disturb the tranquillity of private life. But of all the measures into which Polysperchon was driven by the pressure of affairs, none was more questionable than the following. Eager to retain the Greeks in his interest, and to defeat the plans of Cassander, who, before the death of Antipater was known at Athens, had sent Nicanor thither to succeed Menyllus in the command of the garrison of Munychia, and had soon after made himself master of the Piræus, Polysperchon published an edict for re-establishing democracy in all the states which owned the protection of Macedon. The policy of this step was not less wicked than its effects were pernicious: the boon of democracy created such a degree of contention and popular licentiousness in most of the states, that the arms of the citizens were for a time employed against one another. Almost every individual distinguished by rank or merit was stripped of his property, banished, or put to death. The condition of Athens, controlled by the garrison in the Munychia, prevented the people of that city from partaking of the benefit held out to them by Polysperchon. But when Alexander, the son of the latter, reached Athens with a body of forces, the democracy was restored, and Phocion and others were put to death. (*Vid.* Phocion.) Cassander, however, soon after made himself master of Athens, and Polysperchon, on receiving intelligence of this, immediately hastened to besiege him in that city; but, as the siege took up much time, he left part of his troops before the place, and advanced with the rest into the Peloponnesus, to force the city of Megalopolis to surrender. The attempt, however, was an unsuccessful one; and it was fortunate for the military character of the protector that an apology for his sudden retreat into Macedon was afforded by the violent conduct of Olympias, who had already embroiled that part of the kingdom so seriously as to endanger the life and power of the elder king. In the contest that ensued, Cassander proved ultimately victorious; Olympias was taken and put to death, and Polysperchon, driven from Macedon, took refuge among his countrymen the Ætolians. After the murder of Alexander Ægus and his mother Roxana by Cassander, Polysperchon, who still retained some strongholds in the Peloponnesus, invited from Pergamus Hercules, the son of Alexander by Barcine, four years older than his brother recently murdered, but from the illegitimacy of his birth deemed incapable of succession. On the arrival of the young prince, Polysperchon began hostile movements: he obtained the hearty co-operation of the Ætolians; his standard was joined by many malcontents from Macedon, and he stood on the frontiers of that kingdom with an army twenty thousand strong, while the troops which Cassander sent to oppose him wavered in their affections. The danger was imminent; but Cassander knew the man with whom he had to deal. By bribes and promises he prevailed upon Polysperchon to murder the youth, whom he affected to honour as his sovereign. Polysperchon, however, did not obtain the principal object for which he had been tempted to incur this most enormous guilt. This was the command of the Peloponnesus, towards which country, with the recommendation and aid of Cassander, he now directed his march. But the inhabitants of that peninsula, assisted by the Bœotians, opposed his return southward. He was obliged to winter in Locris, and thence returned to a castle commanding a small district between Epirus and Ætolia. The recovery of this stronghold, which had formerly belonged to him, and of which he had been deprived by Cassander, now rewarded his detestable wickedness; and here probably this veteran in villany, who had once swayed the protectoral sceptre, ended many years afterward his ignominious life; a life deformed by everything atrocious in cruelty and detestable in crime. (*Diod. Sic.*, lib. 17, 18, 19, &c.—*Quint. Curt.*, 4, 13.—*Id.*, 5, 4.—*Id.*, 8, 5. —*Justin*, 10, 10.—*Id.*, 13, 6.—*Id.*, 14, 5, &c.—*Tzetz. in Lycophr.*, 801.)

Polyxĕna, a daughter of Priam and Hecuba, celebrated for her beauty and misfortunes. According to the account given by Dictys of Crete, Hecuba, accompanied by many Trojan females, and among the rest by Cassandra and Polyxena, was performing certain sacred rites to Apollo in the vicinity of Troy, when Achilles, who was anxious to witness these ceremonies, came suddenly on the party with some companions of his. Struck by the beauty of Polyxena, the warrior, after fruitlessly contending with his passion for a few days, sent to ask the maiden in marriage from Hector. The Trojan chief agreed to give his sister, provided Achilles would betray to him the whole Grecian army. Achilles returned for answer that he would bring the whole war to a close if Polyxena were delivered to him. Hector replied that he must either betray the whole host, or else slay the Atridæ and Ajax. This, of course, irritated Achilles, and the negotiation was broken off. After the death of Hector, Polyxena, according to the same authority, accompanied her father to the tent of Achilles, in order to obtain the restoration of her brother's corpse, and the Grecian chieftain, on beholding her, felt all his former passion renewed. Some time after this, Priam, taking advantage of a truce occasioned by a sacrifice to the Thymbræan Apollo, in which both armies joined, sent a herald to Achilles with a private message relative to Polyxena. The Grecian chief received the messenger in the grove of Apollo, and, having then entered the temple, was treacherously slain by Paris and Deïphobus. After the capture of Troy, Polyxena was immolated by Neoptolemus to the manes of his father. According to one account, the shade of Achilles appeared on the summit of his tomb, and demanded the sacrifice. (*Dict. Cret.*, 3, 2, *seqq.*—*Id.*, 4, 10.—*Id.*, 5, 13, &c.—*Hygin.*, *fab.*, 110.—*Tzetz. ad Lycophr.*, 269.—*Ovid*, *Met.*, 13, 439, *seqq.*—*Eurip.*, *Hec.*, 37. —*Virg.*, *Æn.*, 3, 321.)

Polyxo, I. a priestess of Apollo's temple in Lem-

nos. She was also nurse to Queen Hypsipyle. It was by her advice that the Lemnian women murdered their husbands. (*Apoll. Rhod.*, 1, 668.—*Val. Flacc.*, 2, 316.—*Hygin.*, *fab.*, 16.)—II. A female, a native of Argos, who married Tlepolemus, son of Hercules. When her husband was compelled to flee, in consequence of the accidental homicide of Licymnius, brother of Alcmena, Polyxo accompanied him to Rhodes, where the inhabitants chose him for their king. On the death of Tlepolemus, who fell in the Trojan war, Polyxo became sole mistress of the kingdom, and during her reign Helen came to Rhodes, having been driven from the Peloponnesus, after the death of Menelaus, by Nicostratus and Megapenthes. Polyxo, determined to avenge her husband's fall, caused some of her female attendants to habit themselves like Furies, seize Helen while bathing, and hang her on a tree. The Rhodians afterward, in memory of the deed, consecrated a temple to Helen, giving her the surname of *Dendritis* (Δενδρῖτις) from the manner of her death. (*Pausan.*, 3, 19, 10.—*Siebelis ad Pausan.*, *l. c.*—*Böttiger, Furienmaske*, p. 47, *seq.*)

Polyzēlus, I. a poet of the old comedy, who flourished about the time of the battle of Arginusæ. The titles of some of his pieces have reached us. (*Fabric.*, *Bibl. Gr.*, v. 2, p. 488, *ed. Harles.*—*Hemsterhus. ad Pollux.*, 10, 76.)—II. An historian, a native of Rhodes. (*Voss, Hist. Gr.*, 3, p. 406.—*Athenæus*, 8, p. 361, c.)

Pometia. *Vid.* Suessa Pometia.

Pomōna (from *pomum*, "fruit"), a goddess among the Romans, presiding over fruit-trees. Her worship was of long standing at Rome, where there was a *Flamen Pomonalis*, who sacrificed to her every year for the preservation of the fruit. The story of Pomona and Vertumnus is prettily told by Ovid. This Hamadryad lived in the time of Procas, king of Alba. She was devoted to the culture of gardens, to which she confined herself, shunning all society with the male deities. Vertumnus, among others, was enamoured of her, and under various shapes tried to win her hand: sometimes he came as a reaper, sometimes as a haymaker, sometimes as a ploughman or a vine-dresser: he was a soldier and a fisherman, but to equally little purpose. At length, under the guise of an old woman, he won the confidence of the goddess; and, by enlarging on the evils of a single life and the blessings of the wedded state; by launching out into the praises of Vertumnus, and relating a tale of the punishment of female cruelty to a lover, he sought to move the heart of Pomona: then resuming his real form, he obtained the hand of the no longer reluctant nymph. (*Ovid, Met.*, 14, 623, *seqq.*—*Keightley's Mythology*, p. 539.)

Pompeia Gens, an illustrious plebeian family at Rome, divided into two branches, the *Rufi* and *Strabones*. A subdivision of the Rufi bore the surname of *Bithynicus*, from a victory gained by one of their number in Bithynia. From the line of the Strabones Pompey the Great was descended. (*Vell. Paterc.*, 2, 21.—*Putean. ad Vell.*, *l. c.*)

Pompeia, I. daughter of Q. Pompeius, and third wife of Julius Cæsar. She was suspected of criminal intercourse with Clodius, who introduced himself into her dwelling, during the festival of the Bona Dea, in the disguise of a female musician. Cæsar divorced Pompeia; but when the trial of Clodius came on for this act of impiety, he gave no testimony against him; neither did he affirm that he was certain of any injury done to his bed: he only said, "he had divorced Pompeia, because the wife of Cæsar ought not only to be clear from such a crime, but also from the very suspicion of it." (*Plut.*, *Vit. Cæs.*—*Id.*, *Vit. Cic.*)—II. Daughter of Pompey the Great, was married to Faustus Sylla. After the battle of Thapsus, she fell into the hands of Cæsar, who generously preserved her life and property. (*Hirt.*, *Bell. Afr.*, 95.)—III. A daughter of Sextus Pompeius and Scribonia, promised in marriage to Metellus, as a pledge of peace between her father and the triumvirs. She was wedded, however, eventually to Scribonius Libo.—IV. Macrina, great-granddaughter of Theophanes of Miletus, who had been a firm friend to Pompey. Tiberius put her to death because she belonged to a family that had been hostile to Cæsar. (*Tacit.*, *Ann.*, 6, 18.)

Pompeia Lex, I. *de Parricidio*, a law proposed by Pompey when consul, and enacted by the people. It gave a wider acceptation to the term "parricide," and made it apply to the killing of any near relation. (*Heinecc.*, *Ant. Rom.*, *ed. Haubold*, p. 790, *seq.*)—II. *De vi*, by Pompey when sole consul, A.U.C. 701, that an inquiry should be made into the murder of Clodius on the Appian Way, the burning of the senate-house, and the attack made on the house of Lepidus the interrex. (*Sigonius*, *de Judiciis*, 2, 33, p. 676.—*Heinecc.*, *ed Haubold*, p. 796.)—III. *De ambitu*, by the same, against bribery and corruption in elections, with the infliction of new and severe punishments. (*Dio Cass.*, 39, 37.—*Id.*, 40, 52.)—IV. *Judiciaria*, by the same; retaining the Aurelian law, but ordaining that the Judices should be chosen from among those of the highest fortune in the different orders. (*Cic. in Pis.*, 39.—*Id.*, *Phil.*, 1, 8.)—V. *De Comitiis*, by the same, that no one should be allowed to stand candidate for an office in his absence. In this law Julius Cæsar was expressly excepted. (*Sueton.*, *Vit. Jul.*, 28.—*Dio Cass.*, 40, 56.)

Pompeii or Pompeia (the first being the Latin, the second the Greek, form of its name), a city of Campania in the immediate vicinity of Mount Vesuvius. Of this city it may be truly said, that it has become far more celebrated in modern times than it ever could have been in the most flourishing period of its existence. Tradition ascribed the origin of Pompeii, as well as that of Herculaneum, to Hercules (*Dion. Hal.*, c. 44), and, like that city, it was in turn occupied by the Oscans, Etruscans, Samnites, and Romans. At the instigation of the Samnites, Pompeii and Herculaneum took an active part in the Social war, but were finally reduced by Sylla. (*Vell. Paterc.*, 2, 16.) In the general peace which followed, Pompeii obtained the rights of a municipal town, and became also a military colony, at the head of which was Publius Sylla, nephew of the dictator. This officer being accused before the senate of having excited some tumult at Pompeii, was ably defended by Cicero. (*Orat. pro Syll.*, 21.) Other colonies appear to have been subsequently sent hither under Augustus and Nero. In the reign of the latter, a bloody affray occurred at Pompeii, during the exhibition of a fight of gladiators, between the inhabitants of that place and those of Nuceria, in which many lives were lost. The Pompeiani were, in consequence, deprived of these shows for ten years, and several individuals were banished. (*Tac.*, *Ann.*, 14, 17.) Shortly after, we hear of the destruction of a considerable portion of the city by an earthquake. (*Tac.*, *Ann.*, 15, 22.—*Senec.*, *Quæst. Nat.*, 6, 1.) Of the more complete catastrophe which buried Pompeii under the ashes of Vesuvius, we have no positive account; but it is reasonably conjectured that it was caused by the famous eruption in the reign of Titus. (*Vid.* Herculaneum.) The ruins of Pompeii were accidentally discovered in 1748, consequently long after the time of Cluverius. It is curious to follow that indefatigable geographer in his search of its position, which he finally fixes at *Scafati*, on the banks of the *Sarno*. He would have been more correct if he had removed it about two miles from that river, and placed it nearer the base of Mount Vesuvius. (*Cramer's Anc. Italy*, vol. 2, p. 179.) The opinion generally maintained, that the people of this city were surprised and overwhelmed by the volcanic storm while in the theatre, is not a very probable one. The num-

ber of skeletons discovered in Pompeii does not exceed sixty; and ten times this number would be inconsiderable, when compared with the extent and population of the city. Besides, the first agitation and threatening aspect of the mountain must have filled every breast with terror, and banished all gayety and amusement. No doubt the previous intimations were of such a nature as to have fully apprized the inhabitants of their danger, and induced the great mass of them to save themselves by flight. The discovery of Pompeii (*vid.* Herculaneum), after having lain so long buried and unknown, has furnished us with many curious and valuable remains of antiquity. The excavations are still continued. Although two thirds are still covered, it is estimated that the town was three quarters of a mile in length by nearly half a mile in breadth. The walls are from eighteen to twenty feet high, and twelve thick, and contained several main gates, of which six have been uncovered. Twenty streets, fifteen feet wide, paved with lava, and having footways of three feet broad, have also been excavated. The houses are joined together, and are generally only two stories, with terraces for roofs. The fronts are often shops, with inscriptions, frescoes, and ornaments of every kind. The principal rooms are in the rear: in the centre is a court, which often contains a marble fountain. In some of the houses the rooms have been found very richly ornamented. A forum, surrounded by handsome buildings, two theatres, temples, baths, fountains, statues, urns, utensils of all sorts, &c., have been discovered. Most of the objects of curiosity have been deposited in the museums of Naples and Portici: among them are a great number of manuscripts. It is certainly surprising, that this most interesting city should have remained undiscovered till so late a period, and that antiquaries and learned men should have so long and materially erred about its situation. In many places, masses of ruins, portions of the buried theatres, temples, and houses, were not two feet below the surface of the soil. The country people were continually digging up pieces of worked marble and other antique objects. In several spots they had even laid open the outer walls of the town; and yet men did not find out what it was that the peculiarly isolated mound of cinders and ashes, earth and pumice-stone covered. There is another circumstance which increases the wonder of Pompeii being so long concealed. A subterraneous canal, cut from the river Sarno, traverses the city, and is seen darkly and silently gliding under the temple of Isis. This is said to have been cut towards the middle of the fifteenth century, to supply the contiguous town of *Torre dell' Annunziata* with fresh water; it probably ran anciently in the same channel; but, in cutting it or clearing it, workmen must have crossed under Pompeii from one side to the other.—For a more detailed account of the excavations made at this place, consult Sir W. Gell's "*Pompeiana*," *Lond.*, 1832, 8vo; Within's *Views of Pompeii*; Cooke's *Delineations* (*London*, 1827, 2 vols. fol., 90 plates); Bibent's Plan of Pompeii (*Paris*, 1826), showing the progress of the excavations from 1763 to 1825; Romanelli, *Viaggio a Pompei ed Ercolano*, &c.

Pompeius, I. Q. Nepos Rufus, was consul B.C. 141, and the first of the Pompeian family who was elevated to that high office. He is said to have attained to it by practising a deception on his friend Lælius, who was a candidate for the same station, by promising to obtain votes for him, but obtaining them, in fact, for himself. Pompeius was sent into Spain, where he laid fruitless siege to Numantia: he gained, however, some slight advantages over the Edetani. Having been continued in command the ensuing year, he again besieged Numantia, and by dint of intrigues induced the inhabitants to solicit a treaty of peace, which he granted them on very advantageous terms. Not long after this, however, when a successor had come, Pompeius denied the whole affair, and insisted that the Numantines had surrendered at discretion. The matter was laid before the Roman senate, and, notwithstanding the numerous proofs adduced by the Numantine deputies, it was decided that no such treaty had been made. Pompeius was afterward accused of extortion, but his great wealth afforded him the means of acquittal. He was chosen censor B.C. 130. (*Vell. Paterc.*, 2, 1.—*Id.*, 2, 21.—*Id.*, 2, 90.—*Florus*, 2, 18.)—II. Q. Rufus, son of the preceding, was consul with Sylla, B.C. 88, and, together with his colleague, opposed the law by which the tribune Sulpicius sought to extend the rights of citizenship to all the Italian allies. War having been declared against Mithradates, and Asia and Italy being named the provinces of the consuls, the latter fell to the lot of Pompeius. (*Appian*, *Bell. Mith.*, 55.) Before Sylla departed for his command, he endeavoured, together with his colleague, to baffle the projects of Sulpicius by proclaiming frequent holydays, and ordering, consequently, a suspension of the public business. But Sulpicius, on one of these occasions, attacked the consuls with an armed force, calling upon them to repeal their proclamation for the festival; and, on their refusal, a riot ensued, in which Pompeius escaped with difficulty to a place of concealment; but his son was killed. At a subsequent period, when Sylla had made himself master of Rome and re-established his party, Pompeius was sent to take command of the army, that was still kept on foot, to oppose the remnants of the Italian confederacy. But he was murdered by the troops as soon as he arrived among them, the soldiers having been instigated to the deed by Cn. Pompeius, the general whom Quintus was to supersede. (*Appian*, *Bell. Civ.*, 1, 55, *seqq.*—*Vell. Paterc.*, 2, 17.—*Liv.*, *Epit.*, 77.)—III. Cn. Strabo, father of Pompey the Great, was one of the principal Roman commanders in the Social war. He brought the siege of Asculum to a triumphant issue (*Liv.*, *Epit.*, 75, 76), an event which was peculiarly gratifying to the Romans, as that town had set the first example of revolt, and had accompanied it with the massacre of two Roman officers and a number of Roman citizens. He also gained a victory over the Marsi, and compelled that people, together with the Vestini, Marrucini, and Peligni, to make a separate peace. This is the same Cn. Pompeius who is mentioned at the close of the previous article (No. II.), as having instigated his soldiery to murder Q. Pompeius, the new commander sent to supersede him. He retained, after that, the command of the army in Umbria, and was applied to by the senate for aid against Cinna; but, being more anxious to make the troubles of his country an occasion of his own advancement, he remained for some time in suspense, as if waiting to see which party would purchase his services at the highest price, and thus allowed Cinna and his faction to consolidate their force beyond the possibility of successful resistance. At last, however, he resolved to march to Rome, and espouse the cause of the senate. A battle was fought between his army and that of Cinna immediately under the walls of the capital. But, though the slaughter was great, the event seems to have been indecisive; and, soon after, Cn. Pompeius was killed by lightning in his own tent. (*Vell. Paterc.*, 2, 44. —*Appian*, *Bell. Civ.*, 1, 68.)—According to Plutarch, the Romans never entertained a stronger and more rancorous hatred for any general than for Pompeius Strabo. They dragged his corpse from the bier on the way to the funeral pile, and treated it with the greatest indignity. (*Plut.*, *Vit. Pomp. init.*)—IV. Cneius, surnamed *Magnus*, or "the Great," was the son of Cn. Pompeius Strabo (No. III.), and holds a conspicuous rank in Roman history, by reason of his numerous exploits, and, more particularly, his collision

with Julius Cæsar. He was born B.C. 106, the same year with Cicero. As soon as he had assumed the manly gown, he entered the Roman army, and made his first campaigns with great distinction under the orders of his parent. The beauty of his person, the grace and elegance of his manners, and his winning eloquence, gained him, at an early age, the hearts of both citizens and soldiers; and he even, on one occasion, possessed sufficient influence to save the life of his father, when Cinna had gained over some of the soldiery of Strabo, and a mutiny ensued. After the death of his parent, a charge was preferred against the latter that he had converted the public money to his own use; and Pompey, as his heir, was obliged to answer it. But he pleaded his own cause with so much ability and acuteness, and gained so much applause, that Antistius, the prætor, who had the hearing of the cause, conceived a high regard for him, and offered him his daughter in marriage. After the establishment of Cinna's power at Rome, Pompey retired to Picenum, where he possessed some property, and where his father's memory, hated as it was by the Romans, was regarded with respect and affection. To account for this, we must suppose that, during the long period of his military command in that neighbourhood, he had prevented his soldiers from being burdensome to the people, and had found means of obliging or gratifying some of the principal inhabitants. Be this as it may, the son possessed so much influence in Picenum as to succeed in raising an army of three legions, or about sixteen or seventeen thousand men. With this force he set out to join Sylla, and, after successfully repelling several attacks from the adverse party, he effected a junction with that commander, who received him in the most flattering manner, and saluted him, though a mere youth, only 23 years of age, with the title of *Imperator*. So struck, indeed, was Sylla with the merits of the young Roman, that he persuaded Pompey to divorce the daughter of Antistius, and marry Æmilia, the daughter-in-law of Sylla. Three years after this (B.C. 80), Pompey retook Sicily from the partisans of Marius, and drove them also from Africa, in forty days. The Roman people were astonished at these rapid successes, but they served at the same time to excite the jealousy of Sylla, who commanded him to dismiss his forces and return to Rome. On his coming back to the capital, Pompey was received with every mark of favour by Sylla. According to Plutarch, the latter hastened to meet him, and, embracing him in the most affectionate manner, saluted him aloud with the surname of "*Magnus*," or "the Great," a title which Pompey thenceforward was always accustomed to bear. The jealousy of the dictator, however, was revived when Pompey demanded a triumph. Sylla declared to him that he should oppose this claim with all his power; but Pompey did not hesitate to reply, that the people were more ready to worship the rising than the setting sun, and Sylla yielded. Pompey therefore obtained the honour of a triumph, though he was the first Roman who had been admitted to it without possessing a higher dignity than that of knighthood, and was not yet of the legal age to be received into the senate. Sylla soon after abdicated the dictatorship, and, at the consular election, had the mortification to feel his rival's ascendancy. After the death of Sylla, Pompey came to be generally considered as chief of the aristocratic party, and as heir of the influence exercised by Sylla over the minds of the soldiery. New troubles soon broke out, occasioned principally by the ambitious projects of the consul Lepidus, who aimed at supreme power; but he was soon overpowered by the united forces of Catulus and Pompey. A period of quiet now ensued, and Catulus endeavoured to oblige Pompey to dismiss his troops. This the latter evaded under various pretexts, until the progress of Sertorius induced the senate to send Pompey, now thirty years of age, to the support of Metellus, who was unequal to cope with so able an adversary. He was invested with proconsular power. The two commanders, who acted independently of each other, though with a mutually good understanding, were both defeated through the superior activity and skill of Sertorius. Pompey lost two battles, and was personally in danger; and as long as Sertorius was alive, the war was continued with little success. But Sertorius having been murdered by his own officers, and succeeded in the command by Perpenna, Pompey and Metellus soon brought the struggle to an end. On his return to Italy the servile war was raging. Crassus had already gained a decisive victory over Spartacus, the leader of the rebels, and nothing was left for Pompey but to complete the destruction of the remnant of the servile forces; yet he assumed the merit of this triumph, and displayed so little moderation in his success, that he was suspected of wishing to tread in the footsteps of Sylla. He triumphed a second time, and was chosen consul B.C. 70, although he had yet held none of those civil offices, through which it was customary to pass to the consulship. His colleague was Crassus. Two years after the expiration of this office, the pirates, encouraged by the Mithradatic war, had become so powerful in the Mediterranean, that they carried on a regular warfare along a great extent of coast, and were masters of 1000 galleys and 400 towns. The tribune Gabinius, a man devoted to the interests of Pompey, proposed that an individual (whose name he did not mention) should be invested with extraordinary powers, by sea and land, for three years, to put an end to the outrages of the pirates. Several friends of the constitution spoke with warmth against this proposition; but it was carried by a large majority, and the power was conferred on Pompey, with the title of proconsul. In four months he cleared the sea of the ships of the pirates, got possession of their fortresses and towns, set free a great number of prisoners, and took captive 20,000 pirates, to whom, no less prudently than humanely, he assigned the coast-towns of Cilicia and other provinces, which had been abandoned by their inhabitants, and thus deprived them of an opportunity of returning to their former course. Meanwhile the war against Mithradates had been carried on with various fortune; and although Lucullus had pushed the enemy hard, yet the latter still found new means to continue the contest. The tribune Manilius then proposed that Pompey should be placed over Lucullus in the conduct of the war against Mithradates and Tigranes, and likewise over all the other Roman generals in the Asiatic provinces, and that all the armies in that quarter should be under his control, at the same time that he retained the supreme command by sea. This was a greater accumulation of power than had ever been intrusted to any Roman citizen, and several distinguished men were resolved to oppose a proposition so dangerous to freedom with their whole influence: but Pompey was so high in the popular favour, that, on the day appointed for considering the proposition, only Hortensius and Catulus had the courage to speak against it; while Cicero, who hoped to obtain the consulship through the support of the Pompeian party, advocated it with all his eloquence, and Cæsar, to whom such deviations from the constitution were acceptable, used all his influence in favour of it. Cicero's oration *Pro Lege Manilia* contains a sketch of Pompey's public life, with the most splendid eulogy that perhaps was ever made on any individual. The law was adopted by all the tribes, and Pompey, with assumed reluctance, yielded to the wishes of his fellow-citizens. He arrived in Asia B.C. 67, and received the command from Lucullus, who was the less able to conceal his chagrin, as Pompey industriously abolished all his regulations. The operations of Pom-

pey, in bringing the Mithradatic war to a close, have been related elsewhere. (*Vid.* Mithradates VI.) After Pompey had settled the affairs of Asia, he visited Greece, where he displayed his respect for philosophy by making a valuable gift to the city of Athens. On his return to Italy, he dismissed his army as soon as he landed at Brundisium, and entered Rome as a private man. The whole city met him with acclamations; his claim of a triumph was admitted without opposition, and never had Rome yet witnessed such a display as on the two days of his triumphal procession. Pompey's plan was now, under the appearance of a private individual, to maintain the first place in the state; but he found obstacles on every side. Lucullus and Crassus were superior to him in wealth; the zealous republicans looked upon him with suspicion; and Cæsar was laying the foundation of his future greatness. The last-mentioned individual, on his return from Spain, aspired to the consulship. To effect this purpose, he reconciled Pompey and Crassus with each other, and united them in forming the coalition which is known in history under the name of the *First Triumvirate.* He was chosen consul B.C. 59, and, by the marriage of his daughter Julia with Pompey (Æmilia having died in childbed), seemed to have secured his union with the latter. From this time Pompey countenanced measures which, as a good citizen, he should have opposed as subversive of freedom. He allowed his own eulogist, Cicero, to be driven into banishment by the tribune Clodius, whom he had attached to his interest; but, having afterward himself quarrelled with Clodius, he had Cicero recalled. He supported the illegal nomination of Cæsar to a five years' command in Gaul; the fatal consequences of which compliance appeared but too plainly afterward.—The fall of Crassus in Parthia left but two masters to the Roman world; and, on the death of Julia in childbed, these friends became rivals. (*Encyclop. Americ.*, vol. 10, p. 239, *seqq.*) Pompey's studied deference to the senate secured his influence with that body; and he gained the good-will of the people by his judicious discharge of the duties of commissary of supplies during a time of scarcity. In the mean time, he secretly fomented the disorders of the state, and the abuses practised in the filling up the magistracies, many of which remained vacant for eight months, and others were supplied by insufficient and ignorant persons, through the disgust of those who were capable of sustaining them with ability and honour. The friends of Pompey whispered about the necessity of a dictator, and pointed to him as the man whose great services, and whose devotion to the senate and the people, entitled him to expect the general suffrage; while he himself appeared to decline the station, and even made a show of being indignant at the proposal. His position at Rome, while Cæsar was absent in his province, was singularly advantageous to his pretensions: he had, in fact, always kept himself in the public eye; and in the triumvirate division of power, which he had himself planned (B.C. 50), in order to strengthen his own influence by the rising talents and activity of Cæsar, and the high birth and riches of Crassus, he had taken care to reserve to himself Rome, where he continued to reside, governing the Spains by his lieutenants, while he despatched Crassus to Asia and Cæsar to the Gauls. He had also acquired a popularity by rescinding, under one of his consulships, the law which Sylla, for his own purposes, had enacted, to restrain the power of the tribunes of the commons. At this time he gratified both senate and people by procuring, through the agency of the tribune Milo (B.C. 57), the recall of Cicero from the banishment into which he had been driven by the tribune Clodius, on a charge of having executed Cethegus and Lentulus (implicated in the Catilinarian conspiracy) without the forms of law. Cicero had provoked the enmity of Clodius by prosecuting him for intruding, in the disguise of a musician, into a female religious assembly, where he sought an assignation with Pompeia, the wife of Cæsar. Cæsar, though he divorced the lady, with the observation that "Cæsar's wife should not even be suspected," overlooked the affront of Clodius to himself, withheld his own evidence against him at the trial, and even furthered his election to the tribuneship. He was actuated in this by resentment towards Cicero, who had termed the triumvirate a conspiracy against the public liberty; and, under a similar feeling, Pompey had at first connived at Cicero's banishment (B.C. 58); but, as Clodius, who had seized Cicero's villas and confiscated his property, began to carry himself arrogantly towards Pompey, and conceive himself his equal, Pompey, as has been said, within two years procured the decree to be reversed. The sequel of this intrigue was such as to accelerate his advance to the dictatorship. Clodius, as he was returning to Rome on horseback from the country, was set upon and murdered by Milo and some attendants, who were quitting the city. As Milo was on his way to his native town, in disgust at the perfidy of Pompey, who had disappointed him of the consulship promised as the price of his services, it should not seem that this affray was the result of Pompey's instigation. The populace, struck with consternation, passed the night in the streets, and, with the dawn of day, brought in the body of Clodius. At the suggestion of some tribunes, his friends, it was carried into the senate-house, either to intimate suspicion of the senate, or in honour of the senatorian rank of the deceased. Here the benches were torn up, a pile constructed, and the body consumed; but the conflagration caught the senate-house and several adjoining buildings. Milo, less apprehensive of punishment than irritated at the respect paid to Clodius, returned to the city with his colleague Cæcilius, and, distributing money to a part of the multitude, addressed them from the tribunal as if they were a regular assembly; excusing the affair as an accidental rencounter, and endeavouring to obtain a verdict of acquittal: he ended with inveighing against Clodius. While he was haranguing, the rest of the tribunes, and that part of the populace which had not been bribed, rushed into the forum armed: Milo and Cæcilius put on slaves' habits and escaped; but a bloody, indiscriminate assault was made on the other citizens, of which the friends of Milo were not alone the objects, but all who passed by or fell in the way of the rioters, especially those who were splendidly dressed and wore gold rings. The tumult continued several days, during which there was a suspension of all government; stones were thrown and weapons drawn in the streets, and houses set on fire. The slaves armed themselves, and, breaking into dwellings under pretence of searching for Milo, carried off everything of value that was portable. The senate assembled in a state of great terror, and, turning their eyes upon Pompey, proposed to him the acceptance of the dictatorship. But, by the persuasion of Cato, they invested him with the same power under the title of Sole Consul. This was probably with the secret understanding of Pompey himself, as the title of dictator had become odious since the tyranny of Sylla. That Pompey and Cato were in agreement, appears from this: that the vote of the latter was recompensed by the appointment of quæstor to Cyprus; the senate having decreed the reduction of that island to a Roman province, and the confiscation of the treasures of King Ptolemy, on account of the exorbitant ransom demanded for Clodius when taken by pirates. Pompey proceeded to restore order and to pass popular acts. He condemned Milo for murder. He framed a law against bribery and corruption, and instigated an inquiry into the acts of administration of all who had held magistracies from the time of his own first consulship.

This, although plausibly directed at what Pompey justly called the root of the state disorders, seemed to be aimed covertly at Cæsar; though Pompey appeared offended at the suggestion, and affected to consider Cæsar as above suspicion. He presided in the court during the trials with a guard, that the judges might not be intimidated. Several, convicted of intrigue and malversation, were banished, and others fined. With a great appearance of moderation, he declined to hold the single consulship to the extent of the full period, and for the rest of the year adopted his father-in-law, Lucius Scipio, as his colleague; but, even after the return to the regular consulships, as well as for the months during which Scipio was associated with himself in office, he continued, in reality, to direct the affairs of state. The senate gave him two additional legions, and prolonged his command in his provinces. Hitherto Pompey had proceeded with infinite address; but the craftiness of his policy was no match for the frankness and directness of that of Cæsar, who acted in this conjuncture, so critical to the Roman liberty, with a real moderation and candour that absolutely disconcerted his rival. Cæsar, indeed, who was made acquainted, by the exiles that flocked to his camp, with everything passing at Rome, and who found himself obliged to stand on the defensive, availed himself of the means which his acquired wealth placed in his hands, and which the practice of the age too much countenanced, to divide the hostile party by buying off the enmity of some of them newly elected to office. Aware of the cabals which were forming against him, Cæsar knew that, in returning to a private station, he should be placed at the feet of Pompey and his party: he therefore resisted the decree of his recall till he could assure himself of such conditions as would prevent his obedience from being attended with danger. His demands were reasonable; his propositions fair and open, and his desire of effecting a compromise apparently sincere. The unintermitted continuation of a consul's office through several years, and even his creation in his absence, were not unconstitutional: both had been granted to Marius; and Cæsar himself had been re-elected, while absent, by the ten tribunes; Pompey, when he brought in the law against allowing absent candidates to stand, having made a special exception in favour of Cæsar, and recorded it. His requests that he might stand for the consulship in his absence; that he might retain his army till chosen consul; that he might have his command prolonged in the province of Hither Gaul, should that of Farther Gaul not be also conceded to him, were refused. In the irritation of the moment, he is said to have grasped the hilt of his sword, and ejaculated, "This shall give it me." Curio, in the mean time, loudly protested against Cæsar's being recalled, unless Pompey would also disband his legions and resign his provinces; and the people were so satisfied with the equity of the proposal, that they accompanied the tribune to his own door, and strewed flowers in his way. Pompey professed that he had received his command against his will, and that he would cheerfully lay it down, though the time was not yet expired; thus contrasting his own moderation with the unwillingness of Cæsar to relinquish office, even at the termination of the full period. Curio, however, contended openly that the promise was not to be taken for the performance; but exclaimed against Pompey's avarice of power; and urged with such adroitness the necessity either of both retaining their commands, that the one might be a check on any unconstitutional designs of the other, or of both alike resigning, that he brought the senate over to his opinion, the consul Marcellus bitterly observing to the majority, "Take your victory, and have Cæsar for your master." But on a rumour that Cæsar had crossed the Alps and was on his march to Rome, the consul ran to Pompey, and, presenting him with a sword, said, "We order you to march against Cæsar and fight for your country." Curio fled to Cæsar, who had lately returned from Britain, and was approaching Ravenna; and urged him to draw together his forces and advance upon Rome. But Cæsar was still apparently anxious for peace; and sent, by Curio, letters to the senate, in which he distinctly offered to resign his command, provided Pompey would do the same; otherwise he would not only retain it, but would come in person, and revenge the injuries offered to himself and to the country. This was received with loud cries, as a declaration of war; and Lucius Domitius was appointed as Cæsar's successor, and ordered to march with four thousand new-raised troops. Neither the senate nor Pompey seem to have been in the least prepared. Pompey, with his usual art, had redemanded from Cæsar the legion which he had lent him, on pretence of an expedition to Syria against the Parthians. Cæsar had not only sent back the legion, but added another of his own. They halted at Capua, and spread the report, either from ignorance, or, as they were handsomely paid by Cæsar, probably from instructions given them, that Cæsar's army was disaffected to him, and, if occasion served, would gladly come over to Pompey. His credulity and security were such, that he neglected to make the necessary levies till the opportunity was lost. While he was at last exerting himself, under the authority of the senate, in collecting 13,000 veterans from Thessaly, and mercenaries from foreign nations, and in making forced contributions of money and munitions of war in the cities of Italy, Cæsar, leaving his commanders to concentrate and hasten the march of the rest of his army, took the field with some cavalry and a division of 5000 men. He sent forward a picked detachment to surprise Ariminum, the first Italian city after passing the frontier of Gaul, and, throwing himself into his chariot while his friends were sitting at the supper-table, crossed the Rubicon, with the exclamation, "The die is cast." When the news reached Rome, the senate repented their rejection of Cæsar's equitable proposals; and Cicero moved that an embassy should be sent to him to treat for peace, but was overruled by the consuls. Pompey had boasted that, if need were, he could raise an army by stamping with his foot; and Favonius reminded him, in a tone of raillery, that "it was high time for him to stamp." Domitius, who had been sent to supersede Cæsar, was by him besieged in Corfinium, taken prisoner, and honourably dismissed, his troops going over to Cæsar. Pompey, with the consuls, and the greater part of the senate and the nobility, abandoned Rome and passed over into Greece. On entering Rome, Cæsar was, by the remnant of the senate, created dictator; but he held the office only eleven days, exchanging it for that of consul, and taking Servilius as his colleague. Having seized the treasury, and secured Sicily and Sardinia, the granaries of Rome, by appointing his governors, he set out for Spain, where, in the hither province, he reduced, by cutting off their supplies, the Pompeian army under Petreius and Afranius, consisting of five legions, whom he dismissed in safety, and allowed to join Pompey; and in the farther province he compelled the surrender of Varro with his legion. It is singular that his lieutenants were everywhere unsuccessful: Dolabella and Caius Antonius, who had it in charge to secure the Adriatic, were surrounded with a superior fleet by Pompey's lieutenant, Octavius Libo; Domitius lost an army in Pontus; and Curio, in Africa, after his troops had suffered much by drinking of poisoned waters, risked a rash action with Varus and Juba, king of Mauritania, the ally of Pompey, and was slain. Cæsar himself experienced a reverse in Illyricum, where, his army being reduced to such straits as to eat bread made with herbs, he assaulted, near Dyrrachium, the intrenched camp of Pompey, whose policy had been to decline a battle,

and was repulsed, with the general panic of his troops and the loss of many standards; and his own camp would have been taken if Pompey had not drawn off his forces in apprehension of an ambuscade; on which Cæsar remarked that "the war could have been at an end, if Pompey knew how to use victory." Cæsar retreated into Thessaly, and was followed by Pompey. A general battle was fought on the plains of Pharsalus; the army of Pompey being greatly superior in numbers, as it consisted of 40,000 foot and 12,000 horse, composed of the transmarine legions and the auxiliary forces of different kings and tetrarchs; while that of Cæsar did not exceed 30,000 foot and 1000 horse. Pompey was, however, out-manœuvred, his army thrown into total rout, his camp pillaged, and himself obliged to fly, leaving the field with only his son Sextus and a few followers of rank. He set sail from Mytilene, having taken on board his wife Cornelia, and made for Egypt, intending to claim the hospitality of the young King Ptolemy, to whom the senate had appointed him guardian. As he came near Mount Casius, the Egyptian army was seen on the shore, and their fleet lying off at some distance, when, presently, a boat was observed approaching the ship from the land. The persons in the boat invited him to enter, for the purpose of landing; but, as he was stepping ashore, he was stabbed in the sight of his wife and son; and his head and ring were sent to Cæsar, who, shedding tears, turned away his face, and ordered the head to be burned with perfumes in the Roman method.—(*Elton's Roman Emperors*, p. 4, *seqq.*, *Introd.*)—Cornelia and her friends instantly put to sea, and escaped the pursuit of the Egyptian fleet, which at first threatened to intercept them. Their feelings, as is natural, were, for the moment, so engrossed by their own danger that they could scarcely comprehend the full extent of their loss (*Cic.*, *Tusc. Disp.*, 3, 27); nor was it till they reached the port of Tyre in safety that grief succeeded to apprehension, and they began to understand what cause they had for sorrow. But the tears that were shed for Pompey were not only those of domestic affliction; his fate called forth a more general and honourable mourning. No man had ever gained, at so early an age, the affections of his countrymen; none had enjoyed them so largely, or preserved them so long with so little interruption; and, at the distance of eighteen centuries, the feeling of his contemporaries may be sanctioned by the sober judgment of history. He entered upon public life as a distinguished member of an oppressed party, which was just arriving at its hour of triumph and retaliation; he saw his associates plunged in rapine and massacre, but he preserved himself pure from the contagion of their crimes; and when the death of Sylla left him at the head of the aristocratical party, he served them ably and faithfully with his sword, while he endeavoured to mitigate the evils of their ascendancy, by restoring to the commons of Rome, on the earliest opportunity, the most important of those privileges and liberties which they had lost under the tyranny of their late master. He received the due reward of his honest patriotism in the unusual honours and trusts that were conferred upon him; but his greatness could not corrupt his virtue; and the boundless powers with which he was repeatedly invested, he wielded with the highest ability and uprightness to the accomplishment of his task, and then, without any undue attempts to prolong their duration, he honestly resigned them. At a period of general cruelty and extortion towards the enemies and subjects of the commonwealth, the character of Pompey, in his foreign commands, was marked by its humanity and spotless integrity; his conquest of the pirates was effected with wonderful rapidity, and cemented by a merciful policy, which, instead of taking vengeance for the past, accomplished the prevention of evil for the future: his presence in Asia, when he conducted the war with Mithradates, was no less a relief to the provinces from the tyranny of their governors, than it was their protection from the arms of the enemy. It is true that wounded vanity led him, after his return from Asia, to unite himself, for a time, with some unworthy associates; and this connexion, as it ultimately led to all the misfortunes, so did it immediately tempt him to the worst faults of his political life, and involved him in a career of difficulty, mortification, and shame. But after this disgraceful fall, he again returned to his natural station, and was universally regarded as the fit protector of the laws and liberty of his country, when they were threatened by Cæsar's rebellion. In the conduct of the civil war he showed something of weakness and vacillation; but his abilities, though considerable, were far from equal to those of his adversary; and his inferiority was most seen in that want of steadiness in the pursuit of his own plans, which caused him to abandon a system already sanctioned by success, and to persuade himself that he might yield with propriety to the ill-judged impatience of his followers for battle. His death is one of the few tragical events of those times which may be regarded with unmixed compassion. It was not accompanied, like that of Cato and Brutus, with the rashness and despair of suicide; nor can it be regarded, like that of Cæsar, as the punishment of crimes, unlawfully inflicted, indeed, yet suffered deservedly. With a character of rare purity and tenderness in all his domestic relations, he was slaughtered before the eyes of his wife and son; while flying from the ruin of a most just cause, he was murdered by those whose kindness he was entitled to claim. His virtues have not been transmitted to posterity with their deserved fame; and while the violent republican writers have exalted the memory of Cato and Brutus, Pompey's many and rare merits have been forgotten in the faults of the Triumvirate, and in the weakness of temper which he displayed in the conduct of his last campaign. (*Encycl. Metropol.*, div. 3, vol. 2, p. 252.)—V. *Cneius*, elder son of Pompey the Great, was sent by his father into Asia, at the commencement of the civil war, to raise a large naval and land force from all the provinces of the East. After the death of his parent he passed into Spain, where two lieutenants of Pompey had reunited some of the scattered remnants of the republican army. His party soon became powerful, and he saw himself in a few months at the head of thirteen legions, and in possession of a considerable fleet. Cæsar, finding that he must act in person against him, left Rome for the Spanish peninsula, and, by a series of bold manœuvres, compelled the son of Pompey to engage in battle in the plain of Munda (45 B.C.). This action, the last that was fought between the Pompeian party and Cæsar, terminated, after the most desperate efforts, in favour of the latter; and the son of Pompey, having been wounded in the fight, was slain in endeavouring to make his escape. (*Auct.*, *Bell. Hisp.* — *Appian*, *Bell. Civ.*, 2, 87, *seqq.*) — VI. Sextus, second son of Pompey the Great, and surnamed sometimes, for distinction' sake, Pompey the Younger, is celebrated in Roman history for the part that he played after the death of Cæsar, and for the resistance which he made to Antony and Octavius. After the battle of Pharsalia, he proceeded, with some senators, to rejoin his father in Pamphylia; but, hearing of the latter's death, he fled to Cyprus, thence to Africa, and finally to Spain, where he joined his brother Cneius with a few vessels. The disastrous battle of Munda, however, again compelled him to fly; but he found himself, after some lapse of time, at the head of a considerable force, composed of the remnants of the army at Munda, and he succeeded in defeating two lieutenants of Cæsar. After the death of the latter, Sextus Pompey applied to the Roman senate for the

restitution of his father's property. Antony supported his claim, and Sextus, without obtaining precisely what he solicited, still received as an indemnity a large sum of money from the public treasury, and with it the title of commander of the seas. In place, however, of going to Rome to enjoy his success, he got together all the vessels he could find in the harbours of Spain and Gaul, and, as soon as he saw the second triumvirate formed, he made himself master of Sicily, and gained over Octavius the battle of Scylla. While proscription was raging at Rome, Sextus opened an asylum for the fugitives, and promised to any one who should save the life of a proscribed person twice as much as the triumvirs offered for his head. Many were saved in consequence by his generous care. At the same time, his fleet increased to so large a size in the Mediterranean as to intercept the supplies of grain intended for the Roman capital, and the people, dreading a famine, compelled Antony and Octavius to negotiate for a peace with the son of Pompey. Sextus demanded nothing less than to be admitted into the triumvirate at the expense of Lepidus, who was to be displaced; and he would, in all likelihood, have obtained what he sought, had not his friends compelled him to hasten the conclusion of the alliance. As it was, however, the terms agreed upon were extremely favourable to Sextus. Sicily, Sardinia, Corsica, and Achaia were given him; he was promised the consulship for the ensuing year, and the proscribed persons whom he had saved were erased from the fatal list. The peace, however, proved a hollow one. Hostilities soon commenced anew, and Octavius encountered two defeats, one through his lieutenant Calvisius, and another in person. Two years after, however, having repaired his losses, he proved more successful. Agrippa, his lieutenant, gained an important advantage over the fleet of Pompey off Mylæ, on the coast of Sicily, and afterward a decisive victory between Mylæ and Naulochus. Sextus, now without resources, fled with sixteen vessels to Asia, where he excited new troubles; but, at the end of a few months, he fell into the hands of Antony's lieutenants, who put him to death B.C. 35. In allusion to his great naval power, Sextus Pompey used to style himself "the son of Neptune" (*Neptunius.*—*Horat.* *Epod.*, 9, 7.—*Mitsch.*, *ad loc.*—*Dio Cass.*, 48, 19.—*Vell. Paterc.*, 2, 72.—*Flor.*, 4, 2.—*Plut.*, *Vit. Ant.*—*Appian*, *Bell. Civ.*, 2, 105.—*Id. ib.*, 4, 84, &c.)

POMPĔLO, a city of Hispania Tarraconensis, in the territory of the Vascones, now *Pampeluna*. (*Plin.*, 1, 3.—*Strab.*, 161.)

POMPILĬUS NUMA, the second king of Rome. (*Vid.* Numa.)

POMPONIUS, I. Atticus. (*Vid.* Atticus.)—II. Mela. (*Vid.* Mela.)—III. Festus. (*Vid.* Festus.)—IV. Andronicus, a native of Syria, and a follower of the Epicurean sect. He pursued, at Rome, the profession of a grammarian, but his attachment to philosophical pursuits prevented him from being very useful as a philological instructer. He was a contemporary of M. Antonius Gnipho, who was one of Cicero's instructers. Finding this latter grammarian, as well as others of inferior note, preferred to himself, he retired to Cumæ, where he lived in great poverty, and composed several works. These were published by Orbilius after the death of Andronicus. (*Sueton.*, *de Illustr. Gram.*, 9.)—V. Marcellus, a Latin grammarian in the time of Tiberius. Suetonius describes him as a most troublesome exactor of correctness in Latin style. He occasionally pleaded causes, and is said to have been originally a pugilist. (*Sueton.*, *de Illustr. Gram.*, 22.)—VI. Secundus, a Roman tragic poet, who flourished in the middle of the first century of our era, and died 60 A.D., after having held the office of consul. His works are lost. He is said to have been more remarkable for eloquence and brilliancy as a writer, than for tragic spirit. (*Dial. de caus. corr. eloq.*, 13.—*Lipsius, ad Tac.*, *Ann.*, 11, 13.—*Bähr, Gesch. Röm. Lit.*, p. 88.)—VII. Sextus, a Roman lawyer, who appears to have lived in the time of Hadrian and Antoninus Pius. He attained to high reputation as a jurist, and wrote several works on jurisprudence. (*Bähr, Gesch. Röm. Lit.*, p. 749.)

POMPTĪNÆ PALŪDES. *Vid.* Pontinæ Paludes.

PONTĬA, now *Ponza*, an island off the coast of Latium, and south of the promontory of Circeii. According to Livy (9, 28), it received a Roman colony A.U.C. 441, and it obtained the thanks of the Roman senate in the second Punic war. It became afterward the spot to which the victims of Tiberius and Caligula were secretly conveyed, to be afterward despatched, or doomed to a perpetual exile. (*Suet.*, *Tib.*, 64.—*Id.*, *Cal.*, 15.) Among these might be numbered many Christian martyrs. (*Cramer's Anc. Italy*, vol. 2, p. 135.)

PONTĪNÆ, POMETĪNÆ, or POMPTĪNÆ PALŪDES, a marshy tract of country in the territory of the Volsci, deriving its appellation from the town of Suessa Pometia, in whose vicinity it was situate. These fens are occasioned by the quantity of water carried into the plain by numberless streams which rise at the foot of the adjacent mountains, and, for want of a sufficient declivity, creep sluggishly over the level space, and sometimes stagnate in pools, or lose themselves in the sands. Two rivers principally contributed to the formation of these marshes, the Ufens or *Uffente*, and the Nymphæus or *Ninfo*. The flat and swampy tract spread to the foot of the Volscian mountains, and covered an extent of eight miles in breadth and thirty in length with mud and infection. We are informed by Mucianus, an ancient writer quoted by Pliny, that there were at one time no less than twenty-three cities to be found in this district (3, 5). Consequently, it is to be inferred that formerly these marshes did not exist, or that they were confined to a much smaller space of ground. That it was cultivated appears clearly from Livy (2, 34); and we are told by the same historian that the Pomptinus ager was once portioned out to the Roman people (6, 21). Indeed, it is evident that the waters must have been gradually increasing from the decline of the Roman empire, until the successful exertions made by the Roman pontiffs arrested their baneful progress. When this district was occupied by flourishing cities, and an active and industrious population was ever ready to check the increase of stagnation, it might easily be kept under; but after the ambition of Rome and her system of universal dominion had rendered this tract of country desolate, these wastes and fens naturally increased, and, in process of time, gained so much ground as to render any attempt to remedy the evil only temporary and inefficient. It is supposed that, when Appius Claudius constructed the road named after him, he made the first attempt to drain these marshes; but this is not certain, as no such work is mentioned in the accounts we have of the formation of this Roman way. (*Livy*, 9, 29.) But about one hundred and thirty years after, there is a positive statement of that object having been partly effected by the consul Corn. Cethegus. (*Liv.*, *Epit.*, 46.) Julius Cæsar is said to have intended to divert the course of the Tiber from Ostia, and carry it through these marshes to Terracina; but the plan perished with him, and gave way to the more moderate but more practicable one of Augustus. This emperor endeavoured to carry off the superfluous waters by opening a canal all along the Via Appia, from Forum Appii to the grove of Feronia. It was customary to embark on the canal in the nighttime, as Strabo relates and Horace practised, because the vapours that arise from these swamps are less noxious in the cool of the night than in the heat of the day. This canal

still remains, and is called *Cavata.* These marshes were neglected after the time of Augustus until the reigns of Nerva and Trajan, the latter of whom drained the country from Treponti and Terracina, and restored the Appian Way, which the neglect of the marshes in the previous reigns had rendered nearly impassable. During the convulsions of the following centuries, the marshes were again overflowed, until again drained in the reign of Theodoric, by Cæcilius Decius, a public-spirited individual, and apparently with good effect. (*Cassiod.*, 2, *Epist.* 32 and 33.) They were never, however, completely exhausted of their water until the pontificate of Pius VI., although many preceding popes had made the experiment. During the French invasion, however, the precautions necessary to keep open the canals of communication were neglected, and the waters again began to stagnate. These marshes, therefore, are again formidable at the present day, and, though contracted in their limits, still corrupt the atmosphere for many miles around. (*Cramer's Anc. Italy*, vol. 2, p. 96, *seqq.*)

Pontĭus, an able commander of the Samnites, who entrapped the Roman army in the defile of Samnium called the "Caudine Forks" (*Furcæ Caudinæ*), and compelled them to pass under the yoke. (*Liv.*, 9, 2, *seqq.*) He was afterward defeated in his turn, and subjected to the same ignominy by the Romans. (*Liv.*, 9, 15.)

Pontus, I. a country of Asia Minor. The name implies a political rather than a geographical division of territory: having been applied, in the first instance, to the coast of the Euxine, situated between the Colchian territory and the river Halys, it was, in process of time, extended to the mountainous districts which lie towards Cappadocia and Armenia; and it even, at one time, included Paphlagonia and part of Bithynia. The denomination itself was unknown to Herodotus, who always designated this part of Asia by referring to the particular tribes who inhabited it, and who then enjoyed a separate political existence, though tributary to the Persian empire. Xenophon also appears to have been ignorant of it, since he adheres always to the same local distinctions of nations and tribes used by Herodotus; such as the Chalybes, Tibareni, Mosynœci, &c. It was not till after the death of Alexander that the Pontine dynasty makes any figure in history; and an account of it will be found under the article Mithradates.—After the overthrow of Mithradates the Great, Pompey annexed the greater part of Pontus to Bithynia, and the rest he assigned to Deiotarus, tetrarch of Galatia, and a zealous ally of Rome; a small portion of Paphlagonia being reserved for some native chiefs of that country. (*Strab.*, 541, *seqq.*—*Appian*, *Bell. Mithrad.*, c. 114.) During the civil wars waged by Cæsar and Pompey, Pharnaces made an attempt to recover his hereditary dominions, and succeeded in taking Sinope, Amisus, and some other towns of Pontus. But Julius Cæsar, after the defeat and death of Pompey, marched into Pontus, and, encountering the army of Pharnaces near the city of Zela, gained a complete victory; the facility with which it was obtained being expressed by the victor in those celebrated words, "*Veni, Vidi, Vici.*" (*Hirt.*, *Bell. Alex.*, c. 72.—*Plut.*, *Vit. Cæs.*—*Sueton.*, *Vit. Jul.*, c. 37.—*Dio Cass.*, 42, 47.) After his defeat, Pharnaces retired to the Bosporus, where he was slain by some of his own followers. (*Appian*, *Bell. Mithr.*, 120.—*Dio Cass.*, *l. c.*) He left a son named Darius, who was made king of Pontus for a short time by Antony, but he was soon deposed, and Polemo, son of Zeno of Apamea, was appointed in his stead. This person, who had the art to ingratiate himself alike with Antony, Augustus, and Agrippa, was made king of the eastern portion of Pontus, named from him Polemoniacus. Polemo was slain in an expedition against some barbarians of Sindice, near the Palus Mæotis; but his widow, Pythodoris, was reigning in his stead at the time that Strabo wrote his Geography. (*Strab.*, 556, 578.—*Dio Cass.*, 53, 25.—*Id.*, 54, 24.)—Ptolemy divides Pontus into three districts, which he terms *Galaticus*, *Cappadocicus*, and *Polemoniacus*; and, under the Byzantine emperors, the two former were included under the name of *Helenopontus*, derived from Helena, the mother of Constantine, as they had been usually comprehended before by the Romans themselves under that of Pontica Prima. (*Dio Cass.*, 51, 2.—*Sueton.*, *Vit. Ner.*, 18.—*Ptol.*, p. 125.—*Justin.*, *Novell.*, 28, 1.)—Pontus was chiefly a mountainous country, especially towards the northeast frontier. Here we have some of the highest table-land in Asia, whence flow the great streams of the Euphrates and Tigris, the Araxes and Phasis. The climate was consequently extremely bleak and severe, the soil rugged and barren, and the different tribes scattered over its surface wild and savage to the last degree. (*Xen.*, *Anab.*, 5, 4.—*Strab.*, 548, *seq.*) But the western portion of the country, around the Halys, and the valleys of the Thermodon and Iris, were rich and fertile, and abounded in produce of every kind, and furnished the finest flocks and herds. There were also mines of salt, iron, and rock crystal; and the coast exhibited some large and flourishing Greek cities, possessed of good harbours, and having an extensive traffic with the other parts of the Euxine, the Hellespont, and the Ægean. (*Cramer's Asia Minor*, vol. 1, p. 256, *seqq.*)

Pontus Euxīnus, the ancient name for the Black Sea. According to the common opinion, its earliest name was Ἄξενος ("*inhospitable*"), in allusion to the character of the nations along its shores; and this appellation was changed to Εὔξεινος ("*hospitable*"), when Grecian colonies had settled on these same coasts, and had introduced the usages of civilized life. Some Biblical commentators, however, think they discover the name of Euxine, or rather Ἄξενος, in the Scripture term *Aschkenaz.* (*Rosenmüller*, *Schol. in Genes.*, 10, 3.)—The Pontus Euxinus is now probably in the same state that it was in the earliest historic age; the western part is shallow, but the eastern, which is very deep, has been attempted to be fathomed in some places without success. The water of that sea is, in many places, as fresh as that of the rivers which flow into it. The evaporation of the fresh water facilitates the formation of ice, which is not uncommon; the congelation is thus occasioned by the freshness of the water, and that large sea is sometimes frozen to a considerable distance from the shore. —The Pontus Euxinus is nothing more than a vast lake; it bears all the marks of one; flows, like those in North America, through a kind of river, which forms at first the narrow channel of Constantinople, or Thracian Bosporus; it then assumes the appearance of a small lake, called the Propontis, or *Sea of Marmara*, passes towards the southwest, and takes anew the form of a large river, which has been termed the Hellespont, or *Dardanelles.* These channels resemble many other outlets of lakes; the great body of water that flows through so narrow an opening need not excite wonder, although it has given rise to various hypotheses. (*Vid.* Mediterraneum Mare.—*Malte-Brun*, *Geogr.*, vol. 6, p. 121, *Am. ed.*)

Popilius, I. M. Popilius Lænas, was consul B.C. 356, and in that same year defeated the Tiburtines, who had made a nocturnal incursion into the Roman territory, and had advanced to the city gates. (*Liv.*, 7, 12.) At a subsequent period he accused C. Licinius Stolo under his own law, and effected his condemnation. (*Liv.*, 7, 16.) He obtained the consulship a second time, B.C. 353; and a third time, B.C. 347, in which year he defeated the Gauls, who had made an irruption into the Latin territory, and obtained for this a triumph. (*Liv.*, 7, 23, *seq.*) Two years after this he was chosen consul for the fourth time. (*Liv.*, 7,

28.) He is said to have been the first of the Popilian family that bore the surname of Lænas, and this appellation is said to have been obtained as follows. Being at one time priest of Carmenta (*Flamen Carmentalis*), and conducting a public sacrifice in his sacerdotal robe, or *læna*, intelligence was brought him that a sedition had broken out among the commons; he hastened to the public assembly arrayed in his *læna*, and quelled the tumult by his authority and eloquence. (*Cicero, Brut.*, 14.)—II. M. Popilius Lænas, was consul 173 B.C. Having marched of his own accord, during the war with the Ligurians, into the territory of the Satelliates, who had committed no sort of hostility against the Romans, and coming to an engagement with them, he obtained a complete victory, and sold those who had survived the battle into slavery. The senate immediately passed a decree, ordering him to restore the money which he had received from the sale of the Satelliates, to set the latter at liberty, give them back their effects and arms, and immediately to quit the province. Popilius, however, disobeyed this mandate; and yet, notwithstanding this open contumacy, he proceeded to Rome, inveighed severely against the assembled senate, and then returned to his province. Being afterward accused for this outrage against the laws, he was sheltered from punishment by the influence of his brother. (*Vid.* Popilius III.) He afterward accompanied the consul Philippus to Macedonia as military tribune, B.C. 169. (*Liv.*, 40, 43.—*Id.*, 41, 14, *seq.*—*Id.*, 42, 7, *seqq.*—*Id.*, 44, 1.)—III. C. Popilius Lænas, brother of the preceding, attained to the consulship B.C. 172, and only signalized his administration of that office by his intrigues in favour of his brother when charged with official misconduct. (*Vid.* Popilius II.) Not long after this he was sent, with two other senators, to Egypt, on account of the differences subsisting between Cleopatra and Ptolemy Euergetes on the one hand, and Antiochus Epiphanes on the other. Antiochus was at the gates of Alexandrea, and preparing to lay siege to the city when the Roman deputies arrived. The decree of the senate, which they communicated to him, was to the following effect: that Antiochus should make peace with Ptolemy and retire from Egypt; but, Antiochus wishing to elude it by evasive answers, Popilius haughtily drew a circle round him in the sand with a rod which he held in his hand, and ordered the monarch to give him an answer to carry home to the senate before he stirred out of the circle which had just been traced. The king was struck with astonishment, but, after a moment's reflection, promised to obey, and accordingly evacuated Egypt. (*Liv.*, 41, 18.—*Id.*, 42, 9, *seqq.*—*Id.*, 44, 19, *seqq.*—*Id.*, 45, 10.—*Vell. Paterc.*, 12, 10.—*Justin*, 34, 3.)—IV. A tribune, who commanded the party which slew Cicero. It is said that the orator had defended him at one time against a charge of parricide. This, however, some regard as a pure invention of the later grammarians, who sought for brilliant themes on which to declaim. (*Senec. Rhet.*, 3, *controv.* 17.)

Poplicŏla. *Vid.* Publicola.

Poppæa Sabīna, I. daughter of Poppæus Sabinus, and wife of T. Ollius. She lived in the time of the Emperor Claudius, and was the most beautiful woman of her time, but disgraced herself by her scandalous excesses. Messalina, having become jealous of her, compelled her to destroy herself. (*Tacit.*, *Ann.*, 11, 2.—*Id. ib.*, 11, 4.—*Id. ib.*, 13, 45.)—II. Daughter of the preceding, inherited all her mother's beauty and frailty. Her father was T. Ollius, who had been involved in the disgrace of Sejanus, and she preferred to his name, therefore, that of her maternal grandfather Poppæus Sabinus, who had borne the consulship, and had been graced with the insignia of a triumph. (*Tacit.*, *Ann.*, 13, 45.) The young Poppæa united in herself every attraction of wealth, beauty, and noble birth. She possessed all things, in fine, to borrow the words of Tacitus, except a virtuous heart. ("*Huic mulieri cuncta alia fuere, præter honestum animum.*" *Tacit.*, *l. c.*) She was first married to Rufus Crispinus, præfect of the prætorian cohorts under Claudius, and bore him a daughter; but, having been seduced by Otho, she left her husband and lived with the latter. Nero was now on the throne, and Otho was the companion of his debaucheries. Either through vanity or indiscretion, the charms of Poppæa were made a constant theme of eulogium by Otho in the presence of the emperor, until the curiosity of the latter was excited, and he became desirous of beholding her. His licentious spirit soon acknowledged the power of her charms, and the air of modest reserve assumed by this artful and abandoned woman only drew him the more effectually into her toils. Otho was put out of the way by being sent to Lusitania with the title of governor; and Poppæa now obtained over the emperor such an irresistible ascendancy, that he no longer listened to the admonitions of Seneca, or to the remonstrances of Burrhus. Having herself violated all the bonds of chastity and connubial faith, the mistress of the emperor wished to become his wife; but, as she could not hope to see the Empress Octavia repudiated while Agrippina lived, she employed every art of intrigue and falsehood upon the mind of her paramour, with the view of exciting suspicion against his mother, and thereby paving the way for that act of parricide which has left so indelible a stain upon his character. After the destruction of Agrippina, Nero divorced Octavia, and the unprincipled Poppæa was raised to the throne. The schemes of this wicked woman did not, however, end here. Fearful lest the mild virtues of Octavia might cause a return of affection on the part of Nero, she procured her banishment from Rome, on false testimony of adulterous conduct; and when, through fear of an insurrection of the people, the emperor was compelled to recall the daughter of Claudius, the artful Poppæa alarmed the fears of Nero by telling him that his former wife was at the head of a numerous party in the state, and the unfortunate Octavia was deprived of existence. In the year 63, Poppæa was delivered of a daughter, an event which threw Nero into transports of joy. He named the infant Claudia, and decreed to her and her mother the title of Augusta. The child, however, the subject of so many hopes, died at the end of four months, and the grief of Nero was as excessive as had been his joy at its birth. Poppæa herself survived her offspring only two years, having expired from a blow which she received from the foot of her brutal husband, when many months advanced in her pregnancy, A.D. 65. On returning to himself, Nero was the more afflicted at her death, since with her he lost the only hope he had entertained of an heir to his dominions. Her body was embalmed, and placed in the tomb of the Cæsars. The emperor himself pronounced her funeral eulogy, and not being able to praise her virtues, contented himself, as Tacitus remarks, with eulogizing her beauty, and the favours which fortune had heaped upon her.—No female ever carried to a greater extent the refinements and luxuries of the toilet. She is said to have been the first Roman lady that wore a mask on her face when going abroad, in order to protect her complexion from the rays of the sun. Whenever she made any excursion from Rome, she was followed by a train of 500 asses, whose milk furnished her with a bath for preserving the fairness and softness of her skin. She was the inventress also of a species of pommade, made of bread soaked in asses' milk, and laid over the face at night. (*Juvenal*, 6, 467.—*Böttiger*, *Sabina.*, p. 14.)—Otho, who never ceased to cherish an attachment for Poppæa, caused her statues, which had been thrown down with those of Nero, to be replaced on their pedestals during the short period

that he was in power. (*Tacit.*, *Ann.*, 13, 45.—*Id. ib.*, 15, 71.—*Id. ib.*, 13, 46.—*Id. ib.*, 14, 60.—*Id. ib.*, 15, 23.—*Id. ib.*, 16, 6, &c.)

Poppæus Sabīnus, the maternal grandfather of the Empress Poppæa. He held under Tiberius the government of Mœsia, to which were added Achaia and Macedonia. (*Tacit.*, *Ann.*, 1, 80.) In A.D. 25, he obtained the insignia of a triumph for successes over the Thracian tribes. (*Tacit.*, *Ann.*, 4, 46.) He also attained to the office of consul. Poppæus died A.D. 35. (*Tacit.*, *Ann.*, 6, 39.)

Populonĭa (or Populonium), a flourishing city of Etruria, on the coast, on a line with Vetulonia. It was the naval arsenal of the Etrurians, and was the only considerable place which that nation founded immediately on the coast. In other instances they were prevented from doing this by the want of commodious havens, and through their fear of being exposed to the attacks of pirates. But the harbour of Populonium, now *Porto Baratto*, possessed peculiar advantages; it was secure and of great extent, and, from its proximity to the island of Elba, so rich in metals, of the highest importance; as the produce of the mines appears never to have been prepared for use in the island itself, but was always sent over to Populonium for that purpose. (*Aristot.*, *de Mirab.*, p. 1158.—*Strabo*, 223.) Strabo has accurately described the site of Populonium from personal inspection; he tells us that it was placed on a lofty cliff that ran out into the sea like a peninsula. On the summit was a tower for watching the approach of the thunny fish. The real name of this city, as we may perceive from its numerous coins, was Pupluna, in which a strong analogy exists with some Etruscan names, such as Luna, and Vettluna, and probably others belonging to cities which we know only by their Latin names. (*Lanzi*, *Saggio*, &c., vol. 2, p. 27.—*Cramer's Anc. Italy*, vol. 1, p. 188, *seqq.*)

Porcia, a daughter of the younger Cato (Uticensis). She was first married to Bibulus, and, after his death, to her cousin Brutus. When the latter had taken part in the conspiracy against Cæsar, and strove to conceal from his wife the uneasiness which the fatal secret occasioned him, Porcia, having suspected that he was revolving in mind some difficult and dangerous enterprise, gave herself a severe wound in the thigh, which she concealed from her husband, but which brought on considerable fever. Brutus was much afflicted on her account, and, as he was attending her in the height of her suffering, she discovered to him the wound which she had inflicted on her own person, and, in assigning a motive for the deed, said that her object was to see whether she was proof against pain, and whether she had courage to share his most hidden secrets. The husband, struck with admiration of this heroic firmness, disclosed to her the conspiracy which was forming. According to one account, she ended her days, after the overthrow and death of Brutus, by holding burning coals in her mouth until she was suffocated. Another statement, however, made her to have died before her husband. (*Plut.*, *Vit. Bruti.*) Valerius Maximus, however, says that she gave herself the wound after the secret had been imparted to her, and on the night after the assassination of Cæsar. (*Val. Max.*, 3, 2, 15.)

Porcĭa Lex, *de civitate*, ordained that no magistrate should punish with death, or scourge with rods, a Roman citizen when condemned, but should allow him the alternative of exile. It was brought forward by M. Porcius Leca, tribune of the commons, A.U.C. 557, and was, in fact, only a renewal of the Valerian law, which had been twice renewed previously; once by Valerius Publicola and Horatius (A.U.C. 305), and again by Valerius Corvus (A.U.C. 453). The Porcian law strengthened it by increasing the penalty against infraction. But even this Porcian law, the existence of which is attested by a coin, fell into neglect, and is supposed, from a passage in Aulus Gellius (10, 3), to have been last revived by Sempronius Gracchus. It referred probably to those who had been condemned by a magistrate in the first instance, not to such as had been cast in an appeal from his sentence. (*Fuss*, *Rom. Antiq.*, p. 75, *seq.*—*Liv.*, 10, 9.—*Sallust*, *Bell. Cat.*, 51.)

Porcĭus, Latro, a rhetorician, styled by Quintilian (10, 5) "*Imprimis clari nominis professor.*" He is supposed by some to have been the author of a declamation against Cicero, which has come down to us which others ascribe to Sallust or to Vibius Crispus. He killed himself while labouring under a quartan ague (A.U.C. 750.—B.C. 4).

Porphyrĭon, son of Cœlus and Terra, one of the giants who made war against Jupiter, by whom, in conjunction with Hercules, he was slain. (*Apollod.*, 1, 6, 2.—*Horat.*, *Od.*, 3, 4, 54.)

Porphyrĭus, a celebrated Plotinian philosopher, of the Platonic school, a learned and zealous supporter of pagan theology, and an inveterate enemy to the Christian faith. He was a native of Tyre, and was born A.D. 233. His father very early introduced him to the study of literature and philosophy under the Christian preceptor Origen, probably while the latter was teaching at Cæsarea in Palestine. His juvenile education was completed at Athens by Longinus, whose high reputation for learning and genius brought him pupils from many distant countries. Under this excellent instructer he gained an extensive acquaintance with antiquity, improved his taste in literature, and enlarged his knowledge of the Plotinian philosophy. It is doubtless, in a great measure, to be ascribed to Longinus, that we find so many proofs of erudition, and so much elegance of style, in the writings of Porphyry. His original name was Melek, which in Syriac signifies *king*, and hence he was sometimes called *king*. Afterward Longinus changed his name to Porphyrius, from πορφύρα, the Greek for *purple*, a colour usually worn by kings and princes. From this time we have little information concerning this philosopher, till we find him, about the thirteenth year of his age, becoming at Rome a disciple of Plotinus, who had before this time acquired great fame as a teacher of philosophy. Porphyry was six years a diligent student of the eclectic system, and became so entirely attached to his master, and so perfectly acquainted with his doctrine, that Plotinus esteemed him one of the greatest ornaments of his school, and frequently employed him in refuting the objections of his opponents, and in explaining to his younger pupils the more difficult parts of his writings: he even intrusted him with the charge of methodising and correcting his works. The fanatical spirit of philosophy, to which Porphyry addicted himself, concurred with his natural propensity towards melancholy to produce a resolution, which he formed about the thirty-sixth year of his age, of putting an end to his life; purposing hereby, according to the Platonic doctrine, to release his soul from her wretched prison, the body. From this mad design he was, however, dissuaded by his master, who advised him to divert his melancholy by taking a journey to Sicily, to visit his friend Probus, an accomplished and excellect man, who lived near Lilybæum. Porphyry followed the advice of Plotinus, and recovered the vigour and tranquillity of his mind. After the death of Plotinus, Porphyry, still remaining in Sicily, appeared as an open and implacable adversary to the Christinn religion. Some have maintained that in his youth he had been a Christian; but of this there is no sufficient proof. It is not improbable, that while he was a boy under the care of Origen, he gained some acquaintance with the Jewish and Christian scriptures. He wrote fifteen different treatises against Christianity, which the Emperor Theodosius ordered to be destroyed: an injudicious act of zeal, which the real friends of Chris-

tianity, no less than its enemies, will always regret; for truth can never suffer by a fair discussion; and falsehood and calumny must always, in the issue, serve the cause they are designed to injure. The spirit of those writings of Porphyry which are lost, may be in some measure apprehended from the fragments which are preserved by ecclesiastical historians. Many able advocates for Christianity appeared on this occasion, the principal of whom were Methodius, Apollinaris, and Eusebius. So vehement and lasting was the indignation which was excited against the memory of Porphyry, that Constantine, in order to cast the severest possible censure upon the Arian sect, published an edict ranking them among the professed enemies of Christianity, and requiring that they should, from that time, be branded with the name of Porphyrians. Porphyry, after remaining many years in Sicily, returned to Rome, and taught the doctrines of Plotinus; pretending to be not only a philosopher, endued with superior wisdom, but a divine person, favoured with supernatural communications from Heaven. He himself relates (*Vit. Plot.*, c. 23), that, in the sixty-eighth year of his age, he was in a sacred ecstasy, in which he saw the Supreme Intelligence, the God who is superior to all gods, without an image. This vision Augustine supposes to have been an illusion of some evil spirit: it was more probably the natural effect of a heated imagination; unless, indeed, it be added to the long list of fictions with which the writings of Porphyry abound. He died about 304 A.D. Of his numerous works, the only pieces which have escaped the depredations of time (except sundry fragments, dispersed through various authors) are his "*Life of Pythagoras*" (*Πυθαγόρου βίος*), a book "*On the Cave of the Nymphs in the Odyssey*" (*Περὶ τοῦ ἐν 'Οδυσσείᾳ τῶν Νυμφῶν ἄντρου*), "*Homeric Questions*" (*'Ομηρικὰ ζητήματα*), a fragment "*On the Styx*" (*Περὶ Στυγός*), "*An Epistle to Anebo, the Egyptian*" (*Πρὸς 'Ανεβῶ τὸν Αἰγύπτιον*), a treatise "*On the Five Predicables*" (*Περὶ τῶν πέντε φωνῶν*), commonly prefixed to the logical works of Aristotle, "*Thoughts on Intelligibles*" (*Πρὸς τὰ νοητὰ 'Αφορισμοί*), a treatise "*On Abstinence from Animal food*" (*Περὶ ἀποχῆς τῶν ἐμψύχων*), a "*Life of Plotinus*" (*Περὶ Πλωτίνου βίου*), "*A Commentary on the Harmonics of Ptolemy*" (*Εἰς τὰ 'Αρμονικὰ Πτολεμαίου ὑπόμνημα*), and a few other unimportant pieces. (*Enfield's History of Philosophy*, vol. 2, p. 65, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 5, p. 131, *seqq.*) The best edition of the Life of Pythagoras is that given by Kiessling at the end of his edition of Iamblichus's Life of Pythagoras (*Lips.*, 1816, 2 vols. 8vo); of the treatise on Abstinence from Animal Food, the best is that of Rhoer (*Lugd. Bat.*, 1792, 4to), which contains also in the same volume Van Goen's edition of the work on the Cave of the Nymphs. The life of Plotinus is given with the edition of the Enneades of the latter.

Porsĕnna or Porsēna (called also Lars Porsenna), was Lucumo of Clusium, and the most powerful of all the Etrurian monarchs of his time. Tarquinius Superbus, after being driven from his throne, finding the inability of the Veientians and Tarquinians to replace him, applied to Porsenna. This monarch raised a large army and marched towards Rome. He was met by the Romans near the fortress on the Janiculan Hill; but almost at the first encounter they took to flight, and the Etrurians pursued them impetuously as they sought safety by crossing the Pons Sublicius. It was then that the gallant feat of Cocles was performed, who, seeing the danger of the city's being taken at once if the enemy should enter it along with the flying Romans, posted himself on the bridge, made head against the pursuers, and, calling on his countrymen to cut down the part of the bridge between him and the city, plunged into the Tiber when this was effected, and swam in safety to the opposite side. Porsenna, however, retained possession of the Janiculum, and, sending his army across the river in boats, pillaged the country, cut off all supplies, and reduced Rome to the utmost distress by famine. In this emergency, Caius Mutius undertook to rid his country of this dangerous enemy. He made his way into the camp of Porsenna, and entered into the very prætorium, where he slew the king's secretary, mistaking him, from his appearance, for the monarch himself. He was immediately seized and brought before Porsenna. Here he acknowledged the deed, and told the king that his danger was by no means over. Porsenna threatened him with death by torture unless he divulged the plots by which his life was threatened. Mutius immediately stretched forth his right hand, and thrust it into the fire of an altar which was burning before the king, saying, "Behold how much I regard your threat of torture." He held it in the flames till it was consumed, without a feature of his stern countenance indicating that he felt the pain. Porsenna, struck with his noble daring and contempt of suffering, commanded him to be set at liberty; and Mutius then told him, in requital for his generosity, that he was only one of three hundred patrician youths who had vowed to kill the monarch, and that he must prepare for their attempts, which would be not less daring than his own. From that time Mutius was called *Scævŏla*, or "left-handed," because he had thus lost the use of his right hand. Alarmed by the dangers which threatened him from foes so determined, Porsenna offered terms of peace to the Romans. A treaty was at length concluded, according to which Porsenna ceased to maintain the cause of the Tarquins; but demanded the restitution of all the lands which the Romans had at any time taken from the states of Etruria, and that twenty hostages, ten youths and ten maidens, of the first houses, should be given up to him for security that the treaty would be faithfully observed. The legend relates that Clœlia, one of the hostages, escaped from the Etrurian camp, swam across the Tiber on horseback, amid showers of darts from her baffled pursuers; but that the Romans, jealous of their reputation for good faith, sent her back to Porsenna. Not to be outdone in generosity, he gave to her and her female companions their freedom, and permitted her to take with her half of the youths; while she, with the delicacy of a Roman maiden, selected those only who were of tender years. The Romans then, at the final settlement of the treaty, sent, as a present to Porsenna, an ivory throne and sceptre, a golden crown, and a triumphal robe, the offerings by which the Etruscan cities had once acknowledged the sovereignty of Tarquinius. When Porsenna quitted Rome, he entered the Latin territories, and attacked Aricia, the chief town of Latium. The Aricians, being aided by the other Latin cities, and also by the Cumæans, under the command of Aristodemus, defeated the Etruscans in a great battle, and put a stop to their aggressions. The Romans received the fugitives from Porsenna's army, and treated them with great kindness; in requital of which, Porsenna restored to them the lands which he had conquered beyond the Tiber. (*Liv.*, 2, 9, &c.—*Plut.*, *Vit. Public.*—*Florus*, 1, 10.)—Such is an outline of the poetical legends respecting the great war with Porsenna. Niebuhr has examined the subject with great ability, and has been followed by Arnold and other writers. The war with Porsenna was in reality a great outbreak of the Etruscan power upon the nations southward of Etruria, in the very front of whom lay the Romans. The result of the war is, indeed, as strangely disguised as Charlemagne's invasion of Spain is in the Romances. Rome was completely conquered; all the territory which the kings had won on the right bank of the Tiber was now lost. Rome itself was surrendered to the Etrurian conqueror (whence the language of Tacitus: "*Sedem Jovis optimi maximi,*

. . . *quam non Porsenna, dedita urbe, neque Galli capta, temerare potuissent."—Hist.*, 3, 72); his sovereignty was fully acknowledged by the offerings of the ivory throne, the sceptre, crown, and triumphal robe, the usual badges of submission among the Etrurian cities, as we have already remarked. (*Dion. Hal.*, 5, 34.) The Romans, moreover, gave up their arms, and only recovered their city and territory on condition of their renouncing the use of iron, except for implements of husbandry. Hence the language of Pliny (34, 14): "*In fœdere, quod expulsis regibus populo Romano dedit Porsenna, nominatim comprehensum invenimus, ne ferro nisi in agricultura uterentur.*" In this latter statement we have an incidental hint of the Eastern origin and customs of the Etrurians; in proof of which, reference may be made to the way in which the Philistines tyrannized over the Israelites during one of their periods of conquest. (Compare 1 *Samuel*, xiii., 19, *seqq.*—*Niebuhr, Rom. Hist.*, vol. 1, p. 475, *seqq.*—*Arnold's History of Rome*, vol. 1, p. 125, *seq.*)—The remains of Porsenna were interred in a splendid mausoleum near Clusium, for some remarks on which consult the article on Clusium.

PORTUMNUS, a sea-deity. (*Vid.* Melicerta.)

PORUS, king of a part of northern India, between the Hydaspes and Acesines, and remarkable for stature, strength, and dignity of mien. When Alexander invaded India, Porus collected his forces on the left bank of the Hydaspes to defend the passage. The stream was deep and rapid, and, at the time Alexander reached it, was perhaps little less than a mile broad. The Macedonian monarch, however, crossed the river by stratagem, at the distance of a day's march above his camp, and defeated the son of Porus. In a subsequent action he gained a decisive victory over Porus himself, who was taken prisoner. On being brought into the presence of Alexander, all that Porus would ask of his conqueror was to be treated as a king; and when Alexander replied that this was no more than a king must do for his own sake, and bade him make some request for himself, his reply was still, that all was included in this. His expectations could scarcely have equalled the conqueror's munificence. He was not only reinstated in his royal dignity, but received a large addition of territory. Yet it was certainly not pure magnanimity or admiration of his character that determined Alexander to this proceeding. His object seems to have been, in some degree, to secure the Macedonian ascendancy in the Pendjab by a stroke of policy, and to adjust the balance of power between Porus and Taxiles, who might have become formidable without a rival. (*Plut., Vit. Alex.*—*Arrian, Exp. Al.*, 5, 8, &c.—*Curt.*, 8, 8, &c.—*Thirlwall's Greece*, vol. 7, p. 22.)

POSIDĒUM, I. a promontory in Caria, between Miletus and the Iassian Gulf. (*Mela*, 1, 17.)—II. A promontory of Chios, nearest the mainland of Ionia.—III. A promontory in the northern part of Bithynia, now *Tschautsche-Aghisi*, &c.—The name implies a promontory sacred to Neptune (Ποσειδῶν).

POSIDON (Ποσειδῶν), the name of Neptune among the Greeks. (*Vid.* Neptunus.)

POSIDONĪA. *Vid.* Pæstum.

POSIDONĬUS, I. a Stoic philosopher, a native of Apamea in Syria, and the last of that series of Stoics which belongs to the history of the Greek philosophy. He taught at Rhodes with so great reputation, that Pompey came hither, on his return from Syria, after the close of the Mithradatic war, for the purpose of attending his lectures. When the Roman commander arrived at his house, he forbade his lictor to knock, as was usual, at the door. The hero, who had subdued the Eastern and Western world, paid homage to philosophy by lowering the fasces at the gate of Posidonius. When he was informed that he was at that time sick of the gout, he visited him in his confinement, and expressed great regret that he could not attend upon his school. Upon this, Posidonius, forgetting his pain, gratified his guest by delivering a discourse in his presence, the object of which was to prove that nothing is good which is not honourable. (*Cic., Tusc. Quæst.*, 2, 25.—*Plin., Epist.*, 6, 30.) Posidonius studied natural as well as moral science; and, in order to represent the celestial phenomena, he constructed a kind of *planetarium*, by means of which he exhibited the apparent motions of the sun, moon, and planets round the earth. (*Cic., N. D.*, 2, 34.) Cicero says that he himself attended upon this philosopher (*N. D.*, 1, 3); and a later writer asserts, that he was brought to Rome by Marcellus, A.U.C. 702. (*Suid., s. v.*—*Enfield's Hist. Philos.*, vol. 1, p. 360, *seq.*) Posidonius was also known as an historical writer, having composed a continuation of the history of Polybius, under the title of "A History of the events that have occurred subsequent to Polybius" (Ἱστορία τῶν μετὰ Πολύβιον). It appears to have extended to B.C. 63, or the close of the Mithradatic war. This work is lost, and, though its loss is much to be regretted, since we have no historians for the period of which it treated, yet our disappointment is somewhat diminished by the consideration that Plutarch drew from it a large part of his materials for the lives of Marius, Sylla, and Sertorius. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 76.) The fragments of Posidonius were collected and edited by Bake, *Lugd. Bat.*, 1810, 8vo.—II. An astronomer and mathematician of Alexandrea. He was the disciple of Zeno, and contemporary with, or else a short time posterior to, Eratosthenes. He probably flourished about 260 B.C. He is particularly celebrated on account of his having employed himself in endeavouring to ascertain the measure of the circumference of the earth by means of the altitude of a fixed star. According to Cleomedes, he concluded that it was 240,000 stadia; but, according to Strabo, he made it 180,000 only. He is the reputed author of a treatise on military tactics, mentioned in the first chapter of Ælian's work on the same subject. No fragments of his writings remain. (Consult in relation to him, Delambre, in *Biogr. Univ.*, vol. 35, p. 481, and the work of the same writer on the History of Ancient Astronomy, vol. 1, p. 219, 223, &c.)

POSTVERTA, a goddess at Rome, who presided over painful travails of women. (*Ovid, Fast.*, 1, 633.—*Varro, ap. Gell., N. A.*, 16, 16.—*Gruter, Inscript.*, p. 50, n. 9.)

POTAMĬDES, nymphs who presided over rivers and fountains, as their name (derived from ποταμός, "*a river*") implies.

POTĂMON, a philosopher of Alexandrea, whose era is not determined. While he selected what he judged most tenable from every system, he pretended to form of these extracts a separate doctrine of his own; concerning which we have not sufficient details to enable us to judge. (*Diog. Laert.*, 1, 21.—*Tennemann, Manual of Phil.*, p. 172.)

POTĂMOS, a borough of Attica, connected with the tribe Leontis, where was the tomb of Ion, the son of Xanthus. (*Pausan.*, 1, 31.) The remains of *Potamos* are laid down in modern maps at the mouth of a small river to the south of port *Raphti*. (*Cramer's Ancient Greece*, vol. 2, p. 391.)

POTIDÆA, a city of Macedonia, situated on the isthmus connecting the peninsula of Pallene with the mainland. It was founded by the Corinthians (*Thucyd.*, 1, 56.—*Scymn., ch.*, v. 628), though at what period is not apparent; it must, however, have existed some time before the Persian war, as we know from Herodotus that it sent troops to Platæa (9, 28), having already surrendered to the Persians on their march into Greece. (*Herod.*, 7, 123.) But, after the battle

of Salamis, it closed its gates against Artabazus, who, at the head of a large detachment from the army destined to act under Mardonius, had escorted Xerxes to the Hellespont. On his return, this general laid siege to the place, of which he would probably have obtained possession, through the treachery of one of its citizens, had not the plot been actually discovered. The attempt subsequently made against Potidæa by the Persians proved very disastrous, from a sudden influx of the sea, which occurred as the troops were crossing the bay to attack the town, and which occasioned the loss of a great part of the Persian forces, obliging the remainder to make a hasty retreat. (*Herod.*, 8, 127, *seqq.*) After the termination of this war, Potidæa appears to have fallen under the subjection of the Athenians, as it was then termed a tributary city. We learn from Thucydides, that the harsh conduct of Athens towards the Potidæans, who were naturally inclined to the Dorian interest, compelled them to revolt, and to seek the protection of Perdiccas and the Corinthians (1, 56, *seqq.*). After a severe action, in which the Athenians were finally victorious, the town was regularly besieged by both sea and land; but it was not until near the conclusion of the second year that it capitulated, when the Athenian troops, greatly diminished by the plague, which had been conveyed thither from Athens, entered the place, the inhabitants being allowed to withdraw whither they chose. It was afterward recolonized from Athens. (*Thucyd.*, 2, 70.) On the occupation of Amphipolis, and other towns of Thrace, by Brasidas, that general attempted to seize upon the garrison of Potidæa; but the attack having failed, he withdrew his forces from the walls. (*Thucyd.*, 4, 135) Many years after this event, Potidæa appears to have revolted from Athens (*Xen.*, *Hist. Gr.*, 5, 216); as we learn from Diodorus that it was taken by Timotheus, general of that republic. It was subsequently occupied by Philip of Macedon, who allowed the Athenian troops to return home without ransom.—When Cassander ascended the throne, he founded a new city on the neck of the peninsula of Pallene; thither he transferred the inhabitants of several neighbouring towns, and, among others, those of Potidæa, and the remnant of the population of Olynthus. Cassandrea is said to have surpassed all the Macedonian cities in opulence and splendour. From Procopius we learn that it fell a prey to the barbarian Huns, who left scarcely a vestige of it remaining. (*Bell. Pers.*, 2, 4.—*De. Ædif.*, 4, 3.—*Cramer's Anc. Greece*, vol. 1, p. 244, *seqq.*)

Potitĭus. *Vid.* Pinarius.

Potnĭæ, a city of Bœotia, about ten stadia to the southwest of Thebes. It had a sacred grove dedicated to Ceres and Proserpina. (*Xen.*, *Hist. Gr.*, 5, 451.) It was here that Glaucus was said to have been torn in pieces by his infuriated mares. (*Strabo*, 409. —*Virg.*, *Georg.*, 3, 267.) The site of this place, already in ruins when Pausanias wrote, corresponds nearly with that occupied by the village of *Taki*. (*Gell's Itin.*, p. 110.) Strabo informs us, that some authors regarded Potniæ as the Hypothebæ of Homer. (*Il.*, 2, 505.)

Præneste, now *Palestrina*, an ancient city of Latium, southeast of Rome. Strabo makes the intervening distance 25 miles (200 stadia); but the Itineraries give, more correctly, 23 miles. Its citadel is described by Strabo as remarkable for its strength of position. It stood on the brow of a lofty hill which overhung the city, and was cut off from the prolongation of the chain by a narrow slip of inferior elevation. The origin of Præneste, like that of many of the ancient towns in Italy, is fabulous. According to some, it was founded by Cæculus, the son of Vulcan (*Virg.*, *Æn.*, 7, 678); while others ascribe it to a chief of the name of Prænestus, grandson of Ulysses and Circe. (*Zenodot.*, *Troezen.*, *ap. Steph. Byz.*) Strabo, however, tells us more plainly that it claimed a Greek origin, and had been named formerly Πολυστέφανος (238). Pliny (3, 5) also observes that it was once called Stephane. We may infer from Dionysius (1, 31) that Præneste was afterward colonized by Alba. It shared the fate of the other Latin towns, in becoming subject to Rome, upon the failure of the attempts made in common to assist the family of Tarquin. (*Liv.*, 2, 19.) Subsequently we find the Prænestini oftener uniting with the Volsci and other enemies in their attacks on Rome, than remaining firm in their allegiance to that power. (*Liv*, 6, 27.) They were defeated, however, by T. Quinctius Cincinnatus, near the river Allia, and eight of their towns and castles fell into the victor's hands, when they thought proper to submit. (*Id.*, 6, 29.) Again they revolted, and were again conquered by Camillus. (*Id.*, 8, 13.) —The strength of Præneste rendered it a place of too great importance to be overlooked by the contending parties of Sylla and Marius. It was induced to join the cause of the latter by Cinna, and, during the short success which that faction obtained, was its strongest hold and support. But, on the return of Sylla from the war against Mithradates, Præneste had soon reason to repent the part it had taken. The younger Marius, defeated by that victorious commander, was soon obliged to take refuge within its walls; and, when all attempts on the part of his confederates failed in raising the siege, he preferred to die by the sword of one of his own soldiers than fall into the hands of his adversaries. Præneste was compelled to yield to the victors, who did not fail to satisfy their thirst of vengeance by a bloody massacre of the unfortunate inhabitants, and the entire plunder of their town, which finally was sold by auction. (*Appian*, *Bell. Civ.*, 1, 94.—*Plut.*, *Vit. Syll.*—*Flor.*, 3, 21.) It survived, however, these disasters, and, as it would seem, gathered strength from a colony of those very troops which had been so instrumental in hastening its downfall. Even Sylla himself, as if to make some atonement for his cruelty, employed himself in repairing and embellishing one of its public edifices, the famous temple of Fortune, a goddess whose protection he specially acknowledged. Præneste was again threatened in the tumult excited by the seditious Catiline; but, as he himself boasts, was saved by the vigilance and foresight of Cicero. (*Cat.*, 1, 3.) In the wars of Antony and Octavianus, it was occupied by Fulvia, wife of the former, and became the chief hold of that party. But it does not appear to have suffered much in the contests.—But the pride and boast of Præneste was the temple of Fortune, which has already been alluded to. Both historians and poets make mention of its celebrity, as well as of the magnificence of its structure. Cicero, in his treatise on Divination (2, 41), alludes more than once to the antiquity of the oracle, known by the name of the *Prænestinæ sortes*; and relates, that when the celebrated Carneades came to Rome and visited Præneste, he was heard to declare that he had never seen a more fortunate Fortune than the goddess of that city. From this anecdote, it is evident that this temple was much more ancient than the time of Sylla, who has been erroneously supposed by some to have erected it. The veneration in which this temple was held is also apparent from the privilege which it enjoyed of affording an asylum to criminals and fugitives. (*Polyb.*, 6, 11.) Sylla, however, certainly beautified the edifice; for Pliny says, the first mosaic pavement (*lithostrata*) introduced into Italy, was made by order of that general for the temple of Fortune at Præneste. (*Plin.*, 36, 25.)—Whether the famous *Barberini* pavement, which undoubtedly was taken from the ruins of this building, be the same as that of Sylla, is very doubtful. Suetonius tells us that Augustus often made excursions from Rome to Præneste, but generally employed two days in journeying thither. (*Aug.*, 27.)—

Among the productions of the territory of Prænesto, none are so often remarked as its walnuts. (*Cat.*, *R. R.*, 8.) Hence the Prænestini are sometimes nicknamed *Nuculæ*, especially by Cicero, who quotes Lucilius as his authority for so doing. (*De Orat.*, 2, 262.) But Festus accounts for the name in another manner; he says, the Prænestini were so called from their countrymen having subsisted on walnuts when besieged by Hannibal in Casilinum, the garrison of which they formed, in the second Punic war. (*Liv.*, 23, 17.—*L.*, 19.) It may be observed, that the Prænestini appear to have had some peculiarities of idioms which distinguished them from their neighbours. This is seen from Festus (*s. v.* Tammodo.—*Plautus*, *Truc.*, 3. 2.—*Quintil.*, *Inst. Or.*, 1, 5.—*Cramer's Anc. Italy*, vol. 2, p. 66, *seqq.*).

Prætoria, or Augusta Prætoria, a city of Cisalpine Gaul, in the territory of the Salassi. It was built on the site occupied by the camp of Terentius Varro, when that commander was sent by Augustus to repress the plundering movements of the Salassi and to seize upon their country. Augustus honoured the rising colony by giving it the name of Augusta Prætoria. (*Strabo*, 205.) It is now known as *Aosta*, which gives its name to the fine valley in which it lies, and where several remains of the ancient city are still to be seen. According to Pliny (5, 10), Augusta Prætoria was reckoned the extreme point of Italy to the north. (*Cramer's Anc. Italy*, vol. 1, p. 50.)

Pratīnas, a native of Phlius, contemporary with Æschylus, and a dramatic poet of considerable talent. He once obtained a tragic victory. But the manifest pre-eminence of the youthful Æschylus probably deterred the Phliasian from continuing to cultivate the graver form of the art, and led him to contrive a novel and mixed kind of play. Borrowing from tragedy its external form and mythological materials, Pratinas added a chorus of Satyrs, with their lively songs, gestures, and movements. This new composition was called the *Satyric Drama*, of which he must therefore be regarded as the inventor. (*Suid.*, *s. v.* Πρατίνας.—*Casaub.*, *Sat. Poes.*, p. 122, *seqq.*) Pratinas, according to Suidas, exhibited fifty dramas, of which thirty-two were satyric. On one occasion, when he was acting, his wooden stage gave away, and, in consequence of that accident, the Athenians built a stone theatre. The Phliasians seem to have taken great delight in the dramatic performances of their countryman (*Schneider*, *de Orig. Trag.*, p. 90), and, according to Pausanias (2, 13), erected a monument in their market-place in honour of "Aristias, the son of Pratinas, who, with his father, excelled all except Æschylus in writing satyric dramas." Pratinas wrote also Hyporchemes. (*Athenæus*, 14, p. 617, *c.*—*Theatre of the Greeks*, p. 61, *4th ed.*)

Praxagŏras, an Athenian, who flourished about 345 A.D. At the age of nineteen, he published a History of the Kings of Attica, and, three years after, the Life of Constantine, in which he speaks favourably of that prince, a circumstance which would show that Praxagoras was not a very bigoted pagan. He wrote also a Life of Alexander the Great. His works are lost. (*Schöll*, *Hist. Lit. Gr.*, vol. 6, p. 335.)

Praxitĕles, a statuary and sculptor of the greatest eminence, who flourished together with Euphranor, about Olympiad 104, B.C. 364. The city of his birth is uncertain. Cedrenus (*Annal.*, 265) notices him as a native of Cnidus; but this is evidently a mistake, arising perhaps from the previous mention of the statue of Venus at Cnidus. Meyer (*ad Winck.*, *Op.*, 6, 2, 162) contends that he was a native of Andros, and adduces in support of this opinion an epigram of Damagetes. (*Anthol. Pal.*, 7, 355.) But no one who peruses the piece in question, free from the influence of preconceived opinion, can view it as establishing this conclusion. The writer of the lines speaks, indeed, of some Praxiteles of Andros, but the name Praxiteles was exceedingly common among the Greeks. The most probable opinion is, that Praxiteles was a native of Paros. (*Sillig*, *Dict. Art.*, p. 107.)—In praising Praxiteles as an original inventor, as the discoverer of a new style, writers very generally have mistaken the influence exercised by his genius upon the progress and character of sculpture. Finding the highest sublimity in the more masculine graces of the art already reached; perceiving, also, that the taste of his age tended thitherward, he resolved to woo extensively the milder and gentler beauties of style. In this pursuit he attained to eminent success. None ever more happily succeeded in uniting softness with force, or elegance and refinement with simplicity: his grace never degenerates into the affected, nor his delicacy into the artificial. He caught the delightful medium between the stern majesty which awes, and the beauty which merely seduces; between the external allurements of form, and the colder, but loftier charm of intellectuality. Over his compositions he has thrown an expression spiritual at once and sensual; a voluptuousness and modesty which touch the most insensible, yet startle not the most retiring. The works that remain of this master, either in originals or in repetitions—the Faun; the Thespian Cupid, in the museum of the Capitol; the Apollo with a lizard, one of the most beautiful, as well as difficult, specimens of antiquity—abundantly justify this character. Of the works that have utterly perished, the nude and draped, or Coan and Cnidian Venus of Praxiteles, fixed each a standard which subsequent invention dared scarcely to alter. Indeed, he appears to have been the first, perhaps the sole master, who attained to the true ideal on this subject, in the perfect union of yielding feminine grace with the dignity of intellectual expression. The Venus of Cnidus, in her representative the Medicean, still enchants the world. (*Memes*, *History of the Fine Arts*, p. 63.) An enumeration of the works of Praxiteles may be found in Sillig (*Dict. Art.*, p. 108, *seqq.*). For some remarks relative to the Cnidian Venus, consult the article Cnidus; and for the story of the Cupid, *vid.* Phryne.

Priamĭdes, a patronymic applied to Paris, as being son of Priam. It is also given to Hector, Deïphobus, and all the other children of the Trojan monarch. (*Ovid*, *Her.*—*Virg.*, *Æn.*, 3, 295, &c.)

Priămus, the last king of Troy, was son of Laomedon. When Hercules took the city of Troy (*vid.* Laomedon), Priam was in the number of his prisoners; but his sister, Hesione, redeemed him from captivity, and he exchanged his original name of Podarces for that of *Priam*, which signifies *bought* or *ransomed*. (*Vid.* Hesione, towards the close of that article, and also Podarces.) He was placed on his father's throne by Hercules, and employed himself with well-directed diligence in repairing, fortifying, and embellishing the city of Troy. He had married, by his father's orders, Arisba, whom now he divorced for Hecuba, the daughter of Dymas the Phrygian (*Il.*, 16, 718), or, according to others, of Cisseus. (*Eurip.*, *Hec.*, 3.) Hecuba bore him nineteen children (*Il.*, 24, 496), of whom the chief were, Hector, Paris or Alexander, Deïphobus, Helenus, Troïlus, Polites, Polydorus, Cassandra, Creüsa, and Polyxena. After he had reigned for some time in the greatest prosperity, Priam expressed a desire to recover his sister Hesione, whom Hercules had carried into Greece, and married to Telamon, his friend. To carry this plan into execution, Priam manned a fleet, of which he gave the command to his son Paris, with orders to bring back Hesione. Paris, to whom the goddess of Beauty had promised the fairest woman in the world (*vid.* Paris), neglected, in some measure, his father's injunctions, and, as if to make reprisals upon the Greeks, he carried away Helen, the wife of Menelaüs, king of Sparta, during the absence of

her husband. This violation of hospitality kindled the flames of war. All the suitors of Helen, at the request of Menelaüs (*vid.* Menelaüs), assembled to avenge the abduction of his spouse, and the combined armament set sail for Troy. Priam might have averted the impending blow by the restoration of Helen; but this he refused to do when the ambassadors of the Greeks came to him for that purpose. Troy was accordingly beleaguered, and frequent skirmishes took place, in which the success was various. The siege was continued for ten successive years, and Priam had the misfortune to see the greater part of his sons fall in defence of their native city. Hector, the eldest of these, was the only one upon whom now the Trojans looked for protection and support; but he, too, fell a sacrifice to his own courage, and was slain by Achilles. The father thereupon resolved to go in person to the Grecian camp, and ransom the body of the bravest of his children. The gods interested themselves in his behalf, and Mercury was directed to guide the aged monarch in safety amid the dangers of the way, and conduct him to the tent of Achilles. The meeting of Priam and Achilles was solemn and affecting. The conqueror paid to the Trojan monarch that attention and reverence which was due to his dignity, his years, and his misfortunes; and Priam, in a suppliant manner, addressed the prince whose hands had robbed him of the greatest and best of his sons. Achilles was moved by his tears and entreaties. He restored Hector, and permitted Priam a truce of 12 days for the funeral of his son. Some time after, Troy was betrayed into the hands of the Greeks by Antenor and Æneas, and Priam was slain by Neoptolemus, the son of Achilles, at the foot of the altar of Jupiter Herceus, at which that prince had killed the wounded Polites, one of the sons of Priam, who, after the example of his father and mother, had fled thither for protection during the burning of the city. (*Hom.*, *Il.*, 24, 139, *seqq.*—*Virg.*, *Æn.*, 2, 507, &c.—*Horat.*, *Od.*, 10, 14.—*Hygin.*, *fab.*, 110.—*Q. Smyrn.*, 15, 226.)

Priāpus, I. a deity introduced at a comparatively late period into the Grecian mythology. He was a rural god, worshipped by the people of Lampsacus, a city on the Hellespont famous for its vineyards. Priapus was not, as is supposed, from the employment usually assigned him by the Romans after they had adopted his worship, merely the god of gardens, but of fruitfulness in general. "This god," says Pausanias, "is honoured elsewhere by those who keep sheep and goats, or stocks of bees, calling him the son of Bacchus and Venus." (*Pausan.*, 9, 31.) Fishermen also made offerings to him, as the deity presiding over the fisheries (*Anthol.*, 6, 33, 190, 192); and in the Anthology, Priapus *of the haven* (Λιμενίτας) is introduced, giving a pleasing description of the spring, and inviting the mariners to put to sea. It was fabled that Priapus was the son of Venus by Bacchus, whom she met on his return from his Indian expedition at the Lampsacene town Aparnis. Owing to the malignity of Juno, he was born so deformed that his mother was struck with horror and *renounced* (ἀπηρνεῖτο) him. (*Schol. ad Apoll. Rhod.*, 1, 932.) Others said that he was the son of Bacchus by Chione, or a Naiad (*Schol. ad Theocr.*, 1, 21); others, that he had a long-eared father, Pan or a satyr, perhaps, or it may be his own sacred beast, the ass. (*Afran.*, *ap. Macrob.*, *Sat.*, 6, 5.—*Ovid*, *Fast.*, 1, 391.—*Id. ib.*, 6, 345); others gave him Mercury or Adonis (*Hygin.*, *fab.*, 160.—*Eudocia*, 24), or even Jove himself for a sire. (*Eudocia*, 345.)—Priapus, like the other rural gods, is of a ruddy complexion. His cloak is filled with all kinds of fruits; he has a scythe in his hand, and usually a horn of plenty. (*Keightley's Mythology*, p. 236.) Knight takes a more philosophical view of the character and attributes of this deity. According to him, Priapus, like Osiris, is a type of the great generating or productive principle of the universe. In this universal character he is celebrated by the Greek poets under the title of Love or Attraction, the first principle of Animation; the father of gods and men; and the regulator and disposer of all things. (*Aristoph.*, *Av.*, 693, *ed. Brunck.*—*Parmenid.*, *ap. Stob.*, c. 12.—*Orph.*, *Hymn.*, 5, 5.) He is said to pervade the universe with the motion of his wings, bringing pure light; and thence to be called the splendid, the self-illumined, the ruling Priapus (*Orph.*, *Hymn.*, 5, 5); light being considered, in this primitive philosophy, as the great nutritive principle of all things. (*Soph.*, *Œd. Tyr.*, 1437.) Wings are attributed to him as the emblems of spontaneous motion; and he is said to have sprung from the egg of night, because the egg was the ancient symbol of organic matter in its inert state. (*Inquiry*, &c., § 23.—*Class. Journ.*, vol. 23, p. 12.)—The same writer considers the name Priapus as equivalent to *Briapus* (ΒΡΙΑΠΟΥΣ), i. e., "*Clamorous*," from the ancient custom of attaching bells to statues and figures of this deity; the ringing of bells and clatter of metals being almost universally employed as a means of consecration, and a charm against the destroying and inert powers. (*Class. Journ.*, vol. 26, p. 48.) Schwenck makes Priapus identical with the Sun, the great source of life and fecundity; and taking ἄππα, "*father*," as a cognate term, derives Πρίαπος from Βρίαπος (βρι, intensive, and απος), "*the mighty father*," i. e., the great parent of being. (*Andeutung.*, p. 217.)—II. A town of Mysia, not far from Lampsacus, which had a harbour on the Propontis. It derived its name from the god Priapus, who was worshipped here with peculiar honours; and to this place he is said to have retired when driven away from Lampsacus. The modern name is *Karaboa*. (*Plin.*, 5, 31.—*Mela*, 1, 19.)

Priēne, a city of Caria, north of the mouth of the Mæander, and at the foot of Mount Mycale. It was not properly a maritime place, and both Strabo and Ptolemy remove it some distance inland. Yet Herodotus speaks of the vessels which it furnished for the Ionian fleet (6, 8), and Scylax assigns it two harbours (37). One of these was probably choked up at a later period by the alterations which the Mæander has made along this coast. Priene was an Ionian colony (*Pausan.*, 7, 2), and formed one of the twelve confederate cities of the Ionian league; it lay, however, according to Herodotus and all subsequent writers, in Caria. (*Herod.*, 1, 142.) It was the native place of Bias, one of the seven sages of Greece. The ancient city would seem to have existed as late as A.D. 1290. (*Pachymeres*, vol. 1, p. 320.) The modern village of *Samson-Kalesi* now occupies its site. (*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 264.)

Prisciānus, one of the most celebrated grammarians of antiquity, surnamed *Cæsariensis*, either from having been born in Cæsarea in Palestine, or from having there principally taught his art. He passed a part of his life at Constantinople, during the reign of the Emperor Justinian; as appears, not only from the title of the 13th chapter of the Orthography of Cassiodorus, his contemporary, but also from a Hamburg manuscript bearing the following inscription: "*Prisciani ars Grammatica viri eloquentissimi, grammatici Cæsariensis; scripsi ego Theodorus Dionysii V. D. memorialis sacri scrinii, epistolarum et adjector V. M. quæstoris in urbe Roma Constantinopolitana die Cal. Oct. indictione quinta, Olibrio viro clarissimo Cos.*" This Olibrius was sole consul in 526, the year in which the manuscript was written, the copyist of which calls himself the disciple of Priscian. (*Fabr.*, *Bibl. Lat.*, vol. 3, p. 398, *ed. Ernesti.*) Priscian is the author of the most complete grammar that has come down to us from the ancients. It is entitled "*Commentariorum grammaticorum libri*, xviii.," or "*De octo partibus orationis earundemque constructione*," and is addressed to Julian, a man of consular and patrician rank.

The first sixteen books, which are commonly styled "the Great Priscian," treat of the eight parts of speech; the last two, generally called "the Little Priscian," are occupied with the Syntax. (*Putsch.*, p. 592.) This is not, however, the only grammatical work of Priscian; we have also from him treatises on accents; on the declension of nouns; on comic metres; on numbers, rules, and measures ("*De figuris et nominibus numerorum, et de normis ac ponderibus*"), &c. He is probably, too, the author of three poems, erroneously ascribed to Rhamnius Fannius. One of these is a version of the Itinerary of Dionysius of Charax, the second is on weights and measures, and the third on the stars. The first of these poems, entitled *Periegesis è Dionysio*, or *De situ orbis terræ*, is an imitation rather than strict version of the Greek original, and consists of 1087 verses. Priscian follows, in general, the author's train of ideas; but he makes, at the same time, certain alterations which he deems necessary, especially in substituting Christian ideas for what related in the original to the worship of the heathen gods. To the description of places he adds various remarkable particulars, generally obtained from Solinus. The object being the instruction of the young, to whom he wished to present a general summary of geography, he writes in a very clear and simple style, without even venturing on any flight of poetry. The poem on *weights and measures* is incomplete; we have only 162 verses. In the first 55, the author treats briefly of weights, probably because he had already discussed this branch of his subject more fully in his prose work already mentioned. He enters, however, into very full details respecting the measures of liquids and fruits, to which the rest of the poem is entirely devoted. The third poem of Priscian's contains no more than 200 verses; it is a dry nomenclature of the stars and planets, and is entitled "*Epitome phænomenôn*," or "*De Sideribus*." These three poems are given in the fifth volume of Wernsdorff's *Poetæ Latini Minores*, and the third also in Burmann's Anthology (vol. 2, p. 332). The grammatical works of Priscian are given by Putschius among the *Grammatici Latini*, 1605. The latest edition of the Grammatical Commentaries is that of Krehl, *Lips.*, 1819, 2 vols. 8vo; and of the minor works, that of Lindemann, *Lugd. Bat.*, 1818. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 113, 329. — *Bähr, Gesch. Röm. Lit.*, p. 541.)

Privernum, a city of Latium, in the territory of the Volsci; the ancient name of which is but partially lost in that of the modern *Piperno*, which marks its situation. Virgil makes it the birthplace of Camilla (*Æn.*, 11, 539). We have the authority of the same poet (*l. c.*) for ascribing it to the Volsci; but Strabo (231) would seem to consider the Privernates as a distinct people from the Volsci, for he particularizes them among the petty nations conquered by the Romans and incorporated in Latium. The same geographer elsewhere points out the situation of Privernum between the Latin and Appian Ways. (*Strabo*, 237.) This apparently insignificant place, trusting, as it would seem, to its natural strength and remote situation, presumed to brave the vengeance of Rome by making incursions on the neighbouring colonies of Setia and Norba. (*Liv.*, 7, 15.) A consul was immediately despatched to chastise the offenders, and in the submission of the town obtained the honours of a triumph. The Privernates again, however, renewed their hostile depredations; and the offence was repeated so often, that it was found necessary to demolish their walls and remove their senate to Rome. An assembly was held in that city, and a debate ensued on the punishment to be inflicted on the inhabitants of Privernum. A deputy of the conquered town being asked what penalty their rebellious conduct deserved, boldly replied, "Such punishment as they merit who claim their freedom." The Romans had the generosity and good sense to be pleased with this spirited reply; and, instead of executing farther severity, they admitted the Privernates to the rights of Roman citizens. (*Liv.*, 8, 1, *seqq.*—*Val. Max.*, 6, 2.) Festus, however, mentions it among the *præfecturæ*, or those towns in which the prætor at Rome administered justice by deputy. Frontinus classes Privernum among the military colonies. (*Cramer's Anc. Italy*, vol. 2, p. 109, *seqq.*)

Probus, I. M. Aurelius Severus, a native of Sirmium in Pannonia. Having been left early an orphan by his father Maximus, who died a tribune in Egypt, and having opened a road to distinction by his sword, he was long regarded as the man upon whom the election to the empire was, at one time, likely to fall. Aurelian, when appointing him to the command of the tenth, his own legion, which had been that of Claudius, says in his letters, that, "by a sort of prerogative of good fortune, it had been always commanded by men who were one day to be princes." Tacitus had recommended Probus to the senate as a fitter person than himself for their sovereign; and, when acquainting Probus with the circumstances of his own election, wrote to him, "You know, however, that the weight of the commonwealth rests rather upon your shoulders, and the senate knows it too." When the tribunes, on the usurpation of Florianus, harangued their divisions in different parts of the camp, they confined themselves, on a concerted plan, to describing what the qualities of an emperor should be, without directly naming Probus; but the cohorts everywhere, as by a unanimous impulse, broke out into acclamations, "Probus Augustus, the gods preserve thee!" Snatching a purple robe from the statue of a neighbouring temple, they threw it over the shoulders of Probus, and hurried him along to a tribunal of turf, which had been hastily raised, that he might deliver to them his inaugural harangue. On the receipt of the despatches by the senate, one of their number, Manlius, whose turn it was to speak, enlarged upon the victories of Probus over the Franks and Alemanni, the Sarmatians and Goths, the Parthians and Persians; on his respectable life; his clemency and justice, in which he resembled Trajan; but he was interrupted by shouts of "all, all," in attestation of their unanimous assent. Though the laws had not consolidated, the grace of Probus confirmed the privileges which Tacitus had granted to the senate, and the right of appointing proconsuls, hearing appeals from the courts, and ratifying the constitutions or edicts of the emperor. The Franks and Burgundians having overrun Gaul, Probus marched to repel their invasion. In the several battles fought 400,000 of the barbarians fell, 70 cities opened their gates, the spoil which had been taken was restored, contributions were furnished of corn, of cattle, of horses, and of sheep; 16,000 Germans were draughted into the legions of Rome, and nine princes offered their hostages and their homage. Having recovered Gaul, he carried his arms into the countries beyond the Adriatic; forced the Getæ to submit to his arms or court his alliance; overcame the Sarmatæ; liberated Isauria from the oppression of Palfurius, a famous robber, who was slain; obtained by his arms peace from the Persians; subdued the Blemmyæ, a people inhabiting the borders of Egypt and Æthiopia; rescued Coptos and Ptolemaïs from the barbarian yoke; reduced Saturninus, Proculus, and Bonosus, the former of whom had usurped the sovereignty in Egypt, and the two latter in Gaul; and, after various battles, vanquished the Vandals, many of whom he had transplanted to the Roman soil, and who had broken their pledge of fidelity. Groups of all nations preceded his triumphal car. Amid the transplanted trees that formed a forest in the amphitheatre, thousands of stags, wild boars, and goats were turned loose as prizes for the most dexterous of the people; three hun-

dred bears were exposed to the archers; and a hundred lions, transfixed by the javelins of the hunters, lay stretched between Isaurian robbers and Blemmyan captives; of the latter tradition tells us, perhaps from some peculiarity in their armour, that they were headless, and that their eyes and mouths were seated in their breasts.—It was the favourite maxim of Probus, after he had secured peace by his victories, that in a short time soldiers would be unnecessary. With the wisdom of a statesman and the policy of a general, he employed them, during the intervals of war, in the construction of bridges and aqueducts, and in the planting of Mount Alma, at Sirmium, with vines. The draining of a marsh, at the latter place, which was the place of his birth, proved fatal to him. The soldiers, impatient of their labours, aggravated by a hot sun, rose in mutiny, and, pursuing their emperor into an iron turret, which he had erected for the more convenient inspection of the workmen, put him to death, in the 50th year of his age, after a reign of six years and four months, A.D. 282. The deed was no sooner executed than they repented. They raised a monument to his memory, and inscribed on the marble, "Probus, emperor, a man of real probity, the conqueror of the barbarians and the usurpers." A weapon or a piece of armour was the sole share which Probus could be prevailed upon to receive of the booty of the field. On the soldiers pressing upon him an Alan horse, which was said to run a hundred miles in a day, he said, "it was fitter for a runaway soldier than for a fighting one." The simplicity of his manners strikingly contrasted with the pride and spirit of his bearing as a Roman general. An embassy from the Persians entered his camp with a pompous retinue, bearing presents to the Emperor of Rome. They found him seated on the grass at the hour of his repast, hard pease and coarse bacon forming his only viands. Looking up at the astonished and half-incredulous envoy, he spoke lightly of their presents, saying "that all their king possessed was already his, and that he should come for the rest whenever he chose." Then, removing the cap which he wore, and exposing the crown of his head, he added, "Tell your master that, if he does not submit to Rome, I will make his kingdom as bare as this head is bald." The threat was believed, and the submission was tendered. (*Vopisc.*, *Vit. Prob.*—*Zosim.*, 1, 64, *seqq.*—*Elton's Roman Emperors*, p. 181.)—II. Æmilius, a grammarian in the age of Theodosius. The lives of excellent commanders, written by Cornelius Nepos, have been falsely attributed to him by some authors. (*Vid.* Nepos.)

PROCAS, a king of Alba, after his father Aventinus. He was father of Amulius and Numitor. (*Liv.*, 1, 3. —*Ovid*, *Met.*, 14, 622.—*Virg.*, *Æn.*, 6, 767.)

PROCHȲTA, an island off the coast of Campania, and adjacent to Ænaria. It is now *Procida*. (*Virg.*, *Æn.*, 9, 714.—*Sil. Ital.*, 8, 542.) The poet last quoted makes Prochyta to have been placed on the giant Mimas, as Inarime was on Iapetus or Typhœus (12, 147).

PROCLES, a son of Aristodemus and Argia, and twin-brother of Eurysthenes. (*Vid.* Eurysthenes.)

PROCLĪDÆ, the descendants of Procles, who sat on the throne of Sparta together with the Eurysthenidæ. (*Vid.* Eurysthenes.)

PROCLUS, a celebrated philosopher of the New-Platonic sect, born at Constantinople A.D. 412. He spent his ardent and enthusiastic youth at Xanthus, in Lycia, a city devoted to Apollo and Minerva, where his parents resided; and from this circumstance he was called "the Lycian." From Xanthus he removed to Alexandrea, where he attended the lectures of Olympiodorus, a celebrated Pythagorean. From Alexandrea he went to Athens, and became the disciple of the Platonist Syrianus, and of Asclepigenia, daughter of Plutarch. At the age of twenty-eight he wrote his *Commentary on the Timæus of Plato*, which is generally regarded as a masterpiece of erudition. Syrianus designated him as his successor, and from this circumstance he obtained the surname of *Diadochus* (Διάδοχος, "*successor*"). Proclus threw himself blindly into the mystic theology of the day, and was initiated into the arcana of all the Oriental sects. He united an imaginative temper to great learning, but was unable to balance his acquirements by any weight of understanding. He looked upon the Orphic Hymns and Chaldæan Oracles, which he had diligently studied, as divine revelations, and capable of becoming instrumental to philosophy by means of an allegorical exposition; whereby, also, he endeavoured to make Plato and Aristotle agree. He called himself the last link of the Hermeic chain, that is, the last of men consecrated by Hermes, in whom, by perpetual tradition, was preserved the occult knowledge of the mysteries. (*Marini*, *Vita Procli*, p. 53, *seqq.*—*Id. ibid.*, p. 76.) He elevated faith above science, as forming a closer bond of union with Good and Unity. (*Theolog. Plat.*, 1, 25, 29.) His sketch of philosophy contains a commentary on the doctrines of Plotinus, and an attempt to establish this point, that there is but one real cause and principle of all things, and that this principle is Unity, which produces all things in one uniform order, by triads. His obscure system was founded on an imperfect analysis and synthesis of the properties of Being, of which it admitted three grand divisions, Existence, Life, and Reason, or Νοῦς. All these he derived from Unity, and made them the source of three other triads. He distinguished the Divinities (making these also descend from Unity and give birth to triads) into Intelligible and Intelligent, Supernatural and Natural; attributed a supernatural efficacy to the *name* of the Supreme Being; and, like his predecessors, exalted Theurgy above Philosophy. Proclus also attacked the Christian religion, being principally offended by the doctrine of the creation of the world. In his three treatises on Providence, Fate, and Evil, he states with great ability his notion that the latter does not spring from *Matter*, but from the limitation of power, and labours to reconcile the system of Plotinus with the conclusions of sound reason. Proclus died A.D. 485, with a reputation for wisdom and even for miraculous powers approaching adoration, leaving behind him a crowd of followers. (*Tennemann*, *Manual of Philosophy*, p. 200, *seqq.*, *Johnson's transl.*)—The best edition of the entire works of this philosopher is that of Cousin, 1820–27, *Paris*, 6 vols. 8vo. We have of Proclus, 1. A work on the *Theology of Plato* (Εἰς τὴν Πλάτωνος θεολογίαν), in six books. It was published in 1618, fol., from the Hamburg press.—2. *Theological Institutes* (Στοιχείωσις θεολογική), the best edition of which is that of Creuzer, *Francof.*, 1822, 8vo.—3. A work *On Motion* (Περὶ κινήσεως), also entitled Στοιχείωσις φυσική ("*Physical Institutes*"), the best edition of which is that of Wels, *Basil.*, 1545, 8vo.—4. *A Commentary on the Works and Days of Hesiod* (Ὑπόμνημα εἰς τὰ Ἡσιόδου Ἔργα καὶ Ἡμέρας), appended as scholia to some of the editions of Hesiod. 5. *A Grammatical Chrestomathy* (Χρεστομάθεια γραμματική), in two books. It is a sort of treatise on style, extracted and derived from the ancient grammarians, and its principal object is to point out the different kinds of poetry, and the writers who have distinguished themselves in the same. We have only fragments of this work remaining, which lead us to regret very deeply the loss of the other portions. These fragments are of three kinds: (*a*) Notices extracted from the Chrestomathy by Photius, and preserved in his Bibliotheca. (*β*) A Life of Homer, which owes its preservation to its having been placed by some copyists at the head of certain MSS. of the Iliad. (*γ*) Arguments of many of the minor epic poems, ap-

pertaining to the mythic and Trojan cycles, now lost. —6. *Eighteen Arguments against the Christians* (Ἐπιχειρήματα τῇ κατὰ Χριστιανῶν). In this work Proclus attempts to prove the eternity of the world, that favourite thesis of Platonism. The treatise would probably have been lost, had not Johannes Philoponus written a refutation, in which he has literally inserted the work which he attacks.—7. *A Commentary on the Timæus of Plato* (Εἰς τὸν τοῦ Πλάτωνος Τίμαιον ὑπομνήματα), in five books. As these five books contain no more than one third of the dialogue, it is possible that this work may not have reached us entire. It is regarded as the best of the productions of Proclus, and has, moreover, the accidental merit of having preserved for us the work of Timæus of Locri, because, viewing it as the source whence Plato derived his materials, he placed it at the head of his commentary.—8. *A Commentary on the First Alcibiades of Plato* (Εἰς τὸν Πλάτωνος πρῶτον Ἀλκιβιάδην). The best edition is that of Creuzer, *Francof.*, 1820, 8vo.—9. *Commentary on the Republic of Plato* (Εἰς τὴν Πλάτωνος πολιτείαν), &c. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 104, *seqq.*)—Proclus was also the author of six hymns, one to the Sun, another to the Muses, two to Venus, one to Hecate and Janus, and one to Minerva. They belong properly to the same class with the Orphic hymns. The latest edition of the Hymns is that of Boissonade, *Paris*, 1824, 32mo.

Procne. *Vid.* Philomela.

Proconnēsus (or the Isle of Stags), an island and city of Asia Minor to the northeast of Cyzicus. It is now *Marmara*, whence the modern name of the Propontis is derived (Sea of Marmara). Proconnesus was much celebrated for its marble quarries, which supplied most of the public buildings in Cyzicus with their materials. (*Strabo*, 588.) The marble was white, with black streaks intermixed. (*Blasius, Caryoph. de Marm. Antiq.*) Aristeas, who wrote a poem on the Arimaspians, was a native of the city. (*Herod.*, 4, 14.—*Strab.*, 588.)

Procopĭus, one of the most celebrated historians of the Eastern empire. He was born at Cæsarea in Palestine, and exercised at Constantinople the profession of rhetorician and sophist. It has been disputed whether he was a Christian or not. The indifference and silence with which he passes over the religious disputes that agitated the Church in his day have caused him to be suspected of paganism, but it is more than probable that he regarded these miserable quarrels as unworthy to occupy a place in a political history. Justin the elder assigned him to Belisarius as his secretary and counsellor, with the charge of accompanying this general in his several expeditions. This nomination took place a short time previous to A.D. 527, the year when Justin died. Belisarius, whom he had, in consequence of this appointment, followed in his campaign in Africa against the Vandals, sent him to Syracuse, on some business relative to the army. In 556 he employed him usefully in his campaign against the Goths in Italy. Subsequently to 559 he was named a senator, and about 562 prefect of Constantinople, a place which Justinian afterward took from him. He died at an advanced age.—In his *History of his own times* (Τῶν καθ' αὑτὸν ἱστοριῶν βιβλία ὀκτώ), in eight books, of which the first four bear the title of *Persica*, and the others that of *Gothica*, Procopius describes the wars of the Byzantine Empire with the Persians, the Vandals, the Moors, and the Goths, adding to the narrative, from time to time, an account of contemporaneous events. According to two modern Oriental scholars, Procopius derived his materials for an account of Persia and Armenia from the Armenian work of the Bishop Puzunt Posdus, who was born at Constantinople, of Greek parents, and who wrote a history of Armenia in six books, of which the last four have reached us. (*Chahan de Cirbied*, and *F. Martin.*—*Recherches sur l'Hist. ancienne de l'Asie, Paris*, 1806, 8vo, p. 294.) Procopius is the author of a work entitled *Anecdota*, or secret history, in which Justinian and his Empress Theodora are represented in the most odious light. Procopius assigns as a reason for writing this last work, that in his history he could not speak of persons and things as he wished. He was the author of a third work, "On the edifices erected by the Emperor Justinian." As an eyewitness of many events which he describes, Procopius is entitled to great attention. He writes like one free from all the prejudices of his age; when, however, he makes mention of the emperor and his court, he appears entitled only to that degree of credit which is due to one who writes under the constraint and eye of his prince. The works of Procopius form part of the collection of the Byzantine historians. (*Schöll*, vol. 6, p. 349, *seqq.*)

Procrustes, a famous robber of Attica, killed by Theseus near the Cephissus. He compelled travellers to lie down on a couch, and, if their length exceeded that of the couch, he lopped off as much of their limbs as would suffice to make the length equal. If they were shorter than the couch, he stretched them to the requisite length. Theseus proceeded against and slew him. According to Plutarch, his true name was Damastes, and Procrustes was only a surname. (*Plut.*, *Vit. Thes.*, 11.) Pausanias, on the other hand, makes it to have been Polypemon. (*Pausan.*, 1, 38.)

Proculeius, a Roman knight, and the intimate friend of Augustus, who held him in such high esteem as to entertain thoughts at one time of making him his son-in-law. He is celebrated by Horace for his fraternal affection towards his brothers L. Licinius and M. Terentius. They had lost their estates for siding with the party of Pompey, and Proculeius thereupon generously shared his own with them. He was the individual sent by Augustus to Cleopatra to endeavour to bring her alive into his presence. He destroyed himself when suffering under a severe malady. (*Horat.*, *Od.*, 2, 2, 5.—*Plin.*, 36, 24.)

Procŭlus, I. Julius, a Roman, who, after the death of Romulus, declared that he had seen him in appearance more than human, and that he had ordered him to bid the Romans offer him sacrifices under the name of Quirinus, and to rest assured that Rome was destined by the gods to become the capital of the world. (*Plut.*, *Vit. Rom.*—*Liv.*, 1, 16.)—II. A Roman elegiac poet, mentioned by Ovid as an imitator of Callimachus. (*Ep. ex Pont.*, 4, 16, 33.)—III. A Roman lawyer mentioned in the Pandects. He is supposed by some to have been the same with the Proculus of whom Tacitus speaks as prætorian præfect in the reign of Otho. (*Tacit.*, *Hist.*, 1, 87.) He gave name to the legal party termed *Proculians*. (*Dig.*, lib. 1, tit. 2, leg. 2.)

Procyon, a constellation, so called from its rising just before the dog-star (Προκύων, from πρό, "*before*," "*in front of*," and κυών, "*a dog*"); whence its Latin name of *Antecanis* or *Ante-Canem*. (Compare Cicero, *N. D.*, 2, 44.—*Plin.*, 18, 28, and the remarks of Ideler on the last-cited authority.—*Sternnamen*, p. 283.)

Prodĭcus, a sophist and rhetorician of Iulis in the island of Ceos, contemporary with Democritus and Gorgias of Leontini, and a disciple of Protagoras. He flourished in the 86th Olympiad, and had, among other disciples, Socrates, Euripides, Theramenes, and Isocrates. His countrymen, after bestowing upon him several public employments, had sent him, it seems, as ambassador to Athens, and he was so well received here as to be induced to open a school of rhetoric. Plato, who makes frequent mention of him, and even with applause, but not without sometimes employing irony, insinuates, that a desire of gain

prompted Prodicus to open this school, and, indeed, he amassed considerable wealth by his lectures. Philostratus also declares that Prodicus was fond of money. He used to go from one city to another displaying his eloquence, and, though he did it in a mercenary way, he nevertheless had great honours paid to him in Thebes, and still greater in Lacedæmon. His charge to a pupil was fifty drachmæ. The style of Prodicus must have been very eloquent, since such numbers flocked to hear him, although he had a disagreeable voice. (*Philostr.*, *Vit. Soph.*) It is related that Xenophon, when a prisoner in Bœotia, being desirous of hearing Prodicus, procured the requisite bail, and went and gratified his curiosity. (*Philostr.*, *l. c.*) Few pieces have been oftener referred to than that in which Prodicus narrated what is termed "The Choice of Hercules." The original is lost; but we have the substance of it in the Memorabilia of Xenophon (2, 1, 21). Prodicus was at last put to death by the Athenians, on the charge of corrupting their youth. Sextus Empiricus ranks him among the atheists, and Cicero remarks that some of his doctrines were subversive of all religion. (*Cic.*, *N. D.*, 1, *ad fin.*—*Bayle*, *Dict.*, *s. v.*)

Prœtides, the daughters of Prœtus, king of Argolis, were three in number, Lysippe, Iphinoë, and Iphianassa. They were seized with insanity for contemning, according to one account, the rites of Bacchus. (*Apollod.*, 2, 2.—*Eustath. ad Od.*, 15, p. 1746.) Another legend made them to have been thus punished for casting ridicule on Juno and her temple. (*Schol. ad Od.*, 15, 225.) While under the influence of their phrensy, the Prœtides roamed over the plains, the woods, the wastes of Argolis and Arcadia, fancying themselves changed into cows. (*Virg.*, *Eclog.*, 5, 48.—*Serv.*, *ad loc.*) Prœtus thereupon applied to Melampus to cure his daughters; but the soothsayer, who was the first that exercised the art of medicine, demanded beforehand, as a recompense, one third of the kingdom. Prœtus refused. Thereupon the madness of the maidens increased, and even extended to the other women, who killed their children, abandoned their dwellings, and fled to the wilds. The reluctance of Prœtus was now overcome, and he offered to comply with the terms of Melampus; but the soothsayer would not now employ his art without another third of the realm being given to his brother Bias. Prœtus, fearing that delay would only make him advance farther in his demand, consented, and Melampus set about the cure. He took a number of the ablest young men of the place, and made them, with shouts and a certain inspired kind of dance, chase the maidens from the mountains to Sicyon. In the chase, Iphinoë, the eldest of the Prœtides, died; but the others were restored to sanity; and Prœtus gave them in marriage to Melampus and his brother Bias. (*Keightley's Mythology*, p. 413.) A fragment of Hesiod, cited by Eustathius (*l. c.*), describes the complaint of the Prœtides as a species of leprosy, a malady often followed by insanity. The cure appears to have been effected by the cutaneous transpiration brought about by the violent exercise to which the daughters of Prœtus were subjected, and also to their having been made to bathe after this in the waters of the Anigrus, which were long after this famous for their medical virtues in healing the leprosy. (*Strabo*, 533.—*Sprengel*, *Hist. de la Med.*, vol. 1, p. 95, *seq.*)

Prœtus, a king of Argos, son of Abas and Ocalea. He was twin brother to Acrisius, with whom he quarrelled even before their birth. This dissension between the two brothers increased with their years. After their father's death, they both tried to obtain the kingdom of Argos; but the claims of Acrisius prevailed, and Prœtus left Peloponnesus, and retired to the court of Jobates, king of Lycia, where he married Stenobœa, called by some Antea or Antiope. He afterward returned to Argolis, and, by means of his father-in-law, he made himself master of Tirynthus. Stenobœa had accompanied her husband to Greece, and she became by him mother of the Prœtides, and of a son called Megapenthes, who, after his father's death, succeeded on the throne of Tirynthus. (*Vid.* Stenobœa.—*Apollod.*, 2, 2.)

Prometheus, a son of Iapetus, by Clymene, one of the Oceanides. He was brother of Epimetheus, Menœtius, and Atlas, and was fabled to have surpassed all mankind in sagacity. In Prometheus and Epimetheus are personified the intellectual vigour and weakness of man. In this myth, however, there is great confusion, for its original sense seems to have been lost very early, and Prometheus to have been viewed as a Titan, and the creator or instructer of men. In Homer there is no allusion whatever to Prometheus. Hesiod, however, says, that when the gods and men had a controversy at Mecone, Prometheus took an ox, and, dividing it, put the flesh and entrails in the hide, and, wrapping the bones up in the inside fat, desired Jupiter to take which he would. The god, though aware of the deceit, selected the bones and fat, and in revenge he withheld fire from man. But Prometheus again deceived him, and, stealing the fire in a hollow staff (νάρθηξ, *ferula*), brought it and gave it to man. Jupiter then sent Pandora on earth, to deceive man to his ruin, and he bound Prometheus with chains to a pillar, and sent an eagle to prey without ceasing on his liver, which grew every night as much as it had lost in the day. After a long interval of time, however (according to some, thirty thousand years), Hercules slew the eagle and freed the sufferer. (*Blomf.*, *Gloss. ad Æsch.*, *P. V.*, 94.)—In this narrative there is a combination of a local myth of Sicyon (anciently called Mecone) with a doctrine of a much higher nature. The former legend was manifestly devised to account for the custom at Sicyon, as at Sparta, of offering to the gods in sacrifice the bones of the victim wrapped in the caul, instead of some of the choicest parts of the flesh as elsewhere. (*Welcker*, *Tril.*, 78.—*Voss.*, *Myth. Br.*, vol. 2, p. 353, *seqq.*) The latter myth may be, perhaps, thus explained. The first men lived in a state of bliss on the abundant productions of the earth. The spring was perpetual, and the cold was unfelt, and they therefore needed not fire, which Jupiter, in kindness, withheld from them. But the inquisitive and inventive genius (i. e., Prometheus) introduced fire, and the arts which result from it, and man henceforth became a prey to care and anxiety, the love of gain, and other evil passions which torment him, and which are personified in the eagle that fed on the inconsumable liver of Prometheus. (*Müller*, *Proleg.*, p. 122.—*Petronius*, *ap. Fulgent.*, 2, 9.) In a word, we have here a Grecian myth of the fall of man, which we shall find carried out in that of Pandora. (*Vid.* Pandora.)—The simple narrative of Hesiod was, as usual, expanded by later writers, and Mount Caucasus was fixed upon as the place of Prometheus' punishment. The pragmatisers also explained the myth after their own fashion. Prometheus was, they say, a king of the Scythians, and his country was wasted by a river named *Eagle* ('Αετός), whose inundations when he was unable to prevent, his subjects laid him in chains. But Hercules, coming thither, opened a passage for the Eagle into the sea, and thus freed the captive monarch. (*Apoll. Rhod.*, 2, 1248.)—The name of Prometheus led to his being viewed as the bestower of all knowledge on mankind. (*Æsch.*, *Prom. Vinct.*, 442, *seq.*—*Id. ib.*, 505, *seq.*) A philosophical myth, in Plato, says that the gods formed man and other animals of clay and fire within the earth, and then committed to Prometheus and his brother the task of distributing powers and qualities to them. Epimetheus prayed to be allowed to make the distribution. Prometheus assented; but, when he

came to survey the work, he found that the silly Epimetheus had abundantly furnished the inferior animals, while man was left naked and helpless. As the day for their emerging from the earth was at hand, Prometheus was at a loss what to do. At length, as the only remedy, he stole fire, and with it the artist-skill of Minerva and Vulcan, and gave it to man. He was also regarded as the creator of the human race. Another legend said, that all mankind having perished in Deucalion's flood, Jupiter directed Prometheus and Minerva to make images of clay, on which he caused the winds to blow, and thus gave them life. (*Etym. Mag.*, *et Steph. Byz.*, *s. v.* Ἰκόνιον.) A third said, that Prometheus had formed a man of clay, and Minerva, beholding it, offered him her aid in procuring anything in heaven that might contribute to its perfection. Prometheus said, that he could not tell what there might be in heaven suitable for his purpose, unless he could go thither and judge for himself. The goddess then bore him to heaven in her sevenfold shield, and there, seeing everything animated by the celestial heat, he secretly applied his *ferula* to the wheel of the sun's chariot, and thus stole some of the fire, which he then applied to the breast of his man, and thus animated him. Jupiter, to punish Prometheus, bound him, and appointed a vulture to prey upon his liver, and the incensed gods sent fevers and other diseases among men. (*Apollod.*, 1, 7, 1.—*Ovid, Met.*, 1, 82.—*Horat.*, *Od.*, 1, 3, 29, *seq.*—*Serv. ad Virg.*, *Eclog.*, 6, 42.)—On the story of Prometheus has been founded the following very pretty fable: When Prometheus had stolen fire from heaven for the good of mankind, they were so ungrateful as to betray him to Jupiter. For their treachery, they got in reward a remedy against the evils of old age; but, not duly considering the value of the gift, instead of carrying it themselves, they put it on the back of an ass, and let him trot on before them. It was summer-time, and the ass, quite overcome by thirst, went up to a fountain to drink; but a snake forbade all approach. The ass, ready to faint, most earnestly implored relief. The cunning snake, who knew the value of the burden which the ass bore, demanded it as the price of access to the fount. The ass was forced to comply, and the snake obtained possession of the gift of Jupiter, but with it, as a punishment of his art, he got the thirst of the ass. Hence it is that the snake, by casting his skin annually, renews his youth, while man is borne down by the weight of the evils of old age. The malignant snakes, moreover, when they have an opportunity, communicate their thirst to mankind by biting them. (*Ælian, Nat. An.*, 6, 51.—*Nicander, Ther.*, 340, *seq.*—*Schol.*, *ad loc.*)—The wife of Prometheus was Pandora (*Hesiod, ap. Schol. ad Apoll. Rhod.*, 3, 1086), or Clymene (*Schol. ad Od.*, 10, 2), or Hesione (*Æsch.*, *Prom. Vinct.*, 560), or Asia (*Herod.*, 4, 45). His only child was Deucalion. (*Keightley's Mythology*, p. 288, *seqq.*)—Rosenmüller sees in the fable of Prometheus a resemblance to the scripture account of the fall. (*Rosenm.*, *ad Gen.*, 3, 7.—*Schütz*, *Excurs.* 1, *ad Prom. Vinct.*—*Buttmann, Mythologus*, vol. 1, p. 60.) Others carry this theory still farther, and in the combined fables of Prometheus, Epimetheus, and Pandora, discover an analogy, not only to the fall of Adam, but also to the promise of a Redeemer. (Compare *Horne's Introduction*, vol. 1, p. 163, *Am. ed.*) Nay, some of the early fathers even proceeded to the length of tracing a resemblance between Prometheus and our Saviour. (*Schütz, Excurs.*, *ubi supra.*) Another solution of this myth refers it to the overthrow of some early religious system in Greece. Tzetzes, in his scholia on Lycophron (v. 1191), relates, that Ophion, and Eurynome, daughter of Oceanus, reigned over the gods previous to Saturn and Rhea. Saturn overthrew Ophion, and Rhea overcame Eurynome in wrestling, and they hurled them both to Tartarus. Prometheus conquered by Jove is thought to be a tradition of a similar nature; and an ancient monument at Athens, at the entrance of a temple of Minerva, in the Academia, fully testified, if we believe the scholiast to Sophocles (*Œd. Col.*, 57), the priority of the Titan Prometheus to the Homeric Vulcan. Prometheus and Vulcan were there represented, and the former, as the first and eldest of the two, held a sceptre in his hand (ὁ μὲν Προμηθεὺς, πρῶτος καὶ πρεσβύτερος, ἐν δεξιᾷ σκῆπτρον ἔχων, ὁ δὲ Ἥφαιστος νέος καὶ δεύτερος). Compare *Constant, de la Religion*, vol. 2, p. 316. Kruse adopts the same opinion, and makes the contest in question to have taken place between the Pelasgi on Olympus (the fabled seat of Jove), and some primitive race occupying the region of Mount Othrys, the latter of whom were conquered, and compelled to wander from their previous settlements towards the mountains of Caucasus. (*Kruse, Hellas*, vol. 1, p. 471.)

Pronapĭdes, an ancient Greek poet, a native of Athens, and the reputed preceptor of Homer. (*Diod. Sic.*, 3, 66.—*Fabric.*, *Bibl. Gr.*, vol. 1, p. 27.)

Pronŭba, a surname of Juno, because she presided over marriages. (*Vid.* Juno.)

Propertius, Sextus Aurelius, a celebrated Roman elegiac poet, born in Umbria on the confines of Etruria. Seven towns of the Umbrian territory disputed with each other the honour of being the birthplace of Propertius. From the poet's own account, Mevania (the modern *Bevagna*) appears to prefer the strongest claims on this head (4, 1, 121). The time of Propertius' birth has also been made a subject of controversy, being placed by some writers as early as 696 A.U.C., and by others as late as 705. From the import of eight lines in the fourth book of his elegies (4, 1, 123), which refer to himself, the year of his birth may be most safely placed between these periods, and no great error will probably be committed if it be fixed in the year 700. In these verses we are told that his father died prematurely, while Propertius was yet young, and that his inheritance, about the same time, was divided among the soldiery.—Propertius was descended of an equestrian family of considerable possessions. But, his father having espoused the side of the consul Lucius Antonius, brother of the triumvir, in the dissensions that arose with Octavius, he was made prisoner on the capture of Perugia, and slain at the altar erected to the memory of Julius Cæsar. About these statements there exists, however, a great deal of doubt. While Propertius was yet in his boyhood, the chief part of his inheritance, like that of Tibullus, was divided, as we have seen, among the soldiers of the triumvirs. With the view of re-establishing his fortune, he went to Rome in early life, and there commenced those studies which might qualify him to shine as a patron in the Forum. He soon, however, relinquished this pursuit, and devoted himself entirely to the Muses. His early proficiency in poetry, his learning and agreeable manners, procured for him the friendship of Gallus, of the poet Ponticus Bassus, and of Ovid, who frequently attended the private recital of his elegies. These productions appear to have been written about the year 730. In the second, third, and fourth books, our poet gives Octavius Cæsar the name of Augustus, which was first bestowed on him in 727. In the third book he alludes to the death of Marcellus, who died in 730. Farther, in the last elegy of the second book, he speaks of Virgil as still alive, and of his *Æneid* as a work which was in progress, and of which the highest expectations had been formed. Now Virgil commenced his Æneid in 724, and had made considerable progress in 730, in which year he read three books of it to Augustus and his sister Octavia. Virgil survived till the year 734, and the Æneid was published immediately after his death.—The first appearance of the elegies attracted the notice of Mæcenas, who as-

signed Propertius a house in his own gardens on the Esquiline Hill. He also procured for him the patronage of Volcatius Tullus, who was consul with Augustus in the year 721, and became, after the death of Mæcenas, the general protector of learning and the arts. It appears that the patrons of those days teased their dependant poets with pressing solicitations to accompany them on military expeditions and embassies. An invitation of this sort from Tullus, requesting Propertius to attend him to Egypt and Asia Minor, seems to have been declined (lib. 1, el. 6). But it would appear that he at length undertook a journey to Athens, probably as a follower of Mæcenas, when he attended Augustus in his progress through Greece (3, 21). Little farther is known concerning the events of his life, and even the precise period of his death is uncertain. He was alive in 736, when the emperor promulgated a law concerning marriage, in which severe penalties were imposed on celibacy. His death is generally placed about the year 740, when he had not exceeded the age of 40. But there seems no sufficient proof that he died earlier than 760, at which time Ovid, during his banishment, wrote an elegy, where he speaks of him as deceased.—The whole life of Propertius was devoted to female attachments. He was first enticed, in early youth, by Lycinna, an artful slave; but subsequently Cynthia became the more permanent object of his affections. The lady whom he has celebrated under this name was the daughter of the poet Hostius, and her real name was Hostia (3, 13). This fascinating object of his ruling and permanent attachment had received an education equal to that of the most distinguished Roman ladies of the day. She was skilled in music, poetry, and every other accomplishment calculated to make an impression on a youthful and susceptible mind. But with all these advantages, she shared no small portion of the artifice and extravagance which characterized the domestic manners of the Roman fair in the age of Augustus. Hence our poet was the constant sport of the varying humours of his Cynthia. But, notwithstanding occasional jealousies and estrangements of affection, this female, until her death (which happened when the poet was about thirty years of age), continued to be his reigning passion, and the chief theme of his elegies.—These productions, which are nearly one hundred in number, are divided into four books. The first book is almost exclusively devoted to the celebration of the poet's love for Cynthia. In the second and third books, also, she is still his principal theme, but his strain becomes moral and didactic. He now declaims against the extravagance of his age; against that love of pomp and luxury, which, in his time, dishonoured the Roman fair, and which he beautifully contrasts with the simple manners of a distant period, concluding with a pathetic prediction of the fall of Rome, accelerated by its own overgrown wealth, and the pernicious thirst of gold. The elegies of the fourth book, which were not made public till after the death of the poet, are entirely of a different description from those by which they are preceded. They are chiefly heroical and didactic, comprehending the praises of Augustus, and long narrations drawn from Roman fable and Italian antiquities.—In point of general composition, the elegies of Propertius are almost perfect. He flourished at a period and in a capital in which style had attained its greatest purity. He lived in the society of Gallus, Ovid, and Mæcenas, and under the sway of a prince whose greatest boast was the protection of learning and genius. The patronage and society he enjoyed communicated to his writings a degree of taste and politeness, which they might not have attained had he lived at an earlier period, or at a distance from the court of Augustus. Even a slight acquaintance with his works may convince us that he was an extensive reader, and his learning had supplied him with such numerous topics of allusion and illustration, that it seduced him into what has justly been considered as his chief fault. Whatever is pleasing or natural in his elegies, he destroys by mixing up with it history and fable; and it is this injudicious and ill-timed pedantry that, pervading, as it does, almost all the elegies of Propertius, renders them often fatiguing, perplexing, and obscure. The adoption of this style of writing must, in a great measure, be attributed to Propertius' study and imitation of the Greek authors. None of the Latin poets had so sedulously studied the Alexandrean writers, or so closely formed on them their style and sentiments. The great objects of his imitation were Callimachus and Philetas, the latter the preceptor of Ptolemy Philadelphus.—In this respect Propertius is totally different from Tibullus, with whom he has been so frequently compared. The writings of Tibullus breathe a native freshness, a simplicity and purity which are remarkably contrasted with the profusion of obscure mythological fables by which the elegies of Propertius are entangled and darkened. In consequence of this learned imitation of the Greeks, there is an appearance of labour and display in most of the elegies of Propertius, and he has always the air of what has been called an ambitious writer. Tibullus is a poet, and in love; his successor is more of an author. The love of Propertius partook more of temperament and less of sentiment than the passion of Tibullus. Propertius often thought what he should write; Tibullus always wrote what he thought.—Before closing this article, we may remark, that one peculiarity distinguishes the versification of Propertius from that of all the other Latin poets; his pentameters often terminate in a polysyllable, while those of Tibullus and Ovid end almost always in a word of two syllables, forming at one time an iambus, at another a pyrrhic. Critics are not agreed whether this is the result of accident or design on the part of Propertius. It is certain, however, that the plan pursued by Tibullus and Ovid is far more conducive to harmony. (*Dunlop's Roman Literature*, vol. 3, p. 316, *seqq.*—*Schöll*, *Hist. Lit. Rom.*, vol. 1, p. 334, *seqq.*)—The best editions of Propertius are, that of Brouckhusius, *Amst.*, 1727, 4to; that of Vulpius, *Patav.*, 1755, 2 vols. 4to; that of Burmann, *Traj. ad Rhen.*, 1780, 4to; that of Lachmann, *Lips.*, 1816, 8vo; and that forming part of the collection of Lemaire, *Paris*, 1832, 8vo.

Propontis, a name given by the Greeks to that minor basin which lies between the Ægean and Euxine, and communicates with those seas by means of two narrow straits, the Hellespont and Bosporus. Herodotus estimates its breadth at 500 stadia, and its length at 1400. (*Herod.*, 4, 85.) Modern navigators reckon about 120 miles from one strait to another; while its greatest breadth, from the European to the Asiatic coast, does not exceed 40 miles. It received its ancient name from the circumstance of its lying in front of, or before the Pontus Euxinus (*πρὸ Πόντου*). The modern appellation is the Sea of *Marmara*, from the modern name of the island Proconnesus. (*Mela*, 1, 19.—*Cramer's Asia Minor*, vol. 1, p. 34.) As regards the probable formation of the Propontis, *vid.* Mediterraneum Mare, and Cyaneæ.

Proserpĭna, a daughter of Ceres by Jupiter, called by the Greeks *Persephone* (Περσεφόνη). The legend connected with her will be found under the article Ceres.—Proserpina, like Diana, presents the double idea of the creative and destroying power, and hence she is styled, in one of the Orphic Hymns (29, 15), *ζωὴ καὶ θάνατος μούνη θνητοῖς πολυμόχθοις*. On the same association of ideas was founded the curious belief which ranked Venus among the Parcæ or Fates. (Compare *Pausan.*, 1, 19.—*Herm. und Creuzer*, *Briefe über Homer*, &c., p. 38.) Wilford endeavours to prove that the name *Proserpina* (Περσεφόνη) is of Sanscrit origin. But this, like many other of his Ori-

ental etymologies, is remembered only to be condemned. (*Asiatic Researches*, vol. 5, p. 298.) On the supposition that Proserpina was regarded as the daughter of Mother Earth, and a personification of the corn, her name will signify *Food-shower* (from φέρω, φέρβω, "*to feed*," and φάω, φαίνω, "*to show*."—*Völcker*, *Myth. der Iap.*, p. 201, *seq.*) Regarded, however, as the queen of the monarch of Erebus, the appellation will mean *Light-destroyer*, the first part of the name being akin to πῦρ, "*fire*," and to the *Pers* in Perse and Perseus. (*Schwenck. Andeut.*, p. 247.) The common explanation of the term is *Death-bearer*, from φέρω, "*to bear*," and φόνος, "*destruction*," "*death*." The *Persephatta* of the Dramatists seems to be only a corruption of *Persephone*, and the same remark may be made of the Latin *Proserpina*. Vossius is right in condemning the etymology given by Arnobius: "*Dicitis quod sata in lucem proserpant, cognominatam esse Proserpinam*." (*Arnob.*, 3, p. 119.) According to Knight, Proserpina was in reality the personification of the heat or fire supposed to pervade the earth, which was held to be at once the cause and effect of fertility and destruction, as being at once the cause and effect of fermentation, from which both proceed. (*Knight's Inquiry*, 117.—*Class. Journ.*, vol. 25, p. 39.)

PROTAGŎRAS, a Greek philosopher, a native of Abdera, and disciple of Democritus. In his youth, his poverty obliged him to perform the servile offices of a porter; and he was frequently employed in carrying logs of wood from the neighbouring fields of Abdera. It happened, that as he was going on briskly one day towards the city under one of these loads, he was met by Democritus, who was particularly struck with the neatness and regularity of the bundle. Desiring him to stop and rest himself, Democritus examined more closely the structure of the load, and found that it was put together with mathematical exactness. On this he invited the youth to follow him, and, taking him to his own house, maintained him at his own expense and taught him philosophy. Protagoras afterward acquired reputation at Athens, among the sophists, for his eloquence, and among the philosophers for his wisdom. His public lectures were much frequented, and he had many disciples, from whom he received the most liberal rewards, so that, as Plato relates, he became exceedingly rich. At length, however, he brought upon himself the displeasure of the Athenian state, by teaching doctrines favourable to impiety. His writings were ordered to be diligently collected by the common crier, and burned in the market-place, and he himself was banished from Attica. He wrote many pieces upon logic, metaphysics, ethics, and politics, none of which are at present extant. After having lived many years in Epirus, he was lost by sea on his voyage from that country to Sicily. The tenets of Protagoras, as far as they have been discovered, appear to have leaned towards scepticism. (*Enfield's History of Philosophy*, vol. 1, p. 432, *seqq.*)

PROTESILĀUS, a king of part of Thessaly, son of Iphiclus, originally called Iolaus, grandson of Phylacus, and brother to Alcimede, the mother of Jason. He married Laodamia, the daughter of Acastus, and, some time after, departed with the rest of the Greeks for the Trojan war. He was the first of the Greeks who set foot on the Trojan shore, and was killed as soon as he had leaped from his ship. Homer has not mentioned the person who slew him. His wife Laodamia destroyed herself when she heard of his death. (*Vid.* Laodamia.) Protesilaus has received the patronymic of *Phylacides*, either because he was descended from Phylacus, or because he was a native of Phylace. (*Hom.*, *Il.*, 2, 698.—*Ovid*, *Met.*, 12, *fab.*, 1.—*Her.*, 13.—*Propert.*, 1, 19.—*Hygin.*, *fab.*, 103.)

PROTEUS, a sea-deity, son of Oceanus and Tethys, or, according to some, of Neptune and Phœnice. In the fourth book of the Odyssey Homer introduces this sea-god. He styles him, like Nereus and Phorcys, a *Sea-elder*, and gives him the power of foretelling the future. (*Od.*, 4, 384; 5, 561.) He calls him Ægyptian, and the servant of Neptune (*Od.*, 5, 385), and says that his task was keeping the seals or seacalves. (*Od.*, 5, 411.) When Menelaüs was wind-bound at the island of Pharos, off the coast of Egypt, and he and his crew were suffering from want of food, Erdothea, the daughter of Proteus, accosted him, and, bringing sealskins, directed him to disguise himself and three of his companions in them; and when Proteus, at noon, should come up out of the sea and go to sleep amid his herds, to seize and hold him till he disclosed some means of relief from their present distress. Menelaüs obeyed the nymph; and Proteus came up and counted his herds, and then lay down to rest. The hero immediately seized him, and the god turned himself into a lion, a serpent, a pard, a boar, water, and a tree. At length, finding he could not escape, he resumed his own form, and revealed to Menelaüs the remedy for his distress. He at the same time informed him of the situation of his friends, and particularly notices his having seen Ulysses in the island of Calypso—a clear proof that his own abode was not confined to the coast of Egypt. Homer does not name the parent of this marine deity, and there is no mention of him in the Theogony. Apollodorus makes him the son of Neptune, and Euripides would seem to make Nereus his sire. (*Apollod.*, 2, 5, 9.—*Eurip.*, *Hel.*, 15.) Those who embraced the theory of representing the gods as having been originally mere men, said that Proteus was a king of Egypt; and the Egyptian priests told how he detained Helen when Paris was driven to Egypt, and gave him an image or phantom in her stead, and then restored her to Menelaüs. (*Keightley's Mythology*, p. 246, *seq.*) The name of this deity, signifying *First* (πρὸ, πρῶτος), has induced Creuzer to consider him as representing the various forms and shapes assumed by the primitive matter (ἡ ὕλη πρωτόγονος), the substance itself remaining always the same. (*Symbolik*, vol. 1, p. 425.)

PROTOGĔNES, a very eminent painter and statuary, one of the contemporaries of Apelles. He appears, however, to have survived the latter artist, inasmuch as he was still living in Olymp. 119, when Rhodes was besieged by Demetrius. Meyer (*Hist. Art.*, 1, 180) conjectures, with considerable probability, that he was born about Olymp. 104. Protogenes was a native of Caunus, a Carian city, subject to the Rhodians. Suidas alone makes him to have been born at Xanthus in Lycia. His early efforts were made amid the pressure of very contracted means. Who his master was is unknown; and necessity for a long time compelled him to employ his abilities on subjects altogether unworthy of them. Compelled to paint ornaments on vessels in order to secure a livelihood, he passed fifty years of his life without the gifts of fortune, and without any marked reputation. His talents and perseverance at length triumphed over every obstacle; and possibly the generous aid of Apelles may have contributed to hasten this result; for the latter, on perceiving that the paintings of Protogenes were neither sought after nor held in much estimation by the Rhodians, is said to have purchased some himself at the high price of fifty talents, and to have openly declared that he intended to sell them again for his own productions. This friendly stratagem opened at length the eyes of his contemporaries, and Protogenes rose rapidly in fame. Pliny tells a very pleasing story of Apelles and Protogenes. The former having come to Rhodes, where Protogenes was residing, paid a visit to the artist, but, not finding him at home, obtained permission, from a domestic in waiting, to enter the *atelier* of the painter. Finding here a piece of canvass ready on the frame for the artist's pencil, he drew upon it a line (according to some, a figure in outline) with

wonderful precision, and then retired without disclosing his name. Protogenes, on returning home, and discovering what had been done, exclaimed that Apelles alone could have executed such a sketch. Still, however, he drew another himself, a line more perfect than that of Apelles, and left directions with his domestic, that, when the stranger should call again, he should be shown what had been done by him. Apelles came accordingly, and perceiving that his line had been excelled by Protogenes, drew a third one still more perfect than the other two, and cutting both. Protogenes now confessed himself vanquished; he ran to the harbour, sought for Apelles, and the two artists became the warmest friends. (Consult, as regards the question whether the story refers to a mere number of separate lines having been drawn on this occasion, or to entire outlines, the remarks of Quatremere de Quincy, *Mem. de l'Instit.*, vol. 7.—*Journ. des Sav.*, *Avril*, 1823, p. 219.—*Magasin Encyclop.*, 1808, vol, 4, p. 153, 407.) The canvass containing this famous trial of skill became highly prized, and at a later day was placed in the palace of the Cæsars at Rome. It was destroyed by a conflagration, together with the edifice itself. Protogenes was employed for seven years in finishing a picture of Ialysus, a celebrated huntsman, supposed to have been the son of Apollo, and the founder of Rhodes. During all this time the painter lived only upon lupines and water, thinking that such aliments would leave him greater flights of fancy; but all this did not seem to make him more successful in the perfection of his picture. He was to represent in the piece a dog panting, and with froth at his mouth; but this he never could do with satisfaction to himself; and, when all his labours seemed to be without success, he threw his sponge upon the piece in a fit of anger. Chance alone brought to perfection what the labours of art could not accomplish: the fall of the sponge upon the picture represented the froth at the mouth of the dog in the most perfect and natural manner, and the piece was universally admired. The same story is told of Nealces while engaged in painting a horse; and probably one of these anecdotes has been copied from the other. According to Pliny, Protogenes painted this picture with four layers of colours, in such a way, that, when one was destroyed by the hand of time, the layer underneath would reproduce the piece in all its original freshness and beauty. The account appears a difficult one to comprehend. Apelles, on seeing this production of the pencil, is said to have broken out into loud expressions of admiration; but what consoled him was the reflection that his own pieces surpassed those of Protogenes in grace. When Demetrius besieged Rhodes, he refused to set fire to a part of the city, which might have made him master of the whole, because he was informed that this part contained some of the finest productions of the pencil of the artist. Protogenes himself occupied, during the siege, a house in the suburbs, in the very midst of the enemy's lines; and when Demetrius expressed his astonishment at the feeling of security which the painter displayed, the latter replied, "I know very well that Demetrius is making war upon the Rhodians, not upon the arts." The prince thereupon, for greater safety, posted a guard around his dwelling.—During the reign of Tiberius, sketches and designs of Protogenes were to be seen at Rome, which were regarded as models of the *beau ideal*. His picture of Ialysus was brought from Greece, and placed in the temple of Peace in the Roman capital, where it perished in a conflagration.—Protogenes was also an excellent modeller, and executed several statues in bronze. Suidas states that he wrote two works, on painting and on figures. (*Plin.*, 35, 10, 36.)—The talents of Protogenes were not so fertile as those of many artists, a circumstance to be ascribed to his minute and scrupulous care. This is the quality which Quintilian mentions as his great characteristic; and Petronius likewise observes, that his outlines vied in accuracy with the works of nature themselves. (*Quintil.*, 12, 10.—*Petron.*, *Sat.*, 84.)

PROXĔNUS, a Bœotian, one of the commanders of the Greek forces in the army of Cyrus the younger. He was put to death with his fellow-commanders by Artaxerxes. Proxenus was the one who induced Xenophon to join in the expedition of Cyrus, and, after the death of Proxenus, Xenophon was chosen to supply his place. (*Anab.*, 1, 1, 11.—*Ibid.*, 2, 6, 1, &c.)

PRUDENTĬUS, AURELĬUS CLEMENS, a Latin poet, who flourished about A.D. 393. He was born at Calagurris (*Calahorra*), or, according to a less probable opinion, at Cæsaraugusta (*Saragossa*). (*Nic. Anton.*, *Bibl. Vet. Hisp.*, 2, 10, p. 218, *seqq.*—*Middeldorpf*, *de Prudentio*, &c., *Wratislav.*, 1823, 4to, p. 3, *seqq.*) Some particulars of his life are given in the poetical preface, appended to one of his works (*Καθημερινῶν Liber*), from which we learn, that, according to the custom of his time, he first attended the schools of rhetoric, and then followed the profession of an advocate, in which he appears to have acquired considerable reputation, as he was twice appointed *Præfectus Urbis*, but over what places is not mentioned. He was, after this, elected to a still higher office, but whether military or civil in its nature is uncertain, probably the latter: this was under the Emperor Theodosius. (*Middeldorpf*, p. 8, *seqq.*—*Nic. Anton.*, p. 221.) At last, at the age of fifty-seven (*Præf. ad Cath.*, v. 1, *seqq.*), he abandoned the world, in order to pass the remainder of his days in devotion. From this period (A.D. 405) to the time of his death (about A.D. 413), he is supposed to have been occupied with the composition of the works that have come down to us. Prudentius is sometimes styled "the first Christian poet;" a title, however, which means but little. In no case can he be compared with the classic writers. He is even decidedly inferior to Claudian and Ausonius. His style is often marked by inaccuracies, and he offends heavily against the laws of metre.—The poem entitled *Apotheosis* is directed against the Patripassians, Sabellians, and other heretics; and we may regard as a continuation of it the other poem "*On the Origin of Sin*" (*Hamartigenia*, Ἁμαρτιγένεια). In this latter production the author refutes the error of the Marcionites and Manichæans, who attributed the origin of evil to an evil principle. The *Psychomachia* (Ψυχομαχία) describes the combats between our virtues and vices, of which the heart is the arena. We may also regard as didactic the poem of Prudentius against Symmachus (*contra Symmachi Orationem libri duo*), relative to the restoration of the altar of Victory. The poet gives the origin of the gods of mythology, and narrates their scandalous histories; and he then proceeds to show, that Rome could never have owed her greatness to such contemptible divinities. The lyric pieces of Prudentius form two collections; one entitled Καθημερινῶν *Liber*, containing twelve hymns for the different parts of the year and for certain festivals; the other, *De Coronis*, or Περὶ στεφάνων *Liber*, comprising fourteen hymns in honour of as many martyrs. These lyric effusions contain some agreeable and touching passages, and Christian sentiments expressed with great force, but also a great many superstitious ideas. Those of them that are written in elegiac measure are distinguished by facility of versification: as, for example, the hymn in honour of St. Hippolytus. There is also attributed to Prudentius a *Biblical Manual* (*Diptychon seu Enchiridium utriusque Testamenti*), containing an abridgment of Sacred History in forty-nine sections, each section consisting of four verses. It is doubtful, however, whether Prudentius ever wrote it. Some are of opinion that it is the production of a native of Spain, who lived in the fifth century, and who is named Pro-

dentius Amoenus in a Strasburg manuscript. (*Fabric.*, *Comment. ad Poet.*, p. 7.—*Leyser*, *Hist. Poet.*, p. 10.)—The best editions of Prudentius are, that of Weitzius, *Hanov.*, 1613, 8vo; that of Cellarius, *Hal.*, 1703, 1739, 8vo; and that of Teollius, *Parma*, 1788, 2 vols. 4to. (*Schöll*, *Hist. Lit. Rom.*, vol. 3, p. 72, *seqq.*—*Bähr*, *Gesch. Röm. Lit.*, vol. 2, p. 41, *seqq.*)

Prusa, a city of Bithynia, at the foot of Mount Olympus, and hence called *Prusa ad Olympum* (Προῦσα ἐπὶ τῷ Ὀλύμπῳ). Pliny asserts, without naming his authority, that this town was founded by Hannibal (5, 32). By which expression we are probably to understand that it was built at the instigation of this great general, when he resided at the court of Prusias, from whom the name of the city seems evidently derived. But Strabo, following a still more remote tradition, affirms that it was founded by Prusias, who made war against Crœsus. (*Strab.*, 564.) In Stephanus, who copies Strabo, the latter name is altered to Cyrus (*s. v.* Προῦσα). But it is probable that both readings are faulty, though it is not easy to see what substitution should be made. (Consult the *French Strabo*, vol. 4, lib. 12, p. 82.) Dio Chrysostom, who was a native of Prusa, did not favour the tradition which ascribed to it so early an origin as that authorised by the reading in Strabo. (*Orat.*, 43, p. 585.) Stephanus informs us that Prusa was but a small town. Strabo, however, states that it enjoyed a good government. It continued to flourish under the Roman empire, as may be seen from Pliny the younger (10, 85); but under the Greek emperors it suffered much from the wars carried on against the Turks. (*Nicet. Chon.*, p. 186, *D.*, p. 389, *A.*) It finally remained in the hands of the descendants of Osman, who made it the capital of their empire, under the corrupted name of *Brusa* or *Broussa*. It is still one of the most flourishing towns possessed by the infidels in *Anatolia*. (*Browne's Travels*, in *Walpole's Turkey*, vol. 2, p. 108.—*Cramer's Asia Minor*, vol. 1, p. 176.)

Prusias, I. king of Bithynia, son of Zielas, began to reign about B.C. 228, and was still reigning B.C. 190, at the time of the war between the Romans and Antiochus; for Polybius intimates that the Prusias who was solicited by Antiochus had been reigning for some time. (*Polyb.*, 21, 9.) In B.C. 216 Prusias defeated the Gauls in a great battle. (*Polyb.*, 5, 111.) In B.C. 207 he invaded the territories of Attalus I. He was included in the treaty with Philip in B.C. 205. (*Liv.*, 29, 12.) Strabo asserts that it was this, the elder, Prusias with whom Hannibal sought refuge. (*Strab.*, 563.) And the accounts of other writers contain nothing to disprove this testimony. But if the elder Prusias received Hannibal, he was still living at the death of Hannibal in B.C. 183. (*Clinton*, *Fast. Hell.*, vol. 2, p. 415, *seq.*)—II. The second of the name appears to have ascended the throne of Bithynia between B.C. 183 and B.C. 179. The two reigns of Prusias I. and Prusias II. occupied a period of about 79 years (B.C. 228–150). Prusias II. married the sister of Perseus, king of Macedon. (*Appian*, *Bell. Mithrad.*, c. 2.) He was surnamed ὁ Κυνηγός, or *The Hunter*, and was long engaged in war with Attalus, king of Pergamus. He is commonly supposed to have been the monarch who abandoned Hannibal when the latter was sought after by the Romans; though Strabo assigns this to Prusias I. This monarch extended considerably the limits of the Bithynian empire, by the accession of some important towns conceded to him by his ally Philip of Macedon (*Strab.*, 563.—*Liv.*, 32, 34), and several advantages gained over the Byzantines and King Attalus. But the latter was finally able to overcome his antagonist, by stirring up against him his own son Nicomedes, who, after drawing the troops from their allegiance to his father, caused him to be assassinated. (*Liv.*, *Epit.*, 50.—*Justin*, 34, 4.—*Clinton*, *Fast. Hell.*, vol. 2, p. 417.—*Cramer's Asia Minor*, vol. 1, p. 169.)

Psammenitus, the last king of Egypt, and a member of the Saïtic dynasty, the twenty-sixth of the royal lines that ruled in this country. Julius Africanus calls him *Psammecherites*. He was the son and successor of Amasis, and ascended the throne at the very moment that Cambyses was marching against Egypt to dethrone the father. Psammenitus met Cambyses on the frontiers, near the Pelusiac branch of the Nile, with all his forces, Egyptians, Greeks, and Carians, but was totally defeated in a bloody battle. Shutting himself up in Memphis, he was besieged here by Cambyses, and, according to Ctesias, was finally betrayed and taken prisoner. All Egypt thereupon fell under the Persian power, and the reign of Psammenitus ended after a duration of only six months. The greatest outrages were heaped upon the unfortunate monarch and his family; but the firmness with which he endured them all, touched at last even the ferocious Cambyses with compassion. Psammenitus was thereupon retained at court, treated with honour, and finally sent to Susa along with 6000 Egyptian captives. Having been accused, however, subsequently, of attempting to stir up a revolt, he was compelled to drink bull's blood, and ended his days. (*Herod.*, 3, 10, *seqq.*—*Ctes.*, *Pers.*, 9.—*Bähr*, *ad Ctes.*, *l. c.*—*St. Martin*, in *Biogr. Univ.*, vol. 36, p. 177, *seq.*)

Psammitichus, the first king of Egypt who opened that country to strangers, and induced the Greeks to come and settle in it. He was the fourth prince of the Saïtic dynasty, and the son of Necos or Nechao, who had been put to death by the Ethiopians, at that time masters of Egypt. Psammitichus, being quite young at the time of his father's death, had been carried into Syria to avoid a similar fate, and, after the retreat of the conquerors, was recalled to his native country by the inhabitants of the Saïtic nome. It would seem that the Ethiopians, on their departure, had left Egypt a prey to trouble and dissension, and that the early princes of the Saïtic dynasty, also, had never enjoyed sovereign authority over the whole kingdom. When Psammitichus, therefore, ascended the throne, he was obliged to share his power with eleven other monarchs, and Egypt was thus divided into twelve independent sovereignties. This form of government was like what the Greeks called a *duodecarchy* (δυοδεκαρχία). The twelve kings regulated in common, in a general council, all that related to the affairs of the kingdom considered as a whole. This state of things lasted for fifteen years, when it met with a singular termination. An oracle had declared that the whole kingdom would fall to the lot of that one of the twelve monarchs who should one day offer a libation with a brazen cup. It happened, then, one day, that the kings were all sacrificing in common in the temple of Vulcan at Memphis, and that the high priest, who distributed the golden cups for libations, had brought with him, by some accident, only eleven. When it came, therefore, to the turn of Psammitichus, who was the last in order to pour out a libation, he unthinkingly employed for this purpose his brazen helmet. This incident occasioned great disquiet to his colleagues, who thought they saw in it the fulfilment of the oracle. Being unable, however, with any appearance of justice, to punish an unpremeditated act, they contented themselves with banishing him to his own kingdom, which lay on the coast, and with forbidding him to take any part thereafter in the general affairs of the country. Psammitichus, however, retaliated upon them by calling to his aid some Greek mercenaries who had landed on the Egyptian shore, and eventually conquered all his colleagues, and made himself master of the whole of Egypt, B.C. 652. The monarch now recompensed his Greek allies, not only

by paying them the sums of money which he had promised, but also in assigning them lands on the Syrian frontier, where they formed, in fact, a military colony. Psammitichus showed a great partiality for the Greeks on all occasions; and, in a Syrian expedition, he gave them the place of honour on the right, while he assigned the left to the Egyptians. The discontent of the national troops was so great at this, that a large number of the military caste, amounting, it is said, to 240,000 men, left Egypt and retired to Ethiopia. (Consult, on this subject, the learned note of St. Martin, *Biogr. Univ.*, vol. 36, p. 180, *seq.*) So strong was the partiality of Psammitichus for everything Greek, that he caused a number of children to be trained up after the Grecian manner, and with these he formed the caste of interpreters, whom Herodotus found in his day existing in Egypt. Psammitichus also embellished his capital with several beautiful structures, and, among others, with the southern propylæa of the great temple of Vulcan. He carried on a long war in Syria, and his forces are said to have remained 29 years before the city of Azotus. It was during this period, probably, that he arrested by presents the victorious career of the Scythians, who had overrun Asia Minor, and were advancing upon Palestine and Egypt. This event would seem to have happened 626 B.C., or in the 13th year of the reign of the Jewish king Josiah, when the prophet Isaiah announced the approaching irruption of the Scythians into the territories of Israel. Psammitichus died after a reign of 54 years, leaving the crown to his son Necos.—Herodotus relates a very foolish story of Psammitichus, who, it seems, was desirous of ascertaining what nation was the most ancient in the world; or, in other words, what was the primitive language of men. In order to discover this, he took two newly-born children, and, having caused them to be placed in a lonely hut, directed a shepherd to nourish them with the milk of goats, which animals were sent in to them at stated times, and to take care himself never to utter a word in their hearing. The object was to ascertain what words they would first utter of themselves. At length, on one occasion, when the shepherd went in to them as usual, both the children, running up to him, called out *Bekos*. Psammitichus, on being informed of the circumstance, made inquiries about the word, and found that it was the Phrygian term for *bread*. He therefore concluded that the Phrygians were the most ancient of men! The truth is, the cry which the children uttered (supposing the story to be true) was *bek* (with the Greek termination as given by Herodotus, *bek-os*), and the children had learned it from the cry of the goats which suckled them. (*Herod.*, 2, 151, *seqq.*—*St. Martin*, in *Biogr. Univ.*, vol. 36, p. 178, *seqq.*)—II. A descendant of the preceding, who came to the throne about 400 B.C., as a kind of vassal-king to Persia. (*St. Martin*, in *Biogr. Univ.*, vol. 36, p. 181.)

Psophis, a very ancient city in the northwestern part of Arcadia. Pausanias places it at the foot of the chain of Erymanthus, from which descended a river of the same name, which flowed near the city, and, after receiving another small stream called Aroanius, joined the Alpheus on the borders of Elis (8, 24). Psophis itself had previously borne the names of Erymanthus and Phegea. At the time of the Social war, it was in the possession of the Eleans, on whose territory it bordered, as well as on that of the Achæans; and, as it was a place of considerable strength, proved a source of great annoyance to the latter people. It was taken by Philip, king of Macedon, then in alliance with the Achæans, and made over by him to the latter people, who garrisoned it with their troops.—The remains of Psophis are to be seen near the Khan of Tripotamia, so called from the junction of three rivers. (*Pouqueville*, vol. 5, p. 448. — *Gell, Itinerary of Morea*, p. 122. — *Cramer's Ancient Greece*, vol. 3, p. 323.)

Psyche (Ψυχή), a young maiden beloved by Cupid, and of whom the following legend is related by Apuleius: She was the daughter of a king and queen, and the youngest of three sisters. Her beauty was so remarkable that people crowded from all parts to gaze upon her charms, altars were erected to her, and she was worshipped as a second Venus. The Queen of Love was irritated at seeing her own altars neglected and her adorers diminishing. She summoned her son, and ordered him to inspire Psyche with a passion for some vile and abject wretch. The goddess then departed, after having conducted her son to the city where Psyche dwelt, and left him to execute her mandate. Meantime Psyche, though adored by all, was sought as a wife by none. Her sisters, who were far inferior to her in charms, were married, but she remained single, hating that beauty which all admired. Her father consulted the oracle of Apollo, and was ordered to expose her on a rock, whence she would be carried away by a monster. The oracle was obeyed, and Psyche, amid the tears of the people, was placed on a lofty crag. Here, while she sat weeping, a zephyr, sent for the purpose, gently raised and carried her to a charming valley. Overcome by grief, she fell asleep, and, on awakening, beholds a grove with a fountain in the midst of it, and near it a stately palace of most splendid structure. Venturing to enter this palace, she goes over it, lost in admiration of its magnificence; when, suddenly, she hears a voice, telling her that all there is hers, and that her commands will be obeyed. She bathes, sits down to a rich repast, and is regaled with music by invisible performers. At night she retires to bed; an unseen youth addresses her in the softest accents, and she becomes his bride. Her sisters, meanwhile, had come to console their parents for the loss of Psyche, whose invisible spouse informs her of the event, and warns her of the danger likely to arise from it. Moved by the tears of his bride, however, he consents that her sisters should come to the palace. The obedient zephyr conveys them thither. They grow envious of Psyche's happiness, and try to persuade her that her invisible lord is a serpent, who will finally devour her. By their advice she provides herself with a lamp and a razor to destroy the monster. When her husband was asleep, she arose, took her lamp from its place of concealment, and approached the couch: but there she beheld, instead of a dragon, Love himself. Filled with amazement at his beauty, she leaned in rapture over him: a drop of oil fell from the lamp on the shoulder of the god: he awoke and flew away. Psyche caught at him as he rose, and was raised into the air, but fell; and, as she lay, the god reproached her from a cypress for her breach of faith. The abandoned Psyche now roams through the world in search of Cupid, and making many fruitless endeavours to destroy herself. She arrives at the kingdom of her sisters; and, by a false tale of Cupid's love for them, causes them to cast themselves from the rock on which she had been exposed, and through their credulity they perish. She still roams on, persecuted and subjected to numerous trials by Venus. This goddess, bent on her destruction, despatches her to Proserpina with a box, to request some of her beauty. Psyche accomplishes her mission in safety; but, as she is returning, she thinks she may venture to open the box and take a portion for herself. She opens the box, when, instead of beauty, there issues from it a dense, black exhalation, and the imprudent Psyche falls to the ground in a deep slumber from its effects. In this state she is found by Cupid, who had escaped by the window of the chamber where he had been confined by his mother: he awakens her with the point of one of his arrows, reproaches her with her curiosity, and then proceeds to the palace of Jupiter, to interest

him in her favour. Jupiter takes pity on her and endows her with immortality: Venus is reconciled, and the marriage of Psyche with Cupid takes place amid great joy in the skies. The offspring of their union was a child, whom his parents named Pleasure. (*Apuleius, Met.*, 4, 83, *seqq.*—*Op.*, *ed Oudend.*, vol. 1, p. 300, *seqq.*—*Keightley's Mythology*, p. 148, *seqq.*—Among the various explanations that have been given of this beautiful legend, the following appears the most satisfactory: This fable, it is said, is a representation of the human soul (ψυχή). The soul, which is of divine origin, is here below subjected to error in its prison-house, the body. Hence trials and purifications are set before it, that it may become capable of a higher view of things, and of true desire. Two loves meet it: the earthly, a deceiver, who draws it down to earthly things; the heavenly, who directs its view to the original, fair and divine, and who, gaining the victory over his rival, leads off the soul as his bride. (*Hirt, Berlin Akad.*, 1816.—*Creuzer, Symbolik*, vol. 3, p. 573.)

Psylli, a people of Libya near the Syrtes, very expert in curing the venomous bite of serpents, which had no fatal effect upon them. They were destroyed by the Nasamones, a neighbouring people. It seems very probable that the Nasamones circulated the idle story respecting the destruction of the Psylli, which Herodotus relates, without, however, giving credit to it. He states that a south wind had dried up all the reservoirs of the Psylli, and that the whole country, as far as the Syrtes, was destitute of water. They resolved, accordingly, after a public consultation, to make an expedition against the south wind; but, having reached the deserts, the south wind overwhelmed them beneath the sands. (*Lucan*, 9, 894, 937.—*Herod.*, 4, 172.—*Pausan.*, 9, 28.)

Pteria, a small territory, forming part of Cappadocia according to Herodotus (1, 76), or, more properly speaking, of Paphlagonia, and in the vicinity of the city of Sinope. Here the first battle took place between Crœsus and Cyrus. (*Herod.*, *l. c.*—*Larcher, Hist. Herod.*, vol. 8, p. 468.)

Ptolemæus, I. surnamed *Soter*, and sometimes *Lagi* (i. e., son of Lagus), king of Egypt, and son of Arsinoë, who, when pregnant by Philip of Macedonia, married Lagus. (*Vid.* Lagus.) Ptolemy was educated in the court of the King of Macedonia. He became one of the friends and associates of Alexander, and, when that monarch invaded Asia, the son of Arsinoë attended him as one of his generals. During the expedition he behaved with uncommon valour; he killed one of the Indian monarchs in single combat, and it was to his prudence and courage that Alexander was indebted for the reduction of the rock Aornus. After the conqueror's death, in the general division of the Macedonian empire, Ptolemy obtained as his share the government of Egypt, with Libya, and part of the neighbouring territories of Arabia. In this appointment the governor soon gained the esteem of the people by acts of kindness, by benevolence and clemency, though he did not assume the title of independent monarch till seventeen years after. He made himself master of Cœlosyria, Phœnicia, and the neighbouring coast of Syria; and when he had reduced Jerusalem, he carried above 100,000 prisoners to Egypt, to people the extensive city of Alexandrea, which became the capital of his dominions. After he had rendered these prisoners the most attached and faithful of his subjects by his liberality and the grant of various privileges, Ptolemy assumed the title of King of Egypt, and soon after reduced Cyprus under his power. He made war with success against Demetrius and Antigonus, who disputed his right to the provinces of Syria; and from the assistance he gave to the people of Rhodes against their common enemies, he received the name of *Soter*. While he extended his dominions, Ptolemy was not negligent of the interests of his subjects at home, and established many wise regulations for the improvement of his people, and the cultivation of literature and the arts. He died at the age of eighty-four, having governed Egypt as viceroy for seventeen years, and then ruled over it as monarch for twenty-three years. The date of his death is B.C. 283. (*Clinton, Fast. Hell.*, vol. 1, p. 184.—*Id ib.*, p. 237.—*Id. ib.*, vol. 2, p. 379.) He was succeeded by his son Ptolemy Philadelphus, who had been his partner on the throne the last two years of his reign. Ptolemy has been commended for his abilities not only as a sovereign, but as a writer; and among the many valuable compositions of antiquity which have been lost, we have to lament a history of the life and expeditions of Alexander the Great by the King of Egypt, greatly admired and valued for elegance and authenticity, and from which Arrian obtained important materials for his work on the same subject.—II. Son of Ptolemy the First, succeeded his father on the Egyptian throne, and was called *Philadelphus* from the *affection* entertained by him for his *sister* and wife Arsinoë. He showed himself worthy in every respect to succeed his great father, and, conscious of the advantages which arise from an alliance with powerful nations, he sent ambassadors to Italy to solicit the friendship of the Romans, whose name and military reputation had become universally known for the victories which they had just obtained over Pyrrhus and the Tarentines. But while Ptolemy strengthened himself by alliances with foreign powers, the internal peace of his kingdom was disturbed by the revolt of Magas, his brother, king of Cyrene. The sedition, however, was stopped, though kindled by Antiochus, king of Syria, and the death of the rebellious prince re-established peace for some time in the family of Philadelphus. Antiochus, the Syrian king, married Berenice, the daughter of Ptolemy; and the father, though old and infirm, conducted his daughter to her husband's kingdom, and assisted at the nuptials. Philadelphus died in the sixty-fourth year of his age, two hundred and forty-six years before the Christian era. He left two sons and a daughter by Arsinoë, the daughter of Lysimachus. He had afterward married his sister Arsinoë, whom he loved with uncommon tenderness, and to whose memory he began to erect a celebrated monument. (*Vid.* Dinocrates.) During the whole of his reign, Philadelphus was employed in exciting industry, and in encouraging the liberal arts and useful knowledge among his subjects. The inhabitants of the adjacent countries were allured by promises and presents to increase the number of the Egyptian subjects, and Ptolemy could boast of reigning over numerous well-peopled cities. He gave every possible encouragement to commerce; and by keeping two powerful fleets, one in the Mediterranean, and the other in the Red Sea, he made Egypt the mart of the world. His army consisted of 200,000 foot, 40,000 horse, besides 300 elephants, and 2000 armed chariots. With justice, therefore, he has been called the richest of all the princes and monarchs of his age; and, indeed, the remark is not false, when it is observed that at his death he left in his treasury 750,000 Egyptian talents, a sum equivalent to two hundred millions sterling. His palace was the asylum of learned men, whom he admired and patronised; and by increasing the library which he himself, or, according to others, his father had founded, he showed his taste for learning, and his wish to encourage genius. (*Vid.* Alexandrea, and Alexandrina Schola.) The whole reign of Philadelphus was 38 years, and from the death of his father 36 years. (*Clinton, Fast. Hell.*, vol. 2, p. 379.)—III. The third of the name, succeeded his father Philadelphus on the Egyptian throne B.C. 245. He early engaged in a war against Antiochus Theos for his unkindness to Berenice, the Egyptian king's sister, whom he had

married with the consent of Philadelphus. With the most rapid success he conquered Syria and Cilicia, and advanced as far as Bactriana and the confines of India; but a sedition at home stopped his progress, and he returned to Egypt loaded with the spoils of conquered nations. Among the immense riches which he brought, he had many statues of the Egyptian gods, which Cambyses had carried away into Persia when he conquered Egypt. These were restored to the temples, and the Egyptians called their sovereign *Euergetes* (or *Benefactor*), in acknowledgment of his attention, beneficence, and religious zeal for the gods of his country. The last years of Ptolemy's reign were passed in peace if we except the refusal of the Jews to pay the tribute of 20 silver talents which their ancestors had always paid to the Egyptian monarchs. Euergetes died 221 years before Christ, after a reign of 25 years; and, like his two illustrious predecessors, was the patron of learning.—IV. The fourth, succeeded his father Euergetes on the throne of Egypt, and received the surname of *Philopator*, probably from the regard which he manifested for the memory of his father; though, according to some authorities, he destroyed him by poison. He began his reign with acts of the greatest cruelty, and he successively sacrificed to his avarice his own mother, his wife, his sister, and his brother. He received, in derision, the name of *Typhon*, from his evil morals, and that of *Gallus*, because he appeared in the streets of Alexandrea with all the gestures of the priests of Cybele. In the midst of his pleasures Philopator was called to war against Antiochus, king of Syria, and at the head of a powerful army he soon invaded his enemy's territories, and might have added the kingdom of Syria to Egypt if he had made a prudent use of the victories which attended his arms. In the latter part of his reign, the Romans, whom a dangerous war with Carthage had weakened, but, at the same time, roused to superior activity, renewed, for political reasons, the treaty of alliance which had been made with the Egyptian monarchs. Philopator at last, weakened and enervated by intemperance and continued debauchery, died in the 37th year of his age, after a reign of 17 years, 204 years before the Christian era.—V. The fifth, succeeded his father Philopator as king of Egypt, though only in the fourth year of his age. During the years of his minority he was under the protection of Sosicius and of Aristomenes, by whose prudent administration Antiochus was dispossessed of the provinces of Cœlosyria and Palestine, which he had conquered in war. The Romans also renewed their alliance with him after their victories over Hannibal, and the conclusion of the second Punic war. This flattering embassy induced Aristomenes to offer the care of the patronage of the young monarch to the Romans; but the regent was confirmed in his honourable office, and, by making a treaty of alliance with the people of Achaia, he convinced the Egyptians that he was qualified to wield the sceptre and to govern the nation. But, now that Ptolemy had reached his 14th year, according to the laws and customs of Egypt, the years of his minority had expired. He received the surname of *Epiphanes*, or *Illustrious*, and was crowned at Alexandrea with the greatest solemnity, and the faithful Aristomenes resigned into his hands an empire which he had governed with honour to himself and with credit to his sovereign. Young Ptolemy was no sooner delivered from the shackles of a superior, than he betrayed the same vices which had characterized his father. The counsels of Aristomenes were despised, and the minister, who for ten years had governed the kingdom with equity and moderation, was sacrificed to the caprice of the sovereign, who abhorred him for the salutary advice which his own vicious inclinations did not permit him to follow. His cruelties raised seditions among his subjects, but these were twice quelled by the prudence and the moderation of one Polycrates, the most faithful of his corrupt ministers. In the midst of his extravagance, Epiphanes did not forget his alliance with the Romans. Above all others, he showed himself eager to cultivate friendship with a nation from whom he could derive so many advantages, and during their war against Antiochus he offered to assist them with money against a monarch whose daughter, Cleopatra, he had married, but whom he hated on account of the seditions he had raised in the very heart of Egypt. After a reign of 24 years, Ptolemy was poisoned, 180 years before Christ, by his ministers, whom he had threatened to rob of their possessions to carry on a war against Seleucus, king of Syria.—VI. The sixth, succeeded his father Epiphanes on the Egyptian throne, and received the surname of *Philometor*, probably by antiphrasis, on account of his hatred against his mother Cleopatra. He was in the sixth year of his age when he ascended the throne, and during his minority the kingdom was governed by his mother, and at her death by a eunuch, who was one of his favourites. He made war against Antiochus Epiphanes, king of Syria, to recover the provinces of Palestine and Cœlosyria, which were part of the Egyptain dominions, and, after several successes, he fell into the hands of his enemy, who detained him in confinement. During the captivity of Philometor, the Egyptians raised to the throne his younger brother Ptolemy Euergetes, or Physcon, also son of Epiphanes; but he was no sooner established in his power than Antiochus turned his arms against Egypt, drove out the usurper, and restored Philometor to all his rights and privileges as king of Egypt. This artful behaviour of Antiochus was soon comprehended by Philometor; and when he saw that Pelusium, the key of Egypt, had remained in the hands of his Syrian ally, he recalled his brother Physcon, and made him partner on the throne, and concerted with him how to repel their common enemy. This union of interest in the two royal brothers incensed Antiochus: he entered Egypt with a large army, but the Romans checked his progress and obliged him to retire. No sooner were they delivered from the impending war, than Philometor and Physcon, whom the fear of danger had united, began with mutual jealousy to oppose each other's views. Physcon was at last banished by the superior power of his brother, and, as he could find no support in Egypt, he immediately repaired to Rome. To excite more effectually the compassion of the Romans, and to gain their assistance, he appeared in the meanest dress, and took his residence in the most obscure corner of the city. He received an audience from the senate, and the Romans settled the dispute between the two royal brothers by making them independent of one another, and giving the government of Libya and Cyrene to Physcon, and confirming Philometor in the possession of Egypt and the island of Cyprus. These terms of accommodation were gladly accepted; but Physcon soon claimed the dominion of Cyprus, and in this he was supported by the Romans, who wished to aggrandize themselves by the diminution of the Egyptian power. Philometor refused to give up the island of Cyprus, and, to call away his brother's attention, he fomented the seeds of rebellion in Cyrene. But the death of Philometor, 145 years before the Christian era, left Physcon master of Egypt and all the dependant provinces.—VII. The seventh Ptolemy, surnamed *Physcon* on account of an abdominal protuberance, produced by his intemperate habits (*vid.* Physcon), ascended the throne of Egypt after the death of his brother Philometor; and, as he had reigned for some time conjointly with him (*vid.* Ptolemæus VI.), his succession was approved, though the wife and the son of the deceased monarch laid claims to the crown. Cleopatra was supported in her claims by the Jews,

and it was at last agreed that Physcon should marry the queen, and that her son should succeed on the throne at his death. The nuptials were accordingly celebrated, but on that very day the tyrant murdered Cleopatra's son in her arms. He ordered himself to be called *Euergetes*, but the Alexandreans refused to do it, and stigmatized him with the appellation of *Kakergetes*, or *Evil-doer*, a surname which he deserved by his tyranny and oppression. A series of barbarities rendered him odious; but, as no one attempted to rid Egypt of her tyrant, the Alexandreans abandoned their habitations, and fled from a place which continually streamed with the blood of their massacred fellow-citizens. If their migration proved fatal to the commerce and prosperity of Alexandrea, it was of the most essential service to the countries where they retired; and the numbers of Egyptians that sought a safe asylum in Greece and Asia, introduced among the inhabitants of those countries the different professions that were practised with success in the capital of Egypt. Physcon endeavoured to repeople the city which his cruelty had laid desolate; but the fear of sharing the fate of its former inhabitants prevailed more than the promise of riches, rights, and immunities. The king, at last, disgusted with Cleopatra, repudiated her, and married her daughter by Philometor, called also Cleopatra. He still continued to exercise the greatest cruelty upon his subjects; but the prudence and vigilance of his ministers kept the people in tranquillity, till all Egypt revolted when the king had basely murdered all the young men of Alexandrea. Without friends or support in Egypt, he fled to Cyprus, and Cleopatra, the divorced queen, ascended the throne. In his banishment Physcon dreaded lest the Alexandreans should also place the crown on the head of his son, by his sister Cleopatra, who was the governor of Cyrene; and under these apprehensions he sent for the young prince, called Memphitis, to Cyprus, and murdered him as soon as he reached the shore. To make the barbarity more complete, he sent the limbs of Memphitis to Cleopatra, and they were received as the queen was going to celebrate her birthday. Soon after this he invaded Egypt with an army, and obtained a victory over the forces of Cleopatra, who, being left without friends or assistance, fled to her eldest daughter Cleopatra, who had married Demetrius, king of Syria. This decisive blow restored Physcon to his throne, where he continued to reign for some time, hated by his subjects and feared by his enemies. He died at Alexandrea in the 67th year of his age, after a reign of 29 years, about 116 years before Christ. This prince, notwithstanding his cruel disposition, was a lover of learning, and received from some the appellation of *Philologist*. Aristarchus was his preceptor, and he is said also to have made important additions to the Alexandrean library, as well in original manuscripts as in copies.—VIII. The eighth, surnamed Soter II., succeeded his father Physcon as king of Egypt. He had no sooner ascended the throne than his mother Cleopatra, who reigned conjointly with him, expelled him to Cyprus, and placed the crown on the head of his brother Ptolemy Alexander, her favourite son. Soter, banished from Egypt, became king of Cyprus; and soon after he appeared at the head of a large army, to make war against Alexander Jannæus, king of Judæa, through whose assistance and intrigue he had been expelled by Cleopatra. The Jewish monarch was conquered, and 50,000 of his men were left on the field of battle. Soter, after he had exercised the greatest cruelty upon the Jews, and made vain attempts to recover the kingdom of Egypt, retired to Cyprus till the death of his brother Alexander restored him to his native dominions. Some of the cities of Egypt refused to acknowledge him as their sovereign, and Thebes, for its obstinacy, was closely besieged for three successive years, and from a powerful and populous city it was reduced to ruins. In the latter part of his reign Soter was called upon to assist the Romans with a navy for the conquest of Athens; but Lucullus, who had been sent to obtain the wanted supply, though received with kingly honours, was dismissed with evasive and unsatisfactory answers, and the monarch refused to part with troops which he deemed necessary to preserve the peace of his kingdom. Soter died 81 years before the Christian era, after a reign of 36 years since the death of his father Physcon, eleven of which he had passed with his mother Cleopatra on the Egyptian throne, eighteen in Cyprus, and seven after his mother's death. This monarch is sometimes called *Lathyrus*, from an excrescence like a vetch (λάθυρος) on his nose.—IX. The ninth, called also Alexander Ptolemy I., was raised to the throne by his mother Cleopatra, in preference to his brother, and conjointly with her. Cleopatra expelled, but afterward recalled him; and Alexander, to prevent being expelled a second time, put her to death; for which unnatural action he was himself murdered by one of his subjects.—X. The tenth, or Alexander Ptolemy II., was son of the preceding. He was educated in the island of Cos, and, having fallen into the hands of Mithradates, escaped subsequently to Sylla. He was murdered by his own subjects.—XI. The eleventh, or Alexander Ptolemy III., was king of Egypt after his brother Alexander, the last mentioned. After a peaceful reign he was banished by his subjects, and died at Tyre B.C. 65, leaving his kingdom to the Romans.—XII. The twelfth, the illegitimate son of Soter II., ascended the throne of Egypt at the death of Alexander III. He received the surname of *Auletes*, from the skill with which he played upon the flute. Besides, however, this derisory title, he had the surnames of *Philopator*, *Philadelphus*, and *Neodionysus* (the New Bacchus or Osiris, these deities being often confounded by the Greeks). His rise showed great marks of prudence and circumspection; and as his predecessor, by his will, had left the kingdom of Egypt to the Romans, Auletes knew that he could not be firmly established on his throne without the approbation of the Roman senate. He was successful in his applications; and Cæsar, who was then consul and in want of money, established his succession, and granted him the alliance of the Romans, after he had received a very large sum. But these measures rendered the monarch unpopular at home; and, when he had suffered the Romans quietly to take possession of Cyprus, the Egyptians revolted, and Auletes was obliged to fly from his kingdom, and seek protection among the most powerful of his allies. His complaints were heard at Rome at first with indifference; and the murder of a hundred noblemen of Alexandrea, whom the Egyptians had sent to justify their proceedings before the Roman senate, rendered him unpopular and suspected. Pompey, however, supported his cause, and the senators decreed to re-establish Auletes on his throne; but, as they proceeded slowly in the execution of their plans, the monarch retired from Rome to Ephesus, where he lay concealed for some time in the temple of Diana. During his absence from Alexandrea, his daughter Berenice had made herself absolute, and established herself on the throne by a marriage with Archelaus, a priest of Bellona's temple at Comana; but she was soon driven from Egypt, when Gabinius, at the head of a Roman army, approached to replace Auletes on his throne. Auletes was no sooner restored to power than he sacrificed to his ambition his daughter Berenice, and behaved with the greatest ingratitude and perfidy to Rabirius, a Roman who had supplied him with money when expelled from his kingdom. Auletes died four years after his restoration, about 51 years before the Christian era. He left two sons and two daughters, and by his will ordered the elder of his sons to marry

the elder of his daughters, and to ascend with her the vacant throne. As these children were young, the dying monarch recommended them to the protection and paternal care of the Romans; and accordingly Pompey the Great was appointed by the senate to be their patron and their guardian. Their reign was as turbulent as that of their predecessors, and it is remarkable for no uncommon events; only we may observe that the young queen was the Cleopatra who soon after became so celebrated.—XIII. The thirteenth, ascended the throne of Egypt conjointly with his sister Cleopatra, whom he had married according to the directions of his father Auletes. (*Vid.* Cleopatra VII.)—XIV. Apion, king of Cyrene, was the illegitimate son of Ptolemy Physcon. After a reign of twenty years he died; and, as he had no children, he made the Romans heirs of his dominions. The Romans presented his subjects with their independence.—XV. Ceraunus, a son of Ptolemy Soter by Eurydice, the daughter of Antipater. Unable to succeed to the throne of Egypt, Ceraunus fled to the court of Seleucus, where he was received with friendly marks of attention. Seleucus was then king of Macedonia, an empire which he had lately acquired by the death of Lysimachus in a battle in Phrygia; but his reign was short; and Ceraunus perfidiously murdered him, and ascended his throne 280 B.C. The murderer, however, could not be firmly established in Macedonia as long as Arsinoë the widow, and the children of Lysimachus, were alive, and entitled to claim his kingdom as the lawful possession of their father. To remove these obstacles, Ceraunus made offers of marriage to Arisnoë, who was his own sister. The queen at first refused, but the protestations and solemn promises of the usurper at last prevailed upon her to consent. The nuptials, however, were no sooner celebrated than Ceraunus murdered the two young princes, and confirmed his usurpation by rapine and cruelty. But now three powerful princes claimed the kingdom of Macedonia as their own: Antiochus, the son of Seleucus; Antigonus, the son of Demetrius; and Pyrrhus, the king of Epirus. These enemies, however, were soon removed; Ceraunus conquered Antigonus in the field of battle, and stopped the hostilities of his two other rivals by promises and money. He did not long remain inactive: a barbarian army of Gauls claimed a tribute from him, and the monarch immediately marched to meet them in the field. The battle was long and bloody. The Macedonians might have obtained the victory if Ceraunus had shown more prudence. He was thrown down from his elephant, and taken prisoner by the enemy, who immediately tore his body to pieces. Ptolemy had been king of Macedonia only eighteen months. (*Justin*, 24, &c.—*Pausan.*, 10, 10.—XVI. An illegitimate son of Ptolemy Soter II., or Lathyrus, king of Cyprus, of which he was tyrannically dispossessed by the Romans. Cato was at the head of the forces which were sent against Ptolemy by the senate, and the Roman general proposed to the monarch to retire from the throne, and to pass the rest of his days in the obscure office of high-priest in the temple of Venus at Paphos. This offer was rejected with the indignation which it merited, and the monarch poisoned himself at the approach of the enemy. The treasures found in the island amounted to the enormous sum of £1,356,250 sterling, which were carried to Rome by the conquerors.—XVII. A son of Pyrrhus, king of Epirus, by Antigone, the daughter of Berenice. He was left governor of Epirus when Pyrrhus went to Italy to assist the Tarentines against the Romans, where he presided with great prudence and moderation. He was killed, bravely fighting, in the expedition which Pyrrhus undertook against Sparta and Argos.—XVIII. Claudius, a celebrated astronomer, chronologer, musical writer, and geographer of antiquity, born in Egypt, and who flourished about the middle of the second century of our era, under the Antonines. During the middle ages, it was generally supposed that he had reigned in Egypt, and the first edition of his Almagest, that of Grynæus, 1538, is dedicated to the King of England as the production of a king. This error is thought to have originated with Albumazar, an Arabian of the ninth century, who was led into the mistake by the Arabic name of the astronomer (*Bathalmius*), which, according to Herbelot, means in Arabic "a king of Egypt" (*Bibliotheca Orient.*, *s. v.*), just as the ancient monarchs of the land were named Féraoun (*Pharaohs*). Ptolemy, however, is styled King of Alexandrea almost two centuries before Albumazar, by Isidorus of Seville. (*Originum*, 3, 25.)—Another opinion, not less generally received, but probably just as erroneous as the former, is that which makes Ptolemy to have been born at Pelusium. Suidas and Eudoxia call him a philosopher of Alexandrea; but it has been said that this appellation has only been given him on account of his long sojourn in the capital of Egypt. No ancient writer makes mention of his native country, though many manuscripts of the Latin translations of his works, and also the printed editions of these versions, style him *Pheludiensis*, which many regard as a corruption for *Pelusiensis*. Raidel (*Comment. in C. Ptol. Geogr.*, *Norimb.*, 1737, 4to, p. 3) cites the Arab scholiast on the Tetrabiblos, *Ali-Ibn-Reïnan*, named *Haly*, to prove that Pelusium was the native place of our astronomer. Buttmann, on the other hand, proves the citation of Raidel to be false. Haly, or his translator, makes no mention whatever of the native place of Ptolemy; he only calls this writer *al-Feludhi* (*Pheludianus*), from the surname which the Arabs have given him. It is true, in a biography or preface found at the head of a Latin version of the Almagest, made from the Arabic, we read the following: "*Hic autem ortus et educatus fuit in Alexandrea majori, terra Ægypti. Hujus tamen propago de terra Sem, et de provincia quæ dicitur Pheuludia.*" This absurd passage, however, which does not even say that Ptolemy was born out of Alexandrea, proves nothing else but the desire of the Arab translator to represent the astronomer as the descendant of an Arabian or a Syrian (*de terra Sem.*—*Museum der Alterthums.*, *Wissenschaft*, vol. 2, p. 463, *seqq.*).—Theodorus Meliteniota states that Ptolemy was born at Ptolemaïs, or Hermeïon, in the Thebaid, and that he was contemporary with Antoninus Pius. This writer does not, it is true, cite his authority; yet nothing prevents our admitting the accuracy of his statement, derived, no doubt, from some ancient writer, provided we can reconcile it with the surname *Al Feludi*, which the Arabians have given to Ptolemy. This surname has only thus far been found in the Latin translations: in the Arabic books Ptolemy is sometimes named *Bathalmius, al Kaludi* (*Abulpharagii Hist.*, p. 73, l. 5; p. 105, l. 3; p. 128, l. *antep.*—*Casiri*, *Biblioth. Arab. Hist.*, vol. 1, p. 348. —*Memoires sur l'Egypte*, p. 389, where an extract is given from *Abderaschid el Bakin*, who calls Ptolemy *Barthalmyous el Qloúdy*). *Kaludi* is expressed by Claudius in the Latin versions. The change from *Kaludi* to *Faludi* is extremely simple, since in Arabic the letter K is distinguished from F only by an additional point. Thus *Pheludianus* is merely corrupted from *Claudius*, and ought not to be rendered by *Pelusianus*. Thus, too, *Bathalmius al Kaludi* is only an Arabic version of Πτολεμαῖος ὁ Κλαύδιος, as Suidas writes the name, the prænomen being mistaken by the Arabian translators for an appellative.—Another point, of more importance, is to ascertain the place where Ptolemy made his observations, because on this depends the degree of precision of which his observations on latitude were susceptible. The astronomer states positively that he made these observations under the parallel of Alexandrea; while, on the other hand, there

exists a scholium of Olympiodorus (*in Phæd., Plat.—Bouilland, Testimonia de Ptolemæo*, p. 205), which informs us that Ptolemy passed 40 years of his life *ἐν πτεροῖς τοῦ Κανώβου* ("*in the wings of Canobus*"), occupied with astronomical observations, and that he placed columns there on which he caused to be cut the theorems of which he had been the author. An inscription has come down to us which illustrates this remark of Olympiodorus: Θεῷ Σωτῆρι Κλαύδιος Πτολεμαῖος *ἀρχὰς καὶ ὑποθέσεις μαθηματικάς, κ. τ. λ.*, "*Claudius Ptolemy dedicates to the God, the Preserver, his mathematical principles and theses*," &c. Combining this dedication with the scholium of Olympiodorus, the Abbé Halma states, that he would be inclined to believe the deity alluded to in the inscription to be Canobus, if the inscription did not expressly declare, farther on, that the monument containing it was placed in the city of Canobus (*ἐν Κανώβῳ*), whence he infers that the protecting deity is Serapis, and that Ptolemy made his observations in the side-buildings connected with the temple of this god. He thinks that this position is not in contradiction with the passage in which Ptolemy informs us that he made them under the parallel of Alexandrea; for, according to Halma, the city of Alexandrea was gradually extended to Canopus, which became a kind of suburbs to it, so that Ptolemy, though residing at Canopus, may nevertheless be said to have observed at Alexandrea, or that, observing at Canopus, he had no need of reducing his observations to the parallel of Alexandrea, by reason of the trifling difference of latitude. A difficulty here presents itself, of which the Abbé Halma is aware, and which he proposes to remedy by an alteration of the text. If Ptolemy had made his observations in the temple of Serapis at Canopus, Olympiodorus, in place of saying *ἐν πτεροῖς τοῦ Κανώβου*, "*in the wings of* (the temple of) *Canobus*," would have had *ἐν πτεροῖς τῆς Κανώβου*, "*the side-buildings of* (the city of) *Canobus*." Halma therefore proposes to substitute the latter reading for the former, or else to regard Canobus as the same divinity with Serapis, and to suppose that Ptolemy observed in the temple of Canobus at Canopus. This reasoning of Halma's has been attacked by Letronne, and ably refuted. The latter shows, that Canopus, situate at the distance of 120 stadia, or more than two and a half geographical miles, northeast of Alexandrea, never made part of that capital, since there were several places, such as Nicopolis and Taposiris Parva, between the two cities; that, consequently, the Serapeum, in which Ptolemy observed, could not have belonged to Canopus; and, finally, that Ptolemy knew the difference in latitude between Canopus and Alexandrea, and could not confound them together in one point. It is more probable, as Letronne remarks (*Journal des Savans*, 1818, p. 202), that Olympiodorus was mistaken as to the place where Ptolemy observed. It is ascertained that there was a temple of Serapis at Canopus as well as at Alexandrea. (*Strabo*, 801.) Olympiodorus, therefore, must have supposed that the word *Serapeum*, in the author from whom he copied his remark, belonged exclusively to the first of these cities, when it referred, in fact, in this particular instance, to Alexandrea the capital. The error of Olympiodorus, moreover, is the easier to be explained, from the circumstance of the Serapeum at Canopus having become at one time a celebrated seat of the New-Platonists, and having acquired great distinction on this account among the last apostles of paganism. A commentator on Plato, therefore, would be very ready to suppose that this last asylum of true light, as he believed it, was the place where the great Ptolemy also made his observations and discoveries.—We will now proceed to the works of this distinguished writer. 1. Μεγάλη Σύνταξις ("*Great Construction*"), in thirteen books. This work contains all the astronomical observations of the ancients, such as those of Aristyllus, Timochares, Meton, Euctemon, and, above all, of Hipparchus. After the example of all his predecessors, excepting Aristarchus, Ptolemy regards the earth as the centre of the universe, and makes the stars to revolve around it. This system was that of all succeeding astronomers until the days of Copernicus. Ptolemy is the inventor of epicycles, as they are called, an erroneous but ingenious system, and the only one that can explain the irregular revolutions of the planets, if we deny the sun to be the centre of our system. He inserted into his work, with additions, the catalogue of the stars made by Hipparchus; the list, however, contains only 1022 stars, divided into 48 catasterisms. He corrected the theory of the lunar revolutions, by determining the equation in the mean distances between the new and full moon; he reduced to a more regular system the parallax of the moon, though he has, in fact, traced it too large; he determined that of the sun by the size of the shadow which the earth casts on the moon in eclipses; he taught the mode of finding the diameter of the moon, and of calculating lunar and solar eclipses. "Ptolemy," says Delambre, "was not, indeed, a great astronomer, since he observed nothing, or, rather, has transmitted to us no observation on which we can rely with the least confidence; but he was a learned and laborious man, and a distinguished mathematician. He has collected together into one body all the learning that lay scattered in the separate works of his predecessors; though, at the same time, it must be acknowledged, that he might have been more sober in his details, and more communicative respecting certain observations which are now lost to us for ever." The same modern writer, after complaining of the little reliance that can be placed on the calculations of Ptolemy, praises the trigonometrical portion of the Τετράβιβλος, and the mathematical theory of eclipses; adding, however, the remark, that here Ptolemy would seem only to have copied from Hipparchus, who had resolved all these problems before him. Indeed, it ought to be borne in mind, as a general remark, that Ptolemy owed a part of his great reputation to the circumstance of the writings of Hipparchus being extremely rare, and having been, soon after Ptolemy's time, completely lost.—An analysis of the Μεγάλη Σύνταξις is given by Halma in the preface of his edition. This work of Ptolemy's was commented upon by Theon of Alexandrea, Pappus, and Ammonius. Of these commentaries we have remaining only that of Theon, and some notes of Pappus. We have, however, the labours of Nilus (or Nicolaus) Cabasilas, a mathematician of the thirteenth century, on the third book. The Μεγάλη Σύνταξις of Ptolemy was translated into Arabic in the 9th century. The Arabians gave it the title of *Tahrir al magesthi*, the last word being corrupted from the Greek *μέγιστος* ("*the greatest*"), and this title is intended to express the admiration with which the work had inspired them. From the Arabic words just given was formed the appellation of *Almagest*, under which name the work is still frequently cited; for the knowledge of this production was brought into Europe by the Arabians, who, during the middle ages, were the sole depositaries of all the sciences. The first Arabic translation was made about 827 A.D., by *Al-Hacer-ben-Jusef* and the Christian *Sergius*. The Caliph *Almamoun* himself also lent his literary aid to the undertaking. The second version is that of *Honain* or *Ishac-ben-Honain*, a Christian physician, who had fled to the court of the Caliph *Motawakl*. It was on these Arabic translations that a Spanish one was made by *Isaac-ben-Sid-el-Haza*. The Emperor Frederic II., a member of that Suabian house under which Germany began to emerge from barbarism, and to enjoy a dawning of national literature before any other of the countries of Europe, directed *Ægidius Tebuldinus* to turn this Spanish

version into Latin. Another translation was made from the Arabic text into Latin by *Gerard of Cremona*, an astronomer of the twelfth century, who established himself for some time at Toledo, in order to learn the Arabic language. He did not understand it perfectly, and was therefore unable to translate certain technical terms, which he was consequently compelled to leave in the original language. His classical erudition could not have been very profound, since he was unacquainted with Hipparchus, whom he everywhere calls *Abrachir*, as the Arabic translator had done.—It was not until the fifteenth century that a manuscript of the original Greek was discovered, from which the astronomer, John Müller, better known by the name of Regiomontanus, made his Latin abridgment. About the same period, George of Trebisond made a Latin translation from this original, but a very unfaithful one.—The Alexandreans called the work of Ptolemy which we have just been considering the *Great Astronomer*, Μέγας ἀστρονόμος, in contradistinction to another collection which they called the *Little Astronomer*, Μικρὸς ἀστρονόμος, and which was composed of the works of Theodosius of Tripolis; the *Data*, *Optics*, *Catoptrica*, &c., of Euclid; the works of Autolycus, Aristarchus of Samos, Hypsicles, &c.—The best and most useful edition of the Almagest is that of Halma, *Paris*, 1813–1828, 2 vols. 4to. It contains a new French version, and notes by Delambre.—2. The second work of Ptolemy, as we have arranged it, is the Πρόχειροι Κανόνες. This is a collection of *Manual Tables* intended for makers of almanacs, to facilitate their calculations, and which are often only extracts from the Almagest. Halma gave the *editio princeps* of this work in the first volume of his edition of Theon's Commentary, which he published in 1822.—3. Τετράβιβλος, ἢ Σύνταξις μαθηματική ("*Tetrabiblus, or Mathematical Syntaxis*"), in four books, consisting of astronomical predictions. It is commonly cited under the title of *Quadripartitum*. Some critics consider this work as unworthy of Ptolemy, and supposititious. Proclus has made a paraphrase of it. The latest edition is that of Melancthon, *Basil*, 1553, 8vo.—4. Καρπός ("*Fruit*"), that is, one hundred astrological propositions collected from the works of Ptolemy. It is usually cited under the title of *Centum Dicta*. It is published with the *Quadripartitum*.—5. Φάσεις ἀπλανῶν ἀστέρων καὶ συναγωγὴ ἐπισημασιῶν ("*Appearances of the fixed stars, and a collection of the things indicated by them*"). This is a species of almanac, giving the rising and setting of the stars, the prognostics of the principal changes of temperature, &c. The work is intended for all climates; and, to make it answer this end, and prove useful to all the Greeks spread over the surface of the globe, Ptolemy gives the appearance of the stars for five parallels at once, namely, Syene, Lower Egypt, Rhodes, the Hellespont, and the Pontus Euxinus. The best edition is that of Halma, *Paris*, 1820, 4to. It was preceded by the edition of Ideler, *Berol.*, 1819. —6. Περὶ Ἀναλήμματος ("*Of the Analemma*"). The Analemma was a species of sundial, and in this work we have an exposition of the whole gnomonic theory of the Greeks.—7. Ὑπόθεσις τῶν πλανωμένων ("*Hypothesis of the Planets*"). The latest edition is that of Halma, *Paris*, 1820, 4to.—8. Ἅπλωσις ἐπιφανείας σφαίρας ("*Planisphere*"). This work exists only in an Arabic version, by *Maslem*, and a Latin translation made from this. It is a treatise on what is called stereographic projections. The work is probably one of Hipparchus's. The latest edition is that of Commandinus, from the press of Paulus Manutius, *Venet.*, 1558, 4to.—9. Ἁρμονικά ("*Elements of Harmony*"), in three books. Ptolemy has the merit of having reduced the thirteen or fifteen tones of the ancients to seven. It is generally supposed, also, that he determined the true relations of certain intervals, and thus rendered the diatonic octave more conformable to harmony. Some critics, however, are inclined to ascribe this improvement rather to the New-Pythagorean Didymus, whom Ptolemy has frequently criticised, though he obtained from his writings a large portion of his own work. The best edition is that of Wallis, *Oxon.*, 1682, 4to.—10. Ὀπτικὴ πραγματεία ("*A treatise on Optics*"), cited by Heliodorus of Larissa, and frequently also by the Arabians, but now lost. A Latin translation, from two Arabian MSS., exists in an unedited state in the Royal Library at Paris. It contains, however, only four books of the five which composed the original. In this work Ptolemy gives the most complete idea of astronomic refraction of any writer down to the time of Kepler.—11. Κανὼν Βασιλέων ("*Canon, or Table, of Kings*"), a part, properly, of the Πρόχειροι Κανόνες. This table contains fifty-five reigns, twenty of which belong to kings of Babylon subsequent to Nabonassar, ten to kings of Persia, thirteen to kings of Egypt of the line of the Ptolemies, and the remainder to Roman emperors after the time of Augustus. This canon was not prepared with an historical view, but was intended for astronomers, to facilitate the calculation of intervals of time that may have elapsed between different astronomical observations. As, however, the years of each monarch's reign are indicated in it with great exactness, it becomes, consequently, of great value and interest in historical chronology. It must be remarked, at the same time, that all the dates of this canon are given in Egyptian years, an arrangement very well adapted to the object in view, but productive of some inconvenience for chronology. Thus, for example, the reigns of the Babylonian, Persian, and Roman monarchs, calculated according to the method of their respective countries, ought to be in advance of, or behind, the years numbered in Ptolemy's canon, by some days, or even months. In the case of the Roman emperors, the difference, in Ptolemy's time, amounted to forty days, and the variation must have been still more marked as regarded the Babylonian and Persian reigns. The only exact part is that which relates to the line of the Ptolemies. Halma gave the latest edition of this work in 1820, *Paris*, 4to.—12. Γεωγραφικὴ Ἀφήγησις ("*Geographical Narration*," or "*System of Geography*"). This work is in eight books, and during nearly fourteen centuries was the only known manual of systematic geography. It still remains for us one of the principal sources whence we derive our information respecting the geography of the ancients. Pursuing the plan traced out by Marinus of Tyre, Ptolemy undertook to perfect the labours of that geographer. The map of Marinus and Ptolemy was covered, as it were, with a species of network; the meridians were traced on it for every five degrees; the degrees of latitude were marked by lines running parallel to the equator, and passed through the principal cities, such as Syene, Alexandrea, Rhodes, Byzantium, and, consequently, were at unequal distances from each other. In this network were marked the points, the height of which had been taken according to their true latitude; but, in order to determine their longitude, and the positions, also, of other places, which were only known by the geometric distance, it was necessary to fix the length of a degree on one of the great circles of the globe. Marinus and Ptolemy, without themselves measuring any great distances, took the most accurate measurements existing in their day, and gave 500 stadia as the length of a degree. This was one sixth less than the truth, and from this error must necessarily have resulted many faults and erroneous deductions. Ptolemy determined the length, from west to east, of all the known part of the globe, under the parallel of Rhodes, at 72,000 stadia, following geometrical measurements. These 72,000 stadia make, according to his

calculation, 180 degrees; and in this way he believed he had discovered the extent of one half of the globe. The fact, however, is, that he was acquainted with only 125 degrees. His error, consequently, is nearly a third, namely, one sixth by reason of the mistake he commits relative to the measurement of a degree as above mentioned, and about a sixth as the result of errors in geometric distances. With regard to latitudes, a large number of which were based on astronomical determinations, the errors committed by Ptolemy are very unimportant; and the latitude, for example, which he gives to the southern point of Spain is so exact, as to lead us to imagine that observations had been made in this quarter by some of his predecessors.—Strabo had limited to 42 degrees the latitude of the known part of the earth (situate between the 12th and 54th degree of north latitude). Ptolemy, on the other hand, makes 80 degrees, from 16° south latitude to 63° north; and yet he believed that he knew only about a quarter more than the earlier geographers, because these allowed 700 stadia to a degree, which makes nearly 30,000 stadia altogether; whereas Ptolemy, admitting only 500 stadia, found the sum total to be 40,000.—Marinus and Ptolemy derived some information respecting the easternmost parts of Asia from the Itineraries of a Macedonian trader, who had sent his factors on overland journeys from Mesopotamia, along Mount Taurus, through India, and even to the distant capital of the Seres. These journeys must have been prosecuted very soon after the time of Alexander the Great, under the first two monarchs of the dynasty of the Seleucidæ; since it is not probable that, after the defection of the Bactrians and Parthians, a route remained open through these countries to the traffic of the Greeks. Ptolemy thus could hardly have gained much information respecting these lands from the narratives of overland travellers. The communication by sea, however, between Egypt and India, became frequent in the time of the Ptolemies. Strabo speaks of fleets that sailed for India, and, in the time of Pliny, the coast of the country this side of the Ganges was perfectly well known. The navigators of the West, however, did not go beyond this stream. It was supposed that from this point the shore of Asia bent directly to the north, and joined the eastern extremity of Taurus. At a later period navigators went beyond the mouths of the Ganges, and, to their great astonishment, found that the land redescended towards the south, and formed a large gulf (Bay of Bengal—Sinus Gangeticus). They pushed their adventurous career still farther: taking their departure from the southern part of the western peninsula of India, they crossed the gulf in a straight line, and reached the coast of Siam and the peninsula of Malacca; this last they called the Golden Chersonese, a proof of the profitable trade which was there carried on by them. Having doubled the extremity of this second peninsula, they entered on a new gulf (that of Siam—Magnus Sinus). From the eastern coast of the Golden Chersonese they passed in a southern direction, and reached a large continent, on the shore of which was situate the city of Kattigara. This country was probably the Isle of Borneo. The discoverer of this country was called Alexander. (*Ptol.*, *Geogr.*, 2, 14.) Ptolemy, who, as well as this adventurer, believed that the coast was a prolongation of that which formed the Gulf of Siam (the coast of *Cambodia*), founded thereon his hypothesis, that the Indian was a mediterranean sea. He supposed that, after Kattigara, the land extended from east to west as far as the southeast coast of Africa, with which it united, forming one common continent.—Marinus and Ptolemy were well acquainted with the eastern coast of Africa, and mention is no longer made, in their pages, of the fabulous monsters which the credulity of a previous age had established as the dwellers of this region. They knew the coast, however, only to the tenth degree of south latitude, that is, to the promontory of Prasum, which is probably the same with the modern Cape *Del Gardo*, as his city of Rapta would seem to be *Melinda*. From the promontory of Prasum, Ptolemy makes the African coast bend round to the east for the purpose of joining that of Kattigara. His island of Menuthias, placed by him near Cape Prasum, but which an ancient periplus brings near to Rapta, is *Zanzibar*, or one of the other islands off the coast of Zanguebar. Ptolemy's acquaintance with the eastern coast does not extend beyond the modern *Madagascar*.—After the decline of the commerce of Carthage and Gades, no new discoveries had been made on the western coast of Africa, and hence the knowledge of Ptolemy in this quarter was not extended beyond that of his predecessors; he introduces, however, more of method into the information obtained from Hanno and Scylax.—Ptolemy is the first who indicates the true figure of Spain, Gaul, and the southern part of Albion; but he gives an erroneous description of the northern part of this island, which, according to him, extends towards the east. Ireland, the Ierne of Strabo, and the Juvernia of Ptolemy, ceases to be situated to the north of Albion, as Eratosthenes and Strabo thought; it is placed by Ptolemy to the west, but its northern point is parallel to the northern extremity of Albion. To the north of this latter island he places the Orcades, and a little farther to the north (about 63° N. L.), the isle of Thule, the northernmost extremity of the geographical system of Ptolemy. This Thule is probably *Mainland*, situate about 60° N., the same that was seen by the Roman fleet under Agricola, covered with ice and eternal snow. (*Tacit.*, *Vit. Agr.*, c. 10.)—The description which Ptolemy gives of the shores of Germany as far as the Elbe, as well as of Scandinavia, extends no farther than the accounts already given by Pliny and Tacitus. He describes the Cimbric Chersonese, and the German coast of the Baltic as far as the *Dwina*, with considerable accuracy, but he is not aware that this sea is a mediterranean one, for his Gulf of Veneda is only a part of this sea, from Memel to Dantzic. The question has been asked, By what chance Ptolemy was enabled to obtain more accurate notions respecting those countries than those which Pliny and Tacitus possessed, and that, too, although the principal depôt of amber, the well-known production of the shores of the Baltic, was in the capital of Italy? The answer is, that if the amber was chiefly carried to Rome, the traffic was conducted by merchants from Alexandrea, and it was through them that Ptolemy obtained the materials for this portion of his work.—In the last book of his geography, Ptolemy teaches the mode of preparing charts or maps. We here find the first principles of projection; but the book itself has reached us in a very corrupt state through the fault of the copyists. The more modern maps long preserved traces of those of Ptolemy and his successors. The Caspian Sea, for example, retained the form traced for it by Ptolemy as late as the eighteenth century; for a part of the coasts of the Black Sea, and of Africa beyond Egypt, our maps still conform to the general outline of Ptolemy, and the substitution of modern for ancient names is the only difference. Such, at least, is the assertion of Mannert (*Geogr.*, vol. 1, p. 191).—No good complete edition of Ptolemy's Geography has ever appeared. One, however, has recently been commenced in Germany, by Wilberg, of which the first *fasciculus*, containing the first book, has thus far appeared. *Essendiæ*, 1838, 4to. In 1475, Lichtenstein (*Levilapis*) printed at Cologne, in folio, the Latin translation of this work, made by Angelo, a Florentine scholar of the fifteenth century, or, rather, commenced by Chrysolaras and finished by Angelo. It was revised, for the purposes of this publication, by Vadius and Picar-

dus. The translation of Angelo was reprinted, with corrections made from a manuscript of the Greek text, by Calderino, *Romæ*, 1478, fol. Twenty-seven maps accompany this edition, which appears to have been printed by Arnold Pannartz. This is the second work, with a date, that is accompanied with engravings on copper. In 1482, Donis, a German monk, and a good astronomer for his time, gave a new edition to the world, printed by Holl, at Ulm, in folio. It has fewer mistakes in the figures than those which preceded it, but just as many in the names. Several editions followed, but all swarming with errors. The celebrated Pico de Mirandola sent to Essler, at Strasbourg, a Greek manuscript of Ptolemy's work, by the aid of which that scholar gave a new edition, not in the translation of Angelo, but in another, very literal and somewhat barbarous, by Philesius. Essler made many changes in this version, and, to justify himself, generally added the Greek term to the Latin. He placed in it 46 maps cut on wood. Brunet calls this edition one of little value; in this he is mistaken. The edition we have just spoken of was reprinted at Strasbourg in 1520, and also in 1522. A new translation, made by the celebrated Pirckheymer, appeared in 1525, from the Strasbourg press, fol. It contains fifty maps cut on wood.—The first *Greek* edition was that of Erasmus, printed from a manuscript which Theobald Fettich, a physician, had sent him, and which issued from the press of Froben, at Bâle, 1533, in 4to. The manuscript was a very good one, but, through the fault of the printer, a great number of errors were allowed to creep in among the figures. Not having a sufficient quantity of the peculiar type or mark which indicated ½, he employed in its place the letter ς, which signifies ⅙. He made use, also, of the same letter on many occasions to designate ⅙. The fraction ⅔ is marked by γο, but the manuscript often places the ο above the γ, and in a smaller character. The compositor, not attending to this, contented himself with putting in its place γ alone, which is equivalent to ⅓. The confusion resulting from such a course is apparent, and the only mode to remedy the evil is to have recourse to the Latin editions which appeared previous to 1533. The Bâle edition was reprinted by Wechel, at Paris, 1546, 4to.—Michael Servetus (Villanovanus) retouched the translation of Pirckheymer, after a manuscript, and published it, with fifty maps cut on wood, at Lyons, in 1530, and again, with corrections and additions, in the same city, in 1541. These two editions of Ptolemy play a conspicuous part in the history of religious fanaticism; Calvin derived from them one of his grounds of accusation against Servetus. He was charged with having added to the description that accompanies the map of Palestine, a passage which contradicts what Moses says respecting the fertility of that country. The interpolated passage does actually exist, but it was added by Phrisius, who took charge of the edition of 1522.—The last impression of the Greek text was in 1618 and 1619, in 2 vols. 4to, from the Amsterdam press, by Bertius. Many faults of the previous editions are corrected in this one, by the aid of a Heidelberg manuscript, but the same errors in the figures still remain, and, to augment the confusion, the editor has placed beside them those of the Latin editions, which often differ widely. The only recent edition of the mathematical part of Ptolemy's Geography is that of Halma, containing only the first book and the latter part of the seventh, with a French version and notes, *Paris*, 1828, 4to. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 240, *seqq.*—*Id. ibid.*, vol. 5, p. 271.—*Id. ibid.*, vol. 6, p. 312, &c.—Compare *Delambre*, in *Biogr. Univ.*, vol. 36, p. 263.)—XIX. A native of Ascalon, who followed the profession of a grammarian at Rome before the time of Herodian, by whom he is cited. He wrote a work on Synonymes, Περὶ διαφορᾶς λέξεων ("*On the difference of Words*"). It is properly the fragment merely of a larger work. Ptolemy was the author also of a Homeric Prosody, a treatise on metres, and a dissertation on Aristarchus's revision of Homer. The fragment on "the Difference of Words" is given by Fabricius, *Bibl. Gr.*, vol. 4, p. 515, of the old edition; vol. 6, p. 117, of the new.—XX. Surnamed Chennus, flourished under the emperors Trajan and Hadrian. Photius has preserved for us some fragments of his work, Περὶ τῆς εἰς πολυμαθίαν καινῆς ἱστορίας ("*New History of varied Erudition*"), in seven books. To give some idea of this compilation, we will mention some of the subjects of which it treats: the death of Protesilaus; that of Sophocles; that of Hercules; the history of Crœsus; the death of Achilles; that of Laius; the history of Tiresias; the death of Adonis; the origin of several epithets given to the heroes of the Iliad, and to other personages of the fabulous times. Ptolemy also wrote a drama entitled the *Sphinx*. He dared even to enter the lists against Homer with a poem in twenty-four books or cantos, entitled Ἀνθόμηρος ("*The Anti-Homer*"). Gale has placed the fragments of Ptolemy Chennus in his *Historiæ Poëticæ Scriptores*, p. 303, *seqq.*, and to the eighth chapter is prefixed a dissertation on this writer. The fragments are also given in the edition of Conon and Parthenius by Teucher. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 44.)

Ptolemāis, I. a seaport town of Phœnicia. (*Vid.* Ace.)—II. A city on the coast of Cyrenaïca in Africa, and the port of Barce. It suffered so severely from want of water, that the inhabitants were obliged to relinquish their dwellings, and disperse themselves about the country in different directions. The attempts of Justinian to obviate this evil proved unavailing. The ruins are called at the present day *Ptolemata*. A description of the remains of this ancient city is given by Captain Beechey and others. (*Modern Traveller*, pt. 50, p. 114, *seqq.*)—III. A city of Egypt, in the northern part of Thebaïs, northeast of Abydus. It rose in importance as the last-mentioned city declined, and eventually rivalled Memphis in size. Ptolemaïs would seem to have been founded by one of the Ptolemies, or, at all events, re-established by him on the site of some more ancient city, as the Greek name, Πτολεμαΐς ἡ Ἑρμείου (*Ptolemaïs, the city of Hermes*), would seem to indicate. The city, therefore, was originally consecrated to the Egyptian Hermes. It appears to have received a severe blow to its prosperity, by reason of its resistance to the Emperor Probus. The modern village of *Mensieh* is in the immediate neighbourhood of Ptolemaïs. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 381, *seqq.*)—IV. Originally a small promontory, on the western coast of the Sinus Arabicus. It was near the inland sea Monoleus. A fortified port was established here by Eumedes, a commander of Ptolemy Philadelphus; and the spot was selected on account of the large forest in the vicinity, which furnished valuable naval timber for the fleets of the Ptolemies. In this forest, also, wild elephants abounded; and, as Ptolemy wanted these animals for his armies, a regular hunting establishment was formed here, and the place received from this circumstance its second name of Θηρῶν, and also that of Ἐπιθήρας (ἐπὶ θήρας). In a commercial point of view it was of no great importance, as Arrian merely mentions among its exports tortoise-shell and ivory; but to the ancient astronomers and geographers it was directly the reverse, since they regarded it as the fittest place for measuring a degree, and thus ascertaining the circumference of the globe. The harbour of *Mirza Mombarik*, about 15 geographical miles north of Massua, appears to indicate the ancient Ptolemaïs. (*Mannert, Geogr.*, vol. 10, pt. 44, *seqq.*)

Publicŏla, a surname given to Publius Valerius, according to Dionysius and Plutarch, on account of his

protecting the rights of the people (*populum* and *colo*, Poplicola, Publicola). Niebuhr dissents from this etymology in the following remarks: "We cannot agree with the Greek Dionysius and Plutarch in translating *Publicola* as a compound term by δημοκηδής, 'the protector of the people;' but we must recognise therein the old Latin form of the adjective with a superfluous termination, which is sometimes mistaken for a diminutive, sometimes for a compound. It is equivalent to *Publicus*, in the sense of δημοτικός. Thus *Scævola* is not the diminutive, but synonymous with *Scævus*, and *Æquicolus* is nothing but *Æquus* or *Æquicus*; *Volsculus* nothing but *Volscus*." (*Roman History*, vol. 1, p. 360, *Walter's trans.*)

Publilia Lex, I. a law proposed by Publilius the Dictator, A.U.C. 414, ordaining that, before the people gave their votes, the senate should authorize whatever they might determine. (*Livy*, 8, 12.)—II. A law ordaining that the plebeian magistrates should be created at the comitia tributa. (*Liv.*, 2, 56.)

Publius Syrus, a celebrated composer and actor of mimes. He was a native of Syria, and was brought from Asia to Italy in early youth in the same vessel with his countryman and kinsman Manlius Antiochus, the professor of astrology, and Staberius Eros, the grammarian, who all, by some desert in learning, rose above their original fortune. He received a good education and liberty from his master, in reward for his witticisms and his facetious disposition. He first represented his mimes in the provincial towns of Italy, whence, his fame having spread to Rome, he was summoned to the capital, to assist in those public spectacles which Cæsar offered his countrymen in exchange for their freedom. (*Macrob.*, *Sat.*, 2, 7.) On one occasion he challenged all persons of his own profession to contend with him on the stage; and in this competition he successfully overcame every one of his rivals. By his success in the representation of these popular entertainments, he amassed considerable wealth, and lived with such luxury that he never gave a great supper without having sow's udder at table, a dish which was prohibited by the censors as being too great a luxury even for the table of patricians. (*Plin.*, 8, 51.) Nothing farther is known of his history, except that he was still continuing to perform his mimes with applause at the period of the death of Laberius, which happened ten months after the assassination of Cæsar. (*Chron. Euseb.*, *ad Olymp.*, 184.) We have not the names of any of the mimes of Publius, nor do we precisely know their nature or subject; all that is preserved from them being a number of detached sentiments or maxims, to the amount of 800 or 900, seldom exceeding a single line, but containing reflections of unrivalled force, truth, and beauty, on all the various relations, situations, and feelings of human life. Both the writers and actors of mimes were probably careful to have their memory stored with commonplaces and precepts of morality, in order to introduce them appropriately in their extemporaneous performances. The maxims of Publius were interspersed through his dramas; but, being the only portion of these productions now remaining, they have just the appearance of thoughts or sentiments, like those of Rochefoucauld. His mimes must either have been very numerous, or very thickly loaded with these moral aphorisms. It is also surprising that they seem raised far above the ordinary tone even of regular comedy, and appear for the greater part to be almost stoical maxims. Seneca has remarked, that many of his eloquent verses are fitter for the buskin than the slipper. (*Ep.*, 8.) How such exalted precepts should have been grafted on the lowest farce, and how passages, which would hardly be appropriate in the most serious sentimental comedy, were adapted to the actions or manners of gross and drunken buffoons, is a difficulty which could only be solved had we fortunately received entire a larger portion of these productions, which seem to have been peculiar to Roman genius. The sentiments of Publius Syrus now appear trite. They have become familiar to mankind, and have been re-echoed by poets and moralists from age to age. All of them are most felicitously expressed, and few of them seem erroneous, while, at the same time, they are perfectly free from the selfish or worldly-minded wisdom of Rochefoucauld or Lord Burleigh. (*Dunlop's Roman Literature*, vol. 1, p. 558, *seqq.*) The sentences of Publius Syrus are appended to many of the editions of Phædrus. The most useful edition of these sentences is perhaps that of Gruter, *Lugd. Bat.*, 1727, 8vo. The latest and most accurate edition, however, is that of Orellius, appended to his edition of Phædrus, *Turici*, 1832, 8vo. It contains, also, thirty sentences never before published. (*Bähr*, *Gesch. Lit. Röm.*, vol. 1, p. 776.)

Pulcheria, I. sister of Theodosius the Great, and celebrated for her piety and virtues.—II. A Roman empress, daughter of Arcadius, and sister of Theodosius the younger. She was created Augusta A.D. 414, and shared the imperial power with her brother. After the death of the latter (A.D. 450), she gave her hand to Marcianus. (*Vid.* Marcianus I.) Pulcheria died A.D. 454, and was interred at Ravenna, where her tomb is still to be seen.

Pulchrum Promontorium, the same with Hermæum Promontorium. (*Vid.* Hermæum.)

Punicum Bellum, the name given to the wars between Rome and Carthage. The Punic wars were three in number. The *first* took its rise from the affair of the Mamertini, an account of which will be found under the article Messana, page 836, col. 1. This was ended by the naval battle fought off the Ægates Insulæ; and it was also memorable for the naval victory of Duilius, the first ever gained by the Romans. (*Vid.* Carthago, § 4.—Duilius.—Ægates.) The *Second Punic War* commenced with the affair of Saguntum, and was terminated by the battle of Zama. During its continuance Hannibal carried on his celebrated campaigns against the Romans in Italy. (*Vid.* Carthago, § 4.—Hannibal.—Metaurus.—Zama.) The *Third Punic War* was the siege and destruction of Carthage itself. (*Vid.* Carthago, § 4.)

Pupiēnus, Marcus Clodius Maximus, a man of obscure family, who raised himself by his merit to the highest offices in the Roman armies, and gradually became a prætor, consul, prefect of Rome, and a governor of the provinces. His father was a blacksmith. After the death of the Gordians, Pupienus was elected with Balbinus to the imperial throne, and, to rid the world of the usurpation and tyranny of the Maximini, he immediately marched against these tyrants; but he was soon informed that they had been sacrificed to the fury and resentment of their own soldiers. He prepared, after this, to make war against the Persians, who insulted the majesty of Rome, but was massacred, A.D. 236, by the prætorian guards. Balbinus shared his fate. Pupienus is sometimes called Maximus. In his private character he appeared always grave and serious. He was the constant friend of justice, moderation, and clemency, and no greater encomium can be passed upon his virtues than to say that he was invested with the purple without soliciting it, and that the Roman senate said they had selected him from thousands, because they knew no person more worthy or better qualified to support the dignity of an emperor. (*Capitol*, *Vit. Maxim.*—*Id.*, *Vit. Gord.*)

Pupius, a tragic poet at Rome, contemporary with Cæsar. He was famed for his power in exciting emotion. Hence the scholiast on Horace remarks (*Epist.*, 1, 1, 67), "*Pupius, Tragædiographus, ita affectus spectantium movit, ut eos flere compelleret. Inde istum versum fecit:*

"'*Flebunt amici et bene noti mortem meam;*
Nam populus in me vivo lacrymatu est satis.'"

Purpurariæ, islands off the coast of Mauritania, so called from the manufacture of purple dye established in them. They answer at the present day to *Madeira* and the adjacent isles. (*Plin.*, 6, 32.)

Putĕŏli, a city of Campania, now *Pozzuoli*, on the coast, and not far from the Lucrine Lake. Its Greek name was Dicæarchia; but, when the Romans sent a colony thither, they gave it the name of Puteoli, probably from the number of its walls, or perhaps from the stench which was emitted by the sulphureous and aluminous springs in the neighbourhood. (*Strabo*, 245.—*Plin.*, 31, 2.) Respecting the origin of this place, we learn from Strabo that it was at first the harbour of Cumæ. Hence we may fairly regard it as a colony of that city, without calling in the Samians to assist in its foundation, as Stephanus Byzantinus reports, and Hieronymus. (*Euseb.*, *Chron.*, 2.) The Romans appear to have first directed their attention to this spot in the second Punic war, when Fabius the consul was ordered to fortify and garrison the town, which had only been frequented hitherto for commercial purposes. (*Liv.*, 24, 7.) In the following year it was attacked by Hannibal without success (*Liv.*, 24, 13), and about this time became a naval station of considerable importance: armies were sent to Puteoli from thence (*Liv.*, 26, 17), and the embassy sent from Carthage, which was to sue for peace at the close of the second Punic war, disembarked here, and proceeded to Rome by land (*Liv.*, 30, 22), as did St. Paul about 250 years afterward. The apostle remained seven days at Puteoli before he set forward on his journey by the Appian Way. (*Acts*, xxviii., 13.) In the time of Strabo, this city appears to have been a place of very great commerce, and particularly connected with Alexandrea; the imports from that city, which was then the emporium of the East, being much greater than the exports of Italy. (*Strabo*, 793.—*Suet.*, *Aug.*, 98,—*Senec.*, *Ep.*, 77.) The harbour of Puteoli was spacious and of peculiar construction, being formed of vast piles of mortar and sand, which, owing to the strongly cementing properties of the latter material, became very solid and compact masses; and these, being sunk in the sea, afforded secure anchorage for any number of vessels. (*Strab.*, 245.) Pliny (35, 13) has remarked this quality of the sand in the neighbourhood of Puteoli, which now goes by the name of *Pozzolana*. The same writer informs us (36, 12), that this harbour possessed also the advantage of a conspicuous lighthouse. The remains which are yet to be seen in the harbour of Puteoli are commonly, but erroneously, considered to be the ruins of Caligula's bridge; whereas that emperor is said expressly to have used boats, anchored in a double line, for the construction of the bridge which he threw over from Puteoli to Baiæ; these were covered with earth, after the manner of Xerxes's famous bridge across the Hellespont. Upon the completion of the work, Caligula is described as appearing there in great pomp, on horseback or in a chariot, for two days, followed by the prætorian band and a splendid retinue. It is evident, therefore, that this structure was designed for a temporary purpose, and it is farther mentioned that it was begun from the piles of Puteoli. (*Suet.*, *Calig.*, 19.—*Josephus*, *Antiq. Jud.*, 19, 1.)—Puteoli became a Roman colony A.U.C. 558, was recolonized by Augustus, and again, for the third time, by Nero. (*Tacit.*, *Ann.*, 14, 27.) This place appears to have espoused the cause of Vespasian with great zeal, from which circumstance, according to an inscription, it obtained the title of Colonia Flavia. The same memorial informs us, that Antoninus Pius caused the harbour of Puteoli to be repaired. (*Cramer's Anc. Italy*, vol. 2, p. 163, *seqq.*)

Putĭcŭli, a place at Rome, in the vicinity of the Esquiline. The Campus Esquilinus was, in the early days of Rome, without the walls of the city, and a number of pits were dug in it to receive the dead bodies of the lower orders. These holes were called *puticuli*, from their resemblance to wells, or, more probably, from the stench which issued from them, in consequence of this practice. (*Varro*, *L. L.*, 4, 5.—*Fest.*, *s. v. Putic.*) The Esquiliæ seem to have been considered as unwholesome till this mode of burial was discontinued, which change took place in the reign of Augustus, when the gardens of Mæcenas were laid out here. (*Hor.*, *Sat.*, 1, 88.—*Id.*, *Ep.*, 5, 100.)

Pydna, a city of Macedonia, on the western coast of the Sinus Thermaïcus, above Dium. The earliest mention of this town is in Scylax, who styles it a Greek city (p. 26), from which it appears at that time to have been independent of the Macedonian princes. Thucydides speaks of an attack made upon it by the Athenians before the Peloponnesian war (1, 61). It was afterward taken by Archelaüs, king of Macedon, who removed its site twenty stadia from the sea, as Diodorus asserts; but Thucydides states, that it had been, long before that period, in the possession of Alexander the son of Amyntas, and that Themistocles sailed thence on his way to Persia (1, 137). After the death of Archelaüs, Pydna again fell into the hands of the Athenians; but the circumstances of this change are not known to us. It was afterward taken from them by Philip, and given to Olynthus. The next fact relative to Pydna which is recorded in history, is posterior to the reign of Alexander the Great, whose mother Olympias was here besieged by Cassander; and, all hopes of relief being cut off by the intrenchment having been made round the town from sea to sea, famine at length compelled Olympias to surrender, when she was thrown into prison, and afterward put to death. (*Diod. Sic.*, 19, 51.)—Pydna is also famous for the decisive victory gained in its neighbourhood by Paulus Æmilius over the Macedonian army under Perseus, which put an end to that ancient empire.—The epitomiser of Strabo says, that in his time it was called *Kitros* (*Strab.*, 509); as likewise the scholiast to Demosthenes; and this name is still attached to the spot at the present day. Dr. Clarke observed at *Kitros* a vast tumulus, which he considered, with much probability, as marking the site of the great battle fought in these plains. (*Cramer's Anc. Greece*, vol. 1, p. 214, *seqq.*)

Pygmæi, a fabulous nation of dwarfs, placed by Aristotle near the sources of the Nile (*Hist. An.*, 8, 12.—*Ælian*, *H. A.*, 2, 1; 3, 13); by Ctesias, in India (*Ind.*, 11); and by Eustathius, amusingly enough, in *England*, over against Thule (ἔνθα τὰ Ἰγγλικά.—*Eustath.*, *ad Il.*, 3, 6, p. 372.)—They were of a very diminutive size, being, according to one account, of the height merely of a πυγμή, or 20 fingers' breadth (*Eustath.*, *l. c.*), while others made them three σπιθαμαί, or 27 inches in size. (*Plin.*, 7, 2.) The Pygmies are said to have lived under a salubrious sky and amid a perpetual spring, the northern blasts being kept off by lofty mountains. (*Plin.*, *l. c.*) An annual warfare was waged between them and the cranes (*Hom.*, *Il.*, 3, 3); and they are fabled to have advanced to battle against these birds, mounted on the backs of rams and goats, and armed with bows and arrows. They used also a kind of bells or rattles (κρόταλα) to scare them away. (*Hecatæus*, *ap. Schol. ad Il.*, 3 6.—*Heyne*, *ad loc.*—*Plin.*, *l. c.*) Every spring they came down in warlike array to the seashore, for the purpose of destroying the eggs and young of the cranes, since otherwise they would have been overpowered by the number of their feathered antagonists. (*Hecatæus*, *ap. Plin.*, *l. c.*) Their dwellings were constructed of clay, feathers, and the shells of eggs. Aristotle, however, makes them to have lived in caves, like Troglodytes, and to have come out at harvest-time with hatchets to cut down the corn, as if to fell a forest. (*Eustath.*, *l. c.*)—Philostratus relates, that Hercules once fell asleep in the deserts of Africa after he had con-

quered Antæus, and that he was suddenly awakened by an attack which had been made upon his body by an army of these Liliputians, who professed to be the avengers of Antæus, since they were his brethren, and earthborn like himself. A simultaneous onset was made upon his head, hands, and feet. Arrows were discharged at him, his hair was ignited, spades were thrust into his eyes, and coverings or doors (θύραι) were applied to his mouth and nostrils to prevent respiration. The hero awoke in the midst of the warfare, and was so much pleased with the courage displayed by his tiny foes, that he gathered them all into his lion skin and brought them to Eurystheus. (*Philostr.*, *Icon.*, 2, 22, p. 817, *ed. Morell.*)—The Pygmies of antiquity, like those of more modern times, may be safely regarded as mere creatures of the imagination. We have had them even placed, by popular belief, in our own country. A number of small graves, two or three feet in length, were found in the West, containing fragments of evidently adult bones. The idea of a pigmy race was immediately conceived; but it was unknown to the discoverers, that the Indians, after disinterring their dead, buried them in graves just large enough to hold the bones made up into a small bundle for the convenience of transportation. (*M'Culloch, Researches on America*, p. 516.)—With respect to the Pygmies of ancient fable, it may be remarked, that Homer places them merely in southern lands, without specifying their particular locality; nor does he say a word respecting their diminutive size. (*Heyne, ad Hom.*, *Il.*, 3, 3.) Aristotle, as we have already said, assigns them a residence near the sources of the Nile (*Hist. An.*, 8, 15), in which he is followed by Ælian (*H. A.*, 2, 1; 3, 15) and others. Some agree with Ctesias in making India their native country. Pliny, in one passage, places them also in India (7, 2), but in another in Thrace (4, 2). Others, again, making the cranes to wing their way from the northern regions over the Pontus Euxinus, regard Scythia and Thrace as the Pygmy land.—Many have supposed that the fable of the Pygmies and cranes has a reference to the country of Egypt. As the cranes make their appearance there about the month of November, the time in which the waters are subsided, and devour the corn sown on the lands, the whole fable of the Pygmies may be explained by supposing them to have been none other than the Egyptians, and the term pygmy (πυγμαῖος) not to refer to any diminutiveness of size, but to the *cubits* (πύγμαι, πήχεις) of the Nile's rise. Some scholars suppose the germs of the fable to be found in the remarks of Strabo, respecting the μικροφυΐαν τῶν ἐν Λιβύῃ φυομένων. (*Strabo*, 820.) Barrow, in his *Travels to the Cape of Good Hope* (vol. 1, p. 239), endeavours to identify the Bosjesmans of the Cape and the Pygmies of the ancients, but with no great success. Heeren regards the whole Pygmy narrative as fabulous, but assigns it an Indian origin, and makes it to have spread from the East into the countries of the West. (*Ideen*, vol. 1, p. 368.) Malte-Brun inclines in favour of the existence of a pygmy race, from the accounts of modern travellers, who state that they have seen in the remote East small and deformed beings not unlike in appearance to the pygmies of former days, and for the most part only four feet in size. Hence he thinks it not unlikely that a diminutive race, resembling, in some degree, the ancient pygmies, may still be existing among the remote and desert regions of Thibet! (*Malte-Brun, Annales des Voyages*, vol. 1, p. 355, *seqq.*—*Bähr, ad Ctes.*, p. 295.)

PYGMALĬON, I. a king of Tyre, son of Belus, and brother to the celebrated Dido. (*Vid.* Dido.)—II. A celebrated statuary of the island of Cyprus. The debauchery of the females of Amathus, to which he was a witness, created in him such an aversion for the fair sex, that he resolved never to marry. The affection which he had denied to the other sex he liberally bestowed upon the works of his own hands. He became enamoured of a beautiful statue of ivory which he had made, and, at his earnest request and prayers, according to the mythologists, the goddess of Beauty changed this favourite statue into a woman, whom the artist married, and by whom he had a son called Paphus, who founded the city of that name in Cyprus. (*Ovid, Met.*, 10, 9.)—Compare the other version of the legend, as given from the Cyprian fables of Philostephanus, by Clemens of Alexandrea (*Protrept.*, p. 50), and by Arnobius (*adv. Gent.*, lib. 6, p. 206). Consult, also, Philostratus (*Vit. Apollon.*, 5, 5) and Meursius (*Cypr.*, 2).

PYLĂDES, I. a son of Strophius, king of Phocis, by one of the sisters of Agamemnon. He was educated together with his cousin Orestes, with whom he formed a most intimate friendship, and whom he aided in avenging the murder of Agamemnon by the punishment of Clytæmnestra and Ægisthus. He received in marriage the hand of Electra, the sister of Orestes, by whom he had two sons, Medon and Strophius. The friendship of Orestes and Pylades became proverbial. (*Vid.* Orestes.)—II. A celebrated actor in the reign of Augustus, banished by that emperor for pointing with his finger to one of the audience who had hissed him, and thus making him known to all. (*Suet.*, *Vit. Aug.*, 45.—*Macrob.*, *Sat.*, 2, 7.)

PYLÆ (Πύλαι), a general name among the Greeks for any narrow pass. The most remarkable were the following. I. Pylæ Albaniæ. (*Vid.* Caucasus.)—II. Pylæ Amanicæ, a pass through the range of Mount Amanus, between Cilicia Campestris and Syria. Darius marched through this pass to the battle-field of Issus. (*Quint. Curt.*, 3, 4.—*Ptol.*, 5, 8.—*Plin.*, 5, 27.)—III. Pylæ Caspiæ. (*Vid.* Caspiæ Portæ.)—IV. Pylæ Caucasiæ. (*Vid.* Caucasus.)—V. Pylæ Ciliciæ, a pass of Cilicia, in the range of Mount Taurus, through which flows the river Sarus. (*Plin.*, 5, 27.—*Polyb.*, 12, 8.)—VI. Pylæ Sarmatiæ. (*Vid.* Caucasus, towards the close of that article.)—VII. Pylæ Syriæ, a pass leading from Cilicia into Syria, and bounded on one side by the sea. (*Xen.*, *Anab.*, 1, 4.—*Arrian, Exp. Alex.*, 2, 8.)

PYLOS, I. an ancient city of Elis, about eighty stadia to the east of the city of Elis, and which disputed with two other towns of the same name the honour of being the capital of Nestor's dominions; these were Pylos of Triphylia, and the Messenian Pylos. This somewhat interesting question in Homeric geography will be considered under the head of the last-mentioned city. Pausanias informs us (6, 22) that the Elean city was originally founded by Pylus, son of Cleson, king of Megara; but that, having been destroyed by Hercules, it was afterward restored by the Eleans. (Compare *Xen.*, *Hist. Gr.*, 7, 4, 16.) This town was deserted and in ruins when Pausanias made the tour of Elis. We collect from Strabo (339) that Pylos was at the foot of Mount Pholoë, and between the heads of the rivers Peneus and Selleïs. This site agrees sufficiently with a spot named *Portes*, where there are vestiges of antiquity, under Mount *Maurobouni*, which must be the Pholoë of the ancients. (*Gell, Itin. of the Morea*, p. 30, *seq.*—*Cramer's Anc. Greece*, vol. 3, p. 91.)—II. A city of Elis, in the district of Triphylia, regarded by Strabo, with great probability, as the city of Nestor. (*Vid.* Pylos III.) It is placed by that geographer at a distance of thirty stadia from the coast, and near a small river once called Amathus and Pamisus, but subsequently Mamaus and Arcadicus. The epithet of ἠμαθόεις, applied by Homer to the Pylian territory, was referred to the first of these names. (*Strabo*, 344.) Notwithstanding its ancient celebrity, this city is scarcely mentioned in later times. Pausanias, even, does not appear to have been aware of its existence (6, 22). Strabo affirms that on the conquest of Triphylia by the Eleans, they annexed its

territory to the neighbouring town of Lepreum. (*Strab.*, 355.) The vestiges of Pylos are thought by Sir W. Gell to correspond with a *Palaio Castro*, situated at *Pischine* or *Piskini*, about two miles from the coast. Near this is a village called *Sarene*, perhaps a corruption of *Arene*. (*Itin. of the Morea*, p. 40.—*Cramer's Anc. Greece*, vol. 3, p. 117.)—III. A city of Messenia, on the western coast, off which lay the island of Sphacteria. It was situated at the foot of Mount Ægaleus, now *Geranio* or *Agio Elia*. (*Strabo*, 459,) This city was regarded by many as the capital of Nestor's dominions, and, at a later period, was celebrated for the brilliant successes obtained there by the Athenians in the Peloponnesian war. It is necessary, however, to distinguish between the ancient city of Pylos, and the fortress which the Athenian troops under Demosthenes erected on the spot termed Coryphasium by the Lacedæmonians. (*Thucyd.*, 4, 3.) Strabo affirms, that when the town of Pylos was destroyed, part of the inhabitants retired to Coryphasium; but Pausanias makes no distinction between the old and new town, simply stating that Pylos, founded by Pylus, son of Cleson, was situated on the promontory of Coryphasium. To Pylus he has also attributed the foundation of Pylos in Elis, whither that chief retired on his expulsion from Messenia by Neleus and the Thessalian Pelasgi. He adds, that a temple of Minerva Coryphasia was to be seen near the town, as well as the house of Nestor, whose monument was likewise to be seen there. Strabo, on the contrary, has been at considerable pains to prove that the Pylos of Homer was not in Messenia, but in Triphylia. From Homer's description, he observes, it is evident that Nestor's dominions were traversed by the Alpheus; and, from his account of Telemachus' voyage when returning to Ithaca, it is also clear that the Pylos of the Odyssey could neither be the Messenian nor Elean city; since the son of Ulysses is made to pass Cruni, Chalcis, Phea, and the coast of Elis, which he could not have done if he had set out from the last-mentioned place; if from the former, the navigation would have been much longer than from the description we are led to suppose, since we must reckon 400 stadia from the Messenian to the Triphylian Pylos only, besides which, we may presume, the poet would in that case have named the Neda, the Acidon, and the intervening rivers and places. Again, from Nestor's account of his battle with the Epeans, he must have been separated from that people by the Alpheus, a statement which cannot be reconciled with the position of the Elean Pylos. If, on the other hand, we suppose him to allude to the Messenian city, it will appear very improbable that Nestor should make an incursion into the country of the Epei, and return from thence with a vast quantity of cattle, which he had to convey such a distance. His pursuit of the enemy as far as Buprasium and the Olenian rock, after their defeat, is equally incompatible with the supposition that he marched from Messenia. In fact, it is not easy to understand how there could have been any communication between the Epeans and the subjects of Nestor, if they had been so far removed from each other. But as all the circumstances mentioned by Homer agree satisfactorily with the situation of the Triphylian city, we are necessarily induced to regard it as the Pylos of Nestor. Such are the chief arguments adduced by Strabo.—According to Thucydides, the Messenian Pylos had two entrances, one on each side of the island of Sphacteria, but of unequal breadth; the narrowest being capable of admitting only two vessels abreast. The harbour itself must have been very capacious for two such considerable fleets as those of Athens and Sparta to engage within it. These characteristics sufficiently indicate the port or bay of *Navarino* as the scene of those most interesting events of the Peloponnesian war which are detailed in the fourth book of Thucydides. A spot named *Pila*, and laid down in Lapie's map as nearly in the centre of the bay, probably answers to the ancient Pylos. (*Cramer's Anc. Greece*, vol. 3, p. 132, *seqq.*)

Pyramides, famous monuments of Egypt, of massive masonry, which, from a square base, rise diminishing to a point or vertex when viewed from below.—The pyramids commence immediately south of *Cairo*, but on the opposite side of the Nile, and extend in an uninterrupted range for many miles in a southerly direction parallel with the banks of the river. The perpendicular height of the first, which is ascribed to Cheops, is 480 feet 9 inches, that is, 43 feet 9 inches higher than St. Peter's at Rome, and 136 feet 9 inches higher than St. Paul's in London. The length of the former base was 764 feet, that of the present base is 746 feet. (*Vyse, Operations at the Pyramids of Gizeh*, vol. 2, p. 109.) The following are the dimensions of the second pyramid: the base, 684 feet; the central line down the front from the apex to the base, 568; the perpendicular, 356; coating from the top to where it ends, 140. These dimensions, being considerably greater than those usually assigned even to the first or largest pyramid, are to be accounted for by their being taken (by Belzoni) from the base as cleared from sand and rubbish, while the measurements of the first pyramid given by others only applied to it as measured from the level of the surrounding sand.—The antiquity of these erections, and the purpose for which they were formed, have furnished matter for much ingenious conjecture and dispute in the absence of certain information. It has been supposed that they were intended for scientific purposes, such as that of establishing the proper length of the cubit, of which they contain, in breadth and height, a certain number of multiples. They were, at all events, constructed on scientific principles, and give evidence of a certain progress in astronomy; for their sides are accurately adapted to the four cardinal points. Whether they were applied to sepulchral uses, and intended as sepulchral monuments, has been doubted; but the doubts have in a great measure been dispelled by the recent discoveries made by means of laborious excavations. The drifting sand had, in the course of ages, collected around their base to a considerable height, and had raised the general surface of the country above the level which it possessed when they were constructed. The entrance to the chambers had also been, in the finishing, shut up with large stones, and built round so as to be uniform with the rest of the exterior. The largest, called the Pyramid of Cheops, had been opened, and some chambers discovered in it, but not so low as the base, till Mr. Davison, British consul at Algiers, explored it in 1763, when accompanying Mr. Wortley Montague to Egypt. He discovered a room before unknown, and descended the three successive wells to a depth of 155 feet. Captain Caviglia, master of a merchant-vessel, afterward pursued the principal oblique passage 200 feet farther down than any former explorer, and found it communicate with the bottom of the well. This circumstance creating a circulation of air, he proceeded 28 feet farther, and found a spacious room 66 feet by 27, but of unequal height, under the centre of the pyramid, supposed by Mr. Salt to have been the place for containing the *theca* or sarcophagus, though now none is found in it. The room is 30 feet above the level of the Nile. The upper chamber, 35½ feet by 17¼, and 18¾ high, still contains a sarcophagus.—Three chambers, hitherto undiscovered, were exposed and opened, in 1836–7, by Colonel Vyse. The longest, measuring 38 feet 1 inch, by 17 feet 1 inch, has been denominated by him the "Wellington Chamber;" the second (38 feet 9 inches, by 16 feet 8 inches) he named "Nelson's;" and the third (37 feet 4 inches, by 16 feet 4 inches) has been called after

Lady Arbuthnot, who was present at the time of the discovery. These chambers vary as to height, and the blocks of granite which form the ceiling of the one below serve as the pavement of the one above it. According to Colonel Vyse, these three chambers were chiefly intended as voids in that portion of the pyramid above what is termed the "king's chamber" (the only one that appears to have had any destination), and thereby to lessen the superincumbent mass. (Consult the costly and elaborate work of Colonel Vyse, "*Operations carried on at the Pyramids of Gizeh in* 1837," &c., *London*, 1840, 2 vols. 4to.—vol. 1, p. 205, 235, 256.)—In the course of the work just alluded to (vol. 2, p. 105), Colonel Vyse has some remarks on the question whether the pyramids were connected in any way with astronomical purposes. It seems that, in six pyramids which have been opened, the principal passage preserves the same inclination of 26° to the horizon, being directed to the polar star. "As it had been supposed," remarks the colonel, "that the inclined passages were intended for astronomical purposes, I mentioned the circumstance to Sir John Herschel, who, with the utmost kindness, entered into various calculations to ascertain the fact. I also informed Sir John of the allusion in the 'Quarterly Review' to Mr. Caviglia's remarks respecting the polar star, and likewise of its having been seen by Captains Irby and Mangles from the inclined passage in the Great Pyramid, at the period of its culminating, on the night of the 21st of March, 1817. It would appear from the remarks of Sir John, which here follow, that the direction of the passage was determined by the star which was polar at the time that the pyramid was constructed, and that the exact aspect of the building was regulated by it; but it could not have been used for celestial observation. The coincidence of the relative position of *α Draconis* is at all events very remarkable."

1. *Sir John Herschel's Observations on the Entrance Passages in the Pyramids of Gizeh.*

"Four thousand years ago, the present polar star, *α Ursæ Minoris*, could by no possibility have been seen at any time in the twenty-four hours through the gallery in the Great Pyramid, on account of the precession of the Equinoxes, which at that time would have displaced every star in the heavens, from its then apparent position on the sphere, by no less a quantity than 55° 45′ of longitude, and would have changed all the relations of the constellations to the diurnal sphere. The supposed date of the pyramid, 2123 years B.C., added to our present date, 1839, form 3962 years (say 4000), and the effect of the precession on the longitudes of the stars in that interval having been to increase them all by the above-named quantity, it will follow that the pole of the heavens, at the erection of the pyramid, must have stood very near to the star *α Draconis*, that is, 2° 51′ 15″ from it to the westward, as we should now call it; *α Draconis* was therefore, at that time, the polar star; and as it is comparatively insignificant, and only of the third magnitude, if so much, it can scarcely be supposed that it could have been seen in the daytime even in the climate of Gizeh, or even from so dark a recess as the inclined entrance of the Great Pyramid. A latitude, however, of 30°, and a polar distance of the star in question of 1° 51′ 15″, would bring it, at its lower culmination, to an altitude of 27° 91′, and therefore it would have been directly in view of an observer stationed in the descending passage, the opening of which, as seen from a point sixty-three feet within, would, by calculation, subtend an angle of 7° 7′; and even from the bottom, near the sepulchral chamber, would still appear of at least 2° in breadth. In short, speaking as in ordinary parlance, the passage may be said to have been directly pointed at *α Draconis*, at its inferior culmination, at which moment its altitude above the horizon of Gizeh (lat. 30) would have been 27° 9′—refraction being neglected as too trifling (about 2′) to affect the question. The present polar star, *α Ursæ Minoris*, was at this epoch 23° more or less in arc from the then pole of the heavens, and, of course, at its lower culmination, it was only 7° above the horizon of Gizeh." (*Vyse, Operations*, &c., vol. 2, p. 107, *seq.*)

2. *Operations of Belzoni.*

Belzoni, after some acute observations on the appearances connected with the second pyramid, or that of Chephrenes, succeeded in opening it. The stones which had constituted the coating (by which the sides of most of the pyramids, which now rise in steps, had been formed into plain and smooth surfaces) lay in a state of compact and ponderous rubbish, presenting a formidable obstruction; but somewhat looser in the centre of the front, showing traces of operations for exploring it in an age posterior to the erection. On the east side of the pyramid he discovered the foundation of a large temple, connected with a portico appearing above ground, which had induced him to explore that part. Between this and the pyramid, from which it was fifty feet distant, a way was cleared through rubbish forty feet in height, and a pavement was found at the bottom, which is supposed to extend quite round the pyramid; but there was no appearance of any entrance. On the north side, notwithstanding the same general appearance presented itself after the rubbish was cleared away, one of the stones, though nicely adapted to its place, was observed to be loose; and when it was removed, a hollow passage was found, evidently forced by some former enterprising explorer, and rendered dangerous by the rubbish which fell from the roof; it was therefore abandoned. Reasoning by analogy from the entrance of the first pyramid, which is to the east of the centre on the north side, he explored in that situation, and found, at a distance of thirty feet, the true entrance. After incredible perseverance and labour, he found numerous passages, all cut out of the solid rock, and a chamber forty-six feet three inches by sixteen feet three inches, and twenty-three feet six inches high. It contained a sarcophagus in a corner, surrounded by large blocks of granite. When opened, after great labour, this was found to contain bones, which mouldered down when touched, and, from specimens afterward examined, turned out to be the bones of an ox. Human bones were also found in the same place. An Arabic inscription, made with charcoal, was on the wall, signifying that "the place had been opened by Mohammed Ahmed, lapicide, attended by the master Othman, and the king Alij Mohammed," supposed to be the Ottoman emperor, Mohammed I., in the beginning of the fifteenth century. It was observed that the rock surrounding the pyramids, on the north and west sides, was on a level with the upper part of the chamber. It is evidently cut away all around, and the stones taken from it were most probably applied to the erection of the pyramid. There are many places in the neighbourhood where the rock has been evidently quarried, so that there is no foundation for the opinion formerly common, and given by Herodotus, that the stones had been brought from the east side of the Nile, which is only probable as applied to the granite brought from Syene. The operations of Belzoni have thrown light on the manner in which the pyramids were constructed, as well as the purposes for which they were intended. That they were meant for sepulchres can hardly admit of a doubt. It is remarkable that no hieroglyphical inscriptions are found in or about the pyramids as in the other tombs; a circumstance which is supposed to indicate the period of their construction to have been prior to the invention of that mode of writing, though some think that the variation may be accounted for by a difference

in the usages of different places and ages. Belzoni, however, says that he found some hieroglyphics on one of the blocks forming a mausoleum to the west of the first pyramid. The first pyramid seems never to have been coated, as there is not the slightest mark of any covering. The second pyramid showed that the coating had been executed from the summit downward, as it appeared that it had not, in this instance, been finished to the bottom.

3. *Who were the labourers employed on the Pyramids?*

A very curious inquiry now remains as to the labourers employed in erecting these stupendous structures, and the following remarks on this subject, though they may not be acceded to in their full extent, will yet, it is conceived, not prove unacceptable. They are from *Calmet's Dictionary* (vol. 3, p. 217, *seq.*). On the supposition that they were native Egyptians, Voltaire has founded an argument in proof of the slavery of that people; but that they were really natives is a point which admits of considerable doubt. The uniform practice of the ancient Oriental nations seems to have been, to employ captive foreigners in erecting laborious and painful works, and Diodorus (1, 2) expressly asserts this of the Egyptian Sesostris. Is it improbable to suppose that one at least, if not all, of the structures in question, were the work of the *Israelites?* Bondage is expressly attributed to them in the sacred writings; and that the Israelites did not make brick only, but performed other labours, may be inferred from *Exodus*, 9, 8, 10. Moses took "ashes of the *furnace*," no doubt that which was tendered him by his people. So *Psalm* 81, 6, "I removed his shoulder from the *burden*, and his hands were delivered from the *mortar-basket*," not *pots*, as in our translation; and with this rendering agree the Septuagint, Vulgate, Symmachus, and others. Added to this, we have the *positive testimony of Josephus* that the *Israelites were employed on the Pyramids.* The space of time allotted for the erection of these immense masses coincides with what is usually assigned to the slavery of the Israelites. Israel is understood to have been in Egypt 215 years, of which Joseph ruled seventy years; nor was it till long after his death that a "new king arose who knew not Joseph." If we allow about forty years for the extent of the generation which succeeded Joseph, added to his seventy, there remain about 105 years to the Exodus. According to Herodotus (2, 124, *seqq.*), Egypt, until the reign of Rhampsinitus, was remarkable for its abundance and excellent laws. Cheops, who succeeded this prince, degenerated into extreme profligacy of conduct. He barred the avenues of every temple, and forbade the Egyptians from offering sacrifices. He next proceeded to make them labour servilely for himself by building the first pyramid. Cheops reigned fifty years. His brother Chephrenes succeeded, and adopted a similar course; he reigned fifty-six years. Thus, for the space of 106 years, were the Egyptians exposed to every species of oppression and calamity; not having, during all this period, permission even to worship in their temples. The Egyptians had so strong an aversion to the memory of these two monarchs, that they would never mention their names, but always attributed their pyramids to *one Philitis, a shepherd who kept his cattle in those parts.* We have here very plain traces of a government by a *foreign family;* and of a worship contrary to that which had been previously established in Egypt, as appears in the prohibition of sacrifices. In its continuance, moreover, of 106 years, it coincides with the bondage of the Israelites. There appears to be something mysterious concealed under the name and mention of *the shepherd Philitis.* It is clear that the Egyptians did not call the kings, by whose orders the pyramids were built, by this name in the hearing of Herodotus, since they referred them to their kings Cheops and Chephrenes. It would seem, moreover, that the shepherd Philitis had formerly, and at other times, customarily fed his cattle elsewhere. The following, then, may be regarded as the meaning of the passage in question: they attributed the labour of constructing the pyramids to a shepherd who came from *Philistia*, but who, at that time, fed his cattle in the land of Egypt; implying that they more readily told the appellation of the workman (the son of Israel, *the shepherd*, *Gen.*, 47, 5) employed in the building, than of the kings by whose commands they were built. They seem to have pursued the same course in the days of Diodorus, who remarks (1, 2), "They admit that these works are superior to all which are seen in Egypt, not only by the immensity of their mass and by their prodigious cost, but still more by the beauty of their construction; and the workmen, who have rendered them so perfect, *are much more estimable than the kings who paid their cost;* for the former have hereby given a proof of their genius and skill, whereas the kings contributed only the riches left them by their ancestors, or extorted from their subjects. They say the first was erected by *Armæus;* the second by *Amosis;* the third by *Inaron.*" In the common Greek text we read Ἄμασις for the second name, but the best critics decide in favour of Ἄμμωσις. If we make a slight change also in the first name, and, instead of Armæus (Ἀρμαῖος), read Aramæus (Ἀραμαῖος), the result will be a curious one. On comparing the names *a Mousis* and *in Aron* with the Hebrew description of *Moses* and *Aaron*, we find that the proper appellation is the same, as near as pronunciation by natives of different countries could bring it: *a Mousis*, or *ha Mousis*, is *hu Mouseh* in Hebrew; and *in Aron*, or *hin Aron*, is written *hu Aaron*, which certainly, when two vowels came together, took a consonant between them, being spoken as if written *hun Aaron.* This testimony, therefore, agrees with the supposition that the Israelites were employed on the pyramids; first under the appellation of the *Syrian* or *Aramæan* (the very title given to Jacob, *Deut.*, 26, 5, "An *Aramite* ready to perish," &c.), and afterward under the names of the two most famous leaders of that nation, *Moses* and *Aaron.* (*Calmet's Dictionary, l. c.*)

4. *Various etymologies of the word Pyramid* (Πυραμίς).

Some derive the name Pyramid (*Pyramis*, Πυραμίς) from πυρός, "*wheat*," on the supposition that they were meant for *granaries!* (*Steph. Byz.*, *s. v.*—*Etymol. Mag.*, *s. v.*) It is surprising that this silly derivation should have been approved of by Vossius. Another class of etymologists deduce the term from the Greek word πῦρ, "*fire*," in allusion to the flame-shaped appearance of the structure, as it tapers to a point. (*Etymol. Mag.*, *s. v.*—*Sylburg.*, *ad loc.*—*Schol. ad Horat.*, *Od.*, 3, 30, 2.—*Amm. Marcell.*, 22, 15.) These and other derivations proceed upon the supposition that the word pyramid is of Greek origin, than which nothing can be more erroneous. (*Jablonski, Voc. Ægypt.*—*Opusc.*, vol. 1, p. 221.) Some, taking the passage of Pliny for their guide, where he explains the term *obeliscus* by "*radius Solis*," and, regarding the obelisk as a species of pyramid, deduce the latter word from the Coptic *Pi-ra-mu-e*, which they make to signify "*a ray of the sun.*" (*Jablonski*, p. 222.) Wilkins thinks that *pyramis* comes from the Coptic *Poura misi*, equivalent to "*regia generatio*," the pyramids being so called, according to him, because they served as places of sepulture for lines of kings. Jablonski, however, well observes, that *Poura* (or *Pouro*) *misi* can signify nothing else but "*descended from kings.*" Finally, De Sacy, the late eminent Oriental scholar of France, favours us with the

following. He makes ις, in the word Πυραμίς, a mere Greek termination. Πι is then the Egyptian article, for which the Greeks wrote Πυ, in their wish to deduce the term from πῦρ, "*fire*." The syllable ραμ he refers to the root *ram*, which, according to him, had in the Egyptian tongue the meaning of separating, or setting anything apart from common use. Πυραμίς, therefore, will denote *a sacred place* or *edifice*, set apart for some religious purpose. (*De Sacy*, *Observations sur l'origine du nom donné par les Grecs et les Arabes aux Pyramides d'Ægypte.*—*Te Water*, *ad Jablonsk.*, *Voc. Ægypt.*, p. 224.)

Pyrămus, I. a youth of Babylon. (*Vid.* Thisbe.)—II. A river of Cilicia Campestris, rising in Mount Taurus, and falling into the Sinus Issicus. It is now the *Geihoon*. This river forces its way, by a deep and narrow channel, through the barrier of Taurus; and such was the quantity of soil which it carried down, that an oracle affirmed that one day it would reach the sacred isle of Cyprus. (*Strab.*, 536.) This, however, has not taken place; but a remarkable change has occurred with respect to the course of this river, which now finds its way into the sea, twenty-three miles more to the east, in the Gulf of *Scanderoon*. (*Cramer's Asia Minor*, vol. 2, p. 351.)

Pyrenæi, a well-known range of mountains, separating Gallia from Hispania. The name was commonly supposed to be derived from the Greek term πῦρ, "*fire*," and various explanations were attempted to be given of this etymology. According to some, these mountains had once been devastated by fire, an opinion which Posidonius deemed not improbable. (*Diod. Sic.*, 5, 35.—*Strab.*, 146.—*Lucret.*, 5, 12, 42.) The true derivation, however, is evidently the Celtic *Pyren* or *Pyrn*, "a high mountain," and from this same may in like manner be deduced the name of Mount *Brenner* in the Tyrol; that of *Pyern*, in upper Austria, that of *Fernor*, in the Tyrol, and many others. (*Adelung*, *Mithradates*, vol. 2, p. 67.)—The range of the Pyrenees is about 294 miles in length. These mountains are steep, difficult of access, and only passable at five places: 1st, From *Languedoc* to Catalonia; 2d, from *Comminge* into *Aragon*; 3d, at *Taraffa*; 4th, at *Maya* and *Pampeluna*, in Navarre; and 5th, at *Sebastians*, in Biscay, which is the easiest of all. (*Polyb.*, 3, 34, *seqq.*—*Mela*, 2, 5.—*Plin.*, 3, 3.)

Pyrgotĕles, a celebrated engraver on gems in the age of Alexander the Great. He had the exclusive privilege of engraving the conqueror, as Lysippus was the only sculptor who was permitted to make statues of him. Two gems carved by this artist are said to be extant (*Bracci*, *Memorie*, *tab.* 98, 99); but Winckelmann has, by many powerful arguments, proved them to be spurious. (*Op.*, 6, 1, p. 107, *seqq.*)

Pyrrha, I. a daughter of Epimetheus and Pandora, and wife of Deucalion. (*Vid.* Deucalion.)—II. A promontory of Thessaly, on the western coast of the Sinus Pagasæus, and a short distance below Demetrias. It is now Cape *Ankistri*.—III. A rock, with another in its vicinity named Deucalion, near the promontory mentioned in the preceding paragraph. (*Strabo*, 435.)

Pyrrho, a celebrated Greek philosopher, a native of Elea. In his youth he practised the art of painting; but, either through disinclination, or because his mind aspired to higher pursuits, he passed over from the school of painting to that of philosophy. He studied and admired the writings of Democritus, and had, as his first preceptor, Bryson, the son of Stilpo, a disciple of Clinomachus. After this he became a disciple of Anaxarchus, who was contemporary with Alexander, and he accompanied his master, in the train of Alexander, into Asia. Here he conversed with the Brahmans and Gymnosophists, imbibing from their doctrine whatever might seem favourable to his natural disposition towards doubting: a disposition which was cherished by his master, who had formerly been a disciple of a sceptical philosopher, Metrodorus of Chios. Every advance which Pyrrho made in the study of philosophy involving him in fresh uncertainty, he left the school of the Dogmatists (so those philosophers were called who professed to be possessed of a certain knowledge), and established a new school, in which he taught that every object of human knowledge is involved in uncertainty, so that it is impossible ever to arrive at the knowledge of truth. (*Diog. Laert.*, 58, *seqq.*) It is related of this philosopher that he acted upon his own principles, and carried his scepticism to so ridiculous an extreme, that his friends were obliged to accompany him wherever he went, that he might not be run over by carriages or fall down precipices. If this was true, it was not without reason that he was ranked among those whose intellects were disturbed by intense study. But, if we pay any attention to the respect with which he is mentioned by ancient writers, or give any credit to the general history of his life, we must conclude these reports to have been calumnies invented by the Dogmatists, whom he opposed. He spent a great part of his life in solitude, and always preserved a settled composure of countenance, undisturbed by fear, or joy, or grief. He endured bodily pain with great fortitude, and in the midst of dangers discovered no signs of apprehension. In disputation he was celebrated for the subtlety of his arguments and the perspicuity of his language. Epicurus, though no friend to scepticism, was an admirer of Pyrrho, because he recommended and practised that self-command which produces undisturbed tranquillity, the great end, in the judgment of Epicurus, of all physical and moral science. So highly was Pyrrho esteemed by his countrymen, that they honoured him with the office of chief priest, and, out of respect to him, passed a decree, by which all philosophers were indulged with immunity from public taxes. He was a great admirer of the poets, particularly of Homer, and frequently repeated passages from his poems. Could such a man be so foolishly enslaved by an absurd system as to need a guide to keep him out of danger? Pyrrho flourished about B.C. 340, and died about the ninetieth year of his age, probably about B.C. 228. After his death, the Athenians honoured his memory with a statue, and a monument to him was erected in his own country. (*Enfield*, *History of Philosophy*, vol. 1, p. 482.)

Pyrrhus, I. a son of Achilles and Deïdamia, the daughter of King Lycomedes, who received this name from the *yellowness* of his hair. He was also called Neoptolemus, or *new warrior*, because he came to the Trojan war in the last years of the celebrated siege of the capital of Troas. He was brought up, and remained at the court of his maternal grandfather until after his father's death. The Greeks, then, according to an oracle, which had declared that Troy could not be taken unless one of the descendants of Æacus were among the besiegers, despatched Ulysses and Phœnix to Scyros for the young prince. He had no sooner arrived before Troy, than, having paid a visit to the tomb of Achilles, he was appointed to accompany Ulysses in his expedition to Lemnos, for the purpose of prevailing on Philoctetes to repair with the arrows of Hercules to the scene of action. Pyrrhus greatly signalized himself during the siege, and was the first, according to some accounts, that entered the wooden horse. He was not inferior to his father in cruel and vindictive feelings. After breaking down the gates of Priam's palace, he pursued the unhappy monarch to the altar of Jupiter, and there, according to some accounts, he slaughtered him; while, according to others, he dragged him by the hair to the tomb of Achilles, where he sacrificed him to the manes of his father. Pyrrhus is also among the number of those to whom the precipitation of the young Astyanax from the summit of a

tower is attributed; and it was he that immolated Polyxena to his father's shade. In the division of the captives after the termination of the war, Andromache, the widow of Hector, and Helenus, the brother of the latter, were assigned to Pyrrhus. After some time had elapsed, he gave up Andromache to Helenus, and sought and obtained the hand of Hermione, daughter of Menelaus and Helen; but he was slain for this by Orestes, son of Agamemnon. (*Eurip., Androm.*, 1244, *seqq.*—*Virg.*, *Æn.*, 3, 319, *seqq.*—*Heyne*, *Excurs.*, 12, *ad Æn.*, 3.)—II. A king of Epirus, descended from Achilles on the mother's side. He was saved when an infant, by the fidelity of his servants, from the pursuits of the enemies of his father, who had been banished from his kingdom, and he was carried to the court of Glautias, king of Illyricum, who educated him with great tenderness. Cassander, king of Macedonia, wished to despatch him; but Glautias not only refused to deliver him up into the hands of his enemy, but he even went with an army, and placed him on the throne of Epirus, though only twelve years of age. About five years after, the absence of Pyrrhus to attend the nuptials of one of the daughters of Glautias raised new commotions. The monarch was expelled from his throne by Neoptolemus, who had usurped it after the death of Æacides; and being still without resources, he applied to his brother-in-law Demetrius for assistance. He accompanied Demetrius at the battle of Ipsus, and fought there with all the prudence and intrepidity of an experienced general. He afterward passed into Egypt, where, by his marriage with Antigone, the daughter of Berenice, he soon obtained a sufficient force to attempt the recovery of his throne. He was successful in the undertaking; but, to remove all causes of quarrel, he took the usurper to share with him the royalty, and some time after he put him to death, under pretence that he had attempted to poison him. In the subsequent years of his reign Pyrrhus engaged in the quarrels which disturbed the peace of the Macedonian monarchy. He marched against Demetrius, and gave the Macedonian soldiers fresh proofs of his valour and activity. By dissimulation he ingratiated himself in the minds of his enemy's subjects; and when Demetrius laboured under a momentary illness, Pyrrhus made an attempt upon the crown of Macedonia, which, if not then successful, soon after rendered him master of the kingdom. This he shared with Lysimachus for seven months, till the jealousy of the Macedonians and the ambition of his colleague obliged him to retire. Pyrrhus was meditating new conquests, when the Tarentines invited him to Italy to assist them against the encroaching power of Rome. He gladly accepted the invitation, but his passage across the Adriatic proved nearly fatal, and he reached the shores of Italy after the loss of the greatest part of his troops in a storm. At his entrance into Tarentum, B.C. 280, he began to reform the manners of the inhabitants, and, by introducing the strictest discipline among their troops, to accustom them to bear fatigue and to despise dangers. In the first battle which he fought with the Romans he obtained the victory; but for this he was more particularly indebted to his elephants, whose bulk and uncommon appearance astonished the Romans, and terrified their cavalry. The number of the slain was equal on both sides, and the conqueror said that another such victory would ruin him. He also sent Cineas, his chief minister, to Rome, and, though victorious, he sued for peace. These offers of peace were refused; and when Pyrrhus questioned Cineas about the manners and the character of the Romans, the sagacious minister replied that their senate was a venerable assembly of kings, and that to fight against them was to attack another Hydra. A second battle was soon after fought near Asculum, but the slaughter was so great, and the valour so conspicuous on both sides, that the Romans and their enemies reciprocally claimed the victory as their own. Pyrrhus still continued the war in favour of the Tarentines, when he was invited into Sicily by the inhabitants, who laboured under the yoke of Carthage and the cruelty of their own petty tyrants. His fondness for novelty soon determined him to quit Italy. He left a garrison at Tarentum, and crossed over to Sicily, where he obtained two victories over the Carthaginians, and took many of their towns. He was for a while successful, and formed the project of invading Africa; but his popularity soon vanished. His troops became insolent, and he behaved with haughtiness, and showed himself oppressive, so that his return to Italy was deemed a fortunate event for all Sicily. He had no sooner arrived at Tarentum than he renewed hostilities with the Romans with great acrimony; but when his army of 80,000 men had been defeated by 20,000 of the enemy under Curius, he left Italy with precipitation, B.C. 274, ashamed of the enterprise, and mortified by the victories which had been obtained over one of the descendants of Achilles. In Epirus he began to repair his military character by attacking Antigonus, who was then on the Macedonian throne. He gained some advantages over his enemy, and was at last restored to the throne of Macedonia. He afterward marched against Sparta at the request of Cleonymus; but, when all his vigorous operations were insufficient to take the capital of Laconia, he retired to Argos, where the treachery of Aristeus invited him. The Argives desired him to retire, and not to interfere in the affairs of their republic, which were confounded by the ambition of two of their nobles. He complied with their wishes; but in the night he marched his forces into the town, and might have made himself master of the place had he not retarded his progress by entering it with his elephants. The combat that ensued was obstinate and bloody; and the monarch, to fight with more boldness, and to encounter dangers with more facility, exchanged his dress. He was attacked by one of the enemy; but, as he was going to run him through in his own defence, the mother of the Argive, who saw her son's danger from the top of a house, threw down a tile, and brought Pyrrhus to the ground. His head was cut off and carried to Antigonus, who gave his remains a magnificent funeral, and presented his ashes to his son Helenus, 272 years before the Christian era.—In person Pyrrhus was athletic and commanding, and his strength and power of bearing the severest fatigue were such as called forth the admiration of all who knew him. The turn and character of his mind corresponded with such powers of body; and he seemed to be formed for war as much by his spirit of enterprise and resolution, as by his skill in the use of arms and the power of enduring privations. His patience was not merely the endurance of physical evils; it was a moral quality of much higher value, which showed that he had not naturally an arbitrary and tyrannical disposition; and it was admirably exemplified in the calmness with which he bore the reproofs of Cineas, and the pleasure he took in listening to the rough and homely truths uttered by Fabricius. His admiration of the Romans arose as much from his veneration for their probity as from astonishment at their resoluteness; and though his policy sometimes partook of the tortuous character of the Greek and Asiatic courts, in action he was always magnanimous. This great quality showed itself even in his domestic intercourse with his friends, and checked that ardour and quickness, which, without it, would have made him a tyrant as well as a conqueror. The whole of his history shows that he was misled by passions not sufficiently controlled, but that his understanding was powerful, quick, and acute. His rapidity, indeed, in projecting and executing, hurried him into an excess, and he seldom allowed himself time enough for deliberation and judgment: hence it was that he might be

said to deserve the sarcastic remark of Antigonus, who compared him to a gambler, "who makes many good throws, but never seems to know when he has the best of the game." (*Plut.*, *Vit. Pyrrh.—Encyclop. Metropol.*, div. 2, vol. 1, p. 667.)

PYTHAGŎRAS, a celebrated philosopher of Samos. Great uncertainty exists as to the year when he was born. Some, as, for example, La Nauze and Freret, make it to have been the first year of the 43d Olympiad. Bentley is in favour of the fourth year of the same Olympiad, Meiner contends for the second of the 49th, Dodwell for the fourth of the 52d. There is a difference of sixty-three years between the extremes of these dates. Some authors assert that all which can be stated with any degree of certainty is, that seventy-five or eighty-five years of the life of Pythagoras (for even the duration of his life is a subject of controversy) fall within the one hundred and forty-two years that elapsed between A.C. 608 and A.C. 466. Visconti gives the preference to Eusebius, who, in fixing the death of Pythagoras in the 496th year B.C., expresses his doubts respecting the advanced age to which the philosopher is said to have attained. By his mother's side he is said to have been connected with one of the oldest families in the island. But his father, Mnesarchus, was generally believed to have been a foreigner, and not of purely Greek origin, though it was disputed whether he was a Phœnician, or belonged to the Tyrrhenian Pelasgians of Lemnos or Imbros, and to a branch, therefore, of the Pelasgian race. If we dismiss the tales of Iamblichus concerning the early wisdom, gravity, and temperance of Pythagoras, which are said to have been such as to have filled all men with admiration, to have commanded respect and reverence from gray hairs, and even to have led many to assert that he was the son of God (*Iamb.*, *Vit. Pyth.*, n. 6), we meet with no other credible particulars of his childhood and early education, but that he was first instructed in his own country by Creophilus, and afterward by Pherecydes in the island of Scyros. (*Thirlwall's Greece*, vol. 2, p. 140, *in notis*.) When he had paid the honours to his preceptor, for whom he appears to have entertained a high respect, he returned to Samos, and again studied under the direction of his first master. Much is said by Iamblichus and other later biographers of Pythagoras's early journey into Ionia, and his visits to Thales and Anaximander; but we find no ancient account of his journey, nor any traces of its effects on his doctrine, which differs essentially from that of the Ionic school. On his way to Egypt, Iamblichus asserts that he visited Phœnicia, and conversed with the descendants of Mochus and other priests of that country, and was initiated into their peculiar mysteries. And it may seem not entirely improbable that he might wish to be farther acquainted with the Phœnician philosophy, of which he had doubtless heard a general report from his father, who was probably of Phœnician origin. But it is certainly a fiction of the Alexandrean school that Pythagoras received his doctrines of numbers from the Phœnicians, for their knowledge of numbers extended no farther than to the practical science of arithmetic. In Egypt, Pythagoras was introduced, by the recommendation of Polycrates, tyrant of Samos, to Amasis, king of Egypt, a great patron of learned men, particularly those of Greece, that he might the more easily obtain access to the colleges of the priests. The king himself could scarcely, with all his authority, prevail upon the priests to admit a stranger to the knowledge of their sacred mysteries. The college of Heliopolis, to whom the king's instructions were sent, referred Pythagoras to the college of Memphis, as of greater antiquity; from Memphis he was dismissed, under the same pretence, to Thebes. The Theban priests, not daring to reject the royal mandate, yet loth to comply with it, prescribed Pythagoras many severe and troublesome preliminary ceremonies, among which was that of circumcision, hoping thereby to discourage him from prosecuting his design. Pythagoras, however, executed all their injunctions with such wonderful patience and perseverance, that he obtained their entire confidence, and was instructed in their most recondite doctrine. He passed twenty-two years in Egypt. During this time he made himself perfectly master of the three kinds of writing which were used in that country, the epistolary, the hieroglyphic, and the symbolical; and, having obtained access to their most learned men, in every celebrated college of priests, he became intimately conversant with their ancient records, and gained an accurate knowledge of their doctrines concerning the origin of things, with their astronomy and geometry, and, in short, with Egyptian learning in its whole extent. To his stay in Egypt he was most likely indebted, not so much for any positive knowledge or definite opinion, as for hints which roused his curiosity, and impressions which decided the bias of his mind. In the science of the Egyptians he perhaps found little to borrow; but in their political and religious institutions he saw a mighty engine, such as he might wish to wield for nobler purposes. Many writers who flourished after the commencement of the Christian era, both pagan and Christian, have related that Pythagoras, immediately after he left Egypt, visited the Persian and Chaldæan Magi, and travelled so far into the East as to converse with the Indian Gymnosophists. The occasion of this journey is thus related by Iamblichus: "After spending twenty-two years in Egypt, he was conveyed by the victorious army of Cambyses, among a numerous train of captives, to Babylon, where he made himself perfectly acquainted with the learning and philosophy of the East; and, after the expiration of twelve years, when he was in the sixtieth year of his age, he returned to Samos." Cicero, Eusebius, Lactantius, and Valerius Maximus, though they say nothing of the captivity, agree that he visited the Persian Magi. Some have even maintained that in this journey he attended upon the instructions of the celebrated Zoroaster; while others, who have placed the life of Zoroaster in an earlier period than that of Pythagoras, have asserted that the latter conversed with certain Jewish priests, who were at that time in captivity at Babylon, and by this means become intimately acquainted with the Jewish laws and customs. After all, however, there is great reason to suspect the truth of the whole narrative of Pythagoras's journey into the East; for the relation is encumbered with inextricable chronological difficulties. The whole proof of the reality of this expedition rests either upon the evidence of certain Alexandrean Platonists, who were desirous of exalting as much as possible the reputation of those ancient philosophers to whom they looked back as the first oracles of wisdom; or upon that of certain Jewish and Christian writers, who were willing to credit every tale which might seem to render it probable that the Pythagorean doctrine was derived from the Oriental philosophers, and ultimately from the Hebrew Scriptures. It seems, therefore, on the whole, most reasonable to look upon the story of his eastern journey as a mere fiction, and to conclude that Pythagoras never passed over from Egypt to the East, but returned thence immediately to Samos. Pythagoras, on his return to his native island, was desirous that his fellow-citizens should reap the benefit of his travels and studies, and for this purpose attempted to institute a school for their instruction in the elements of science, but chose to adopt the Egyptian mode of teaching, and communicate his doctrines under a symbolical form. His attempt was unsuccessful. He then visited in succession Delos, Crete, Sparta, Elis (being present at the Olympic games celebrated in the latter district), and finally Phlius in Achaia, the residence of Leon, king

of the Phliasians. Here he first assumed the appellation of *philosopher*. Cicero ascribes the invention of this term to Pythagoras. If this be correct, Pythagoras probably did not intend, as has been commonly imagined, to deprecate the reputation for wisdom, but to profess himself devoted to the pursuit of it. The well-known story, which explains the origin of the name, suggests an entirely false notion of his view of life, so far as it implies that he regarded contemplation as the highest end of human existence. The story is as follows: It seems that Leon, charmed with the ingenuity and eloquence with which he discoursed on various topics, asked him in what art he principally excelled, to which Pythagoras replied, that he did not profess himself master of any art, but that he was a *philosopher*. Leon, struck with the novelty of the term, asked Pythagoras who were philosophers, and wherein they differed from other men. Pythagoras replied that, as in the public games, while some are contending for glory, and others are buying and selling in pursuit of gain, there is always a third class, who attend merely as spectators; so in human life, amid the various characters of men, there is a select number who, despising all other pursuits, assiduously apply themselves to the study of nature and the search after wisdom; these, added Pythagoras, are the persons whom I denominate philosophers. — Pythagoras is generally believed to have found Polycrates ruling at Samos, on his return from his travels, and his aversion to the tyrant's government was sometimes assigned as the motive which led him finally to quit his native island. If there were any foundation for this story, it must probably be sought, not in any personal enmity between him and Polycrates—who is said to have furnished him with letters of recommendation to Amasis—but in his conviction that the power of Polycrates would oppose insuperable objections to his designs. For it seems certain that, before he set out for the West, he had already conceived the idea to which he dedicated the remainder of his life, and only sought for a fit place and a favourable opportunity for carrying it into effect. We, however, find intimations, that he did not leave Samos until he had acquired some celebrity among the Asiatic Greeks, by the introduction of certain mystic rites, which Herodotus represents as closely allied to the Egyptian, and to those which were celebrated in Greece under the name of Orpheus as their reputed founder. But as we cannot believe that the establishment of a new form of religion was an object that Pythagoras ever proposed to himself apart from his political views, we could only regard these mysteries, supposing the fact ascertained, in the light of an essay or an experiment, by which he sounded the disposition or the capability of his countrymen for the reception of other more practical doctrines. The fame of his travels, his wisdom, and sanctity had probably gone before him into Greece, where he appears to have stayed some time, partly, perhaps, to enlarge his knowledge, and partly to heighten his reputation. It was no doubt for the former purpose that he visited Crete and Sparta, where he found a model of government and discipline more congenial to his habits of thinking than he could have met with anywhere else but in Egypt or India. If, as is highly probable, he stopped on the same journey at Olympia and at Delphi, it was, perhaps, less from either curiosity or devotion, than from the desire of obtaining the sanction of the oracles, and of forming a useful connexion with their ministers. Thus we are told that he was indebted for many of his ethical dogmas to Themistoclea of Delphi, probably the priestess. The legends about his appearing at Olympia—where he is said to have shown a thigh, like the shoulder of Pelops, of gold or of ivory, and to have fascinated an eagle as it flew over his head—may very well be connected with this journey, and would indicate that he was looked upon as a person partaking of a superhuman nature, and as an especial favourite of Heaven. How far he excited or encouraged such a delusion, is in all cases very difficult to determine; but it seems unquestionable that he did not rely solely on his genuine merits and acquirements, but put forward marvellous pretensions, which he must have been conscious had no real ground, and which, we must suspect, were calculated to attract the veneration of the credulous. The most famous of these was the claim he laid to the privilege—conferred on him, as he asserted, by the god Hermes—of preserving a distinct remembrance of many states of existence which his soul had passed through; an imposture attested by his contemporary Xenophanes, who, as his character in this respect stands much higher than that of Pythagoras, appears to have treated it in his elegies with deserved ridicule. (*Diog. Laert.*, 8, 36.)—What were the precise motives which induced him finally to fix his residence among the Italian Greeks, and particularly at Crotona, is only matter for conjecture. The peculiar salubrity of the air of this place, its aristocratical government, a state of manners which, though falling far short of his idea, was advantageously contrasted with the luxury of Sybaris, might suffice to determine his choice, even if there were no other circumstances in its condition which opened a prospect of successful exertion. In fact, however, the state of parties in Crotona, at the time when he arrived there, seems to have been singularly favourable to the undertaking which he meditated. Causes of discord were at work there, as in most of the neighbouring cities, very similar to those which produced the struggle between the patricians and plebeians at Rome. There was a body, called a senate, composed of a thousand members, and probably representing the descendants of the more ancient settlers, invested with large and irresponsible authority, and enjoying privileges which had begun to excite discontent among the people. The power of the oligarchy was still preponderant, but apparently not so secure as to render all assistance superfluous. The arrival of a stranger outwardly neutral, who engaged the veneration of the multitude by his priestly character, and by the rumour of his supernatural endowments, and who was willing to throw all his influence into the scale of the government, on condition of exercising some control over its measures, was an event which could not but be hailed with great joy by the privileged class. And, accordingly, Pythagoras seems to have found the utmost readiness in the senate of Crotona to favour his designs. The real nature of these designs, and of the means by which he endeavoured to carry them into execution, is a question which has exercised the sagacity of many inquirers, and has been variously solved, according to the higher degree of importance which Pythagoras has been supposed to have attached to religion, or to philosophy, or to government. But it seems clear that his object was not exclusively, or even predominantly religious, or philosophical, or political, and that none of the objects stood in the relation of an end to the other two as its means. On the other hand, we cannot be satisfied with the opinion of a modern author, that the aim of Pythagoras was to exhibit the ideal of a Dorian state. (*Müller*, *Dorians*, 3, 9, 15.) This is, perhaps, in one sense more, and in another less, than he really attempted, and the opinion seems to affect the character of the Dorians rather than the views of Pythagoras. His leading thought appears to have been, that the state and the individual ought, each in its way, to reflect the image of that order and harmony by which he believed the universe to be sustained and regulated. He did not frame a constitution or a code of laws; nor does he appear ever to have assumed any public office. He instituted a society—an order we might now call it—of which he became the lead-

er. It was composed of young men carefully selected from the noblest families, not only of Crotona, but of other Italiot cities. Their number amounted, or was confined, to three hundred; and if he expected by their co-operation to exercise a sway firmer and more lasting than that of a lawgiver or a magistrate, first over Crotona, and, in the end, over all the Italiot cities, his project, though new and bold, ought not to be pronounced visionary or extravagant. This celebrated society, then, was at once a philosophical school, a religious brotherhood, and a political association; and all these characters appear to have been inseparably united in the founder's mind. The ambition of Pythagoras was, assuredly, truly lofty and noble. He aimed at establishing a dominion which he believed to be that of wisdom and virtue, a rational supremacy of minds, enlightened by philosophy and purified by religion, and of characters fitted to maintain an ascendant over others by habits of self-command. At first Pythagoras obtained unbounded influence over all classes at Crotona, and effected a general reformation in the habits of the people; while in other Italian cities he gained such a footing as enabled him either to counteract revolutionary movements, or to restore aristocratical government where it had given way to tyranny or democracy.—After the celebrated battle in which the people of Crotona defeated the Sybarites, and after which they destroyed the city of the latter, the senate of Crotona and the Pythagorean associates seem to have been so elated by this success as to have fancied that it was the triumph of their cause, and that they alone were to reap its fruits. When the question arose as to the distribution of the spoil and of the conquered land, they insisted on retaining the whole in the name of the state, and refused to concede any share to those who had earned it all by their toil and blood. The commonalty were, of course, irritated by the attempt. Their fury was directed against the society, chiefly, it is said, by Cylon, a noble and wealthy man, who is believed to have been rejected by Pythagoras when he sought to be admitted among his followers. A turn-out took place, in which the populace set fire to Milo's house, where the Pythagoreans were assembled. Many perished, and the rest only found safety in exile. It is not clear whether Pythagoras himself was at Crotona during this commotion; the general belief seems to have been that he died, not long after, at Metapontum. The rising at Crotona appears to have been followed by similar scenes in several other Italian cities, as at Caulonia, Locri, and Tarentum, which would prove the extensive ramifications of the order, and that it everywhere disclosed the same political character. Many of the fugitives took refuge in Greece, but confusion and bloodshed continued to prevail for many years in the cities which had been the seats of the society. Tranquillity was at length restored by the mediation of the Achæans of the mother country, and sixty of the exiles returned to their homes. But their presence seems to have given rise to fresh troubles, perhaps through their opposition to the democratical institutions which Crotona and other cities adopted from Achaia: and at a later period we find some celebrated Pythagoreans in Greece, who had been driven out of Italy by their political adversaries, while others remained there, and endeavoured, with partial success, to revive the ancient influence of the order. (*Thirlwall's Greece*, vol. 2, p. 145, *seqq.*—*Ritter's History of Philosophy*, vol. 1, p. 327.)—Many tales are related of Pythagoras which carry with them their own refutation. That, by speaking a word, he tamed a Daunian bear, which had laid waste the country; that he prevented an ox from eating beans by whispering in its ear; that he was on the same day present, and discoursed in public, at Metapontum in Italy, and at Tauromenium in Sicily; that he predicted earthquakes, storms, and other future events; and that a river, as he passed over it with his friends, cried out, "Hail, Pythagoras," are wonders which would require much clearer and better evidence to gain them credit than the testimony of Apollonius, Porphyry, and Iamblichus, or even of Laertius and Pliny. It appears upon the face of the history of this philosopher, that he owed much of his celebrity and authority to seeking to excite the veneration of the credulous. His whole manner of life, as far as it is known, confirms this opinion. Clothed in a long white robe, with a flowing beard, and, as some relate, with a golden crown on his head, he preserved among the people, and in the presence of his disciples, a commanding gravity and majesty of aspect. He made use of music to promote the tranquillity of his mind, frequently singing for this purpose hymns of Thales, Hesiod, and Homer. He had such an entire command over himself, that he was never seen to express in his countenance grief, joy, or anger. He refrained from animal food, and confined himself to a frugal vegetable diet. By this artificial demeanour, Pythagoras passed himself off upon the vulgar as a being of an order superior to the common condition of humanity, and persuaded them that he had received his doctrine from heaven. Pythagoras married Theano of Crotona, or, as some relate, of Crete, by whom he had two sons, Telauges and Mnesarchus, who, after his death, took charge of his school.—Whether Pythagoras left behind him any writings is a point much disputed. Diogenes Laertius enumerates many pieces which appeared under his name, and Iamblichus and Pliny increase the list. But Plutarch, Josephus, Lucian, and others, confess that there were no genuine works of Pythagoras extant; and from the pains which Pythagoras took to confine his doctrine to his own school during his life, it appears highly probable that he never committed his philosophical system to writing, and that those pieces to which his name was early affixed were written by some of his followers, according to the tenets which they had learned in his school. Among the pieces attributed to Pythagoras, no one is more famous than the *Golden Verses* (Χρυσᾶ ἔπη), which Hierocles has illustrated with a commentary. It is generally agreed that they were not written by Pythagoras; and perhaps they are to be ascribed to Epicharmus or Empedocles. (*Stanley, Hist. Phil.*, p. 301.—*Fabric., Bibl. Gr.*, vol. 1, p. 794.—*Brucker, Hist. Phil.*, vol. 1, p. 1109.) They may be considered as a brief summary of his popular doctrines.—The method of instruction adopted by Pythagoras was twofold, exoteric and esoteric, or public and private. This distinction he had seen introduced with great advantage by the Egyptian priests, who found it admirably adapted to strengthen their authority and increase their emolument. He therefore determined, as far as circumstances would admit, to form his school upon the Egyptian model. For the general benefit of the people he held public assemblies, in which he delivered discourses in praise of virtue and against vice; and in these he gave particular instructions, in different classes, to husbands and wives, parents and children, and others who filled the several relations of society. The auditors who attended these public lectures did not properly belong to his school, but continued to follow their usual mode of living. Besides these, he had a select body of disciples, whom he called his companions and friends, who submitted to a peculiar plan of discipline, and were admitted by a long course of instruction into all the mysteries of his esoteric doctrine. Before any one could be admitted into this fraternity, Pythagoras examined his features and external appearance; inquired in what manner he had been accustomed to behave towards his parents and friends; remarked his manner of conversing, laughing, and keeping silence; and observed what passions he was most

inclined to indulge, with what kind of company he chose to associate, how he passed his leisure moments, and what incidents appeared to excite in him the strongest emotions of joy and sorrow. From these and other circumstances, Pythagoras formed an accurate judgment of the qualifications of the candidate; and he admitted no one into his society till he was fully persuaded of his capacity of becoming a true philosopher. Upon the first probationary admission, the fortitude and self-command of the candidate was put to the trial by a long course of severe abstinence and rigorous exercise. The injunction of silence has already been alluded to. This silence, or ἐχεμυθία, as it was termed, is not to be confounded with that sacred reserve with which all the disciples of Pythagoras were bound, upon oath, to receive the doctrines of their master, that they might, from no inducement whatsoever, suffer them to pass beyond the limits of their sect. Pythagoras, like all other philosophers, had his *exoteric*, or public, and his *esoteric*, or private, doctrines. The restraint which he put upon the words of his pupils, by enjoining silence for so long a time, was certainly, in one point of view, a very judicious expedient, as it restrained impertinent curiosity, and prevented every inconvenience of contradiction. Accordingly, we find that his disciples silenced all doubts, and refuted all objections, by appealing to his authority. Αὐτὸς ἔφα, *ipse dixit* ("he himself," i. e., the master, "said so"), decided every dispute. Nor was this preparatory discipline deemed sufficiently severe without adding, during the years of initiation, an entire prohibition of seeing their master, or hearing his lectures except from behind a curtain. And even this privilege was too great to be commonly allowed; for in this stage of tuition they were usually instructed by some inferior preceptor, who barely recited the doctrine of Pythagoras, without assigning the reasonings or demonstrations on which they were founded, and required the obedient pupil to receive them as unquestionable truths upon their master's word. Those who had sufficient perseverance to pass these several steps of probation were at last admitted among the *Esoterics*, and allowed to see and hear Pythagoras behind the curtain. But if it happened that any one, through impatience of such rigid discipline, chose to withdraw from the society before the expiration of the term of trial, he was dismissed with a share of the common stock, the double of that which he had advanced; a tomb was erected for him as for a dead man; and he was to be, as such, forgotten by the brethren as if he had been actually dead. It was the peculiar privilege of the Esoterics to receive a full explanation of the whole doctrine of Pythagoras, which to others was delivered in brief precepts and dogmas under the concealment of symbols. They were also permitted to take minutes of their master's lectures in writing, and to propose questions and offer remarks upon every subject of discourse. These disciples were particularly distinguished by the appellation of the Pythagoreans; they were also called the Mathematicians, from the studies upon which they entered immediately after their initiation. After they had made a sufficient progress in geometrical science, they were conducted to the study of nature, the investigation of primary principles, and the knowledge of God. Those who pursued these sublime speculations were called Theorists; and such as more particularly devoted themselves to theology were styled σεβαστικοί, *religious*. Others, according to their respective abilities and inclinations, were engaged in the study of morals, economics, and policy; and were afterward employed in managing the affairs of the fraternity, or sent into the cities of Greece to instruct them in the principles of government, or assist them in the institution of laws. The brethren of the Pythagorean college at Crotona, who were about 600 in number, lived together, as in one family, with their wives and children, in a public building called ὁμακόιον, the common auditory. The whole business of the society was conducted with the most perfect regularity. Every day was begun with a distinct deliberation upon the manner in which it should be spent, and concluded with a careful retrospect of the events which had occurred, and the business which had been transacted. They rose before the sun, that they might pay him homage; after which they repeated select verses from Homer and other poets, and made use of music, both vocal and instrumental, to enliven their spirits, and fit them for the duties of the day. They then employed several hours in the study of science. These were succeeded by an interval of leisure, which was commonly spent in a solitary walk for the purpose of contemplation. The next portion of the day was allotted to conversation. The hour immediately before dinner was filled up with various kinds of athletic exercises. Their dinner consisted chiefly of bread, honey, and water; for, after they were perfectly initiated, they wholly denied themselves the use of wine. The remainder of the day was devoted to civil and domestic affairs, conversation, bathing, and religious ceremonies. The Exoteric disciples of Pythagoras were taught after the Egyptian manner, by images and symbols, which must have been exceedingly obscure to those who were not initiated into the mysteries of the school. And they who were admitted to this privilege were trained, from their first admission, to observe inviolable silence with respect to the recondite doctrines of their master. That the wisdom of Pythagoras might not pass into the ears of the vulgar, they committed it chiefly to memory; and where they found it necessary to make use of writing, they were careful not to suffer their minutes to pass beyond the limits of the school. After the dissolution of their assembly by Cylon's faction, Lysis and Archippus thought it necessary, in order to preserve the Pythagorean doctrine from total oblivion, to reduce it to a systematic summary; at the same time, however, strongly enjoining their children to preserve these memoirs secret, and to transmit them in confidence to posterity. From this time books began to multiply among the followers of Pythagoras, till at length, in the time of Plato, Philolaus exposed the Pythagorean records to sale, and Archytas of Tarentum gave Plato a copy of his commentaries upon the aphorisms and precepts of his master. It is sufficiently evident, from this account of the manner in which Pythagoras taught his followers, that the sources of information concerning his doctrine must be very uncertain. Instructions designedly concealed under the veil of symbols, and chiefly transmitted by oral tradition, must always have been liable to misrepresentation. Of the imperfect records of the Pythagorean philosophy left by Lysis, Archytas, and others, nothing has escaped the wreck of time, except, perhaps, sundry fragments collected by the diligence of Stobæus, concerning the authenticity of which there are some grounds for suspicion; and which, if admitted as genuine, will only exhibit an imperfect view of the moral and political doctrine of Pythagoras under the disguise of symbolical and enigmatical language. The strict injunction of secrecy, which was given by oath to the initiated Pythagoreans, has effectually prevented any original records of their doctrine concerning nature and God from passing down to posterity. We are entirely to rely for information on this head, and, indeed, concerning the whole doctrine of Pythagoras, upon Plato and his followers. Plato himself, while he enriched his system with stores from the magazine of Pythagoras, accommodated the Pythagorean doctrines, as he did also those of his master Socrates, to his own system, and thus gave an imperfect, and, we may suppose, in many particulars, a false representation of the doctrines of the Samian philosopher.

It was farther corrupted by the followers of Plato, even in the Old Academy, and afterward in the Alexandrean school. The latter, especially, made no scruple of obtruding their own dogmas upon the world, under the sanction of Pythagoras or any other ancient sage, and were chiefly employed in attempting to reconcile, or, rather, confound the doctrines of the ancient philosophers with later systems.—If the unconnected and doubtful records which remain can enable us to form any judgment upon this subject, the following may perhaps be considered as a faint delineation of the Pythagorean philosophy: The end of philosophy is to free the mind from those encumbrances which hinder its progress towards perfection, and to raise it to the contemplation of immutable truth, and the knowledge of divine and spiritual objects. This effect must be produced by easy steps, lest the mind, hitherto conversant only with sensible things, should revolt at the change. The first step towards wisdom is the study of mathematics, a science which contemplates objects that lie in the middle way, being corporeal and incorporeal beings, and, as it were, on the confines of both, and which most advantageously inures the mind to contemplation.—The most probable explanation of the Pythagorean doctrine of numbers is, that they are used as symbolical or emblematical representations of the first principles and forms of nature, and particularly of those eternal and immutable essences to which Plato afterward gave the appellation of Ideas. Not being able, or not choosing, to explain in simple language the abstract notions of principles and forms, Pythagoras seems to have made use of numbers, as geometricians make use of diagrams, to assist the conceptions of scholars. More particularly, conceiving some analogy between numbers and the intelligent forms which subsist in the Divine Mind, he made the former a symbol of the latter. As numbers proceed from unity, or the Monad, as a simple root, whence they branch out into various combinations, and assume new properties in their progress, so he conceived the different forms of nature to recede, at different distances, from their common source, the pure and simple essence of Deity, and at every degree of distance to assume certain properties in some measure analogous to those of numbers; and hence he concluded that the origin of things, their emanation from the first being, and their subsequent progression through various orders, if not capable of a perfectly clear explanation, might, however, be illustrated by symbols and resemblances borrowed from numbers. According to some writers, the Pythagorean Monad denotes the active principle in nature, or God; the Duad, the passive principle, or matter; the Triad, the world formed by the union of the two former; and the Tetractys, the perfection of nature. The Tetractys, or quadrate, according to the Pythagoreans, was the root of the eternally flowing nature. (*Carm., Aur.*, 47.—*Iamblich., Vit. Pythag.*, 162.) What they understood by the grand Tetractys, whether the sum of the first four numbers, that is, ten; or the sum of the first four odd and the first four even, that is, thirty-six, is unimportant; for the essential is not the symbol, but what the symbol represented. (*Plut., de Is. et Os.*, 76.—*Id., de Anim. Procr.*, 30.—*Ritter, Hist. of Philos.*, vol. 1, p. 363.) Next to numbers, music had the chief place in the preparatory exercise of the Pythagorean school, by means of which the mind was to be raised above the dominion of passion, and inured to contemplation. Pythagoras considered music not only as an art to be judged of by the ear, but as a science to be reduced to mathematical principles and proportions. The musical chords are said to have been discovered by him in the following manner: As he was one day reflecting on this subject, happening to pass by a smith's forge where several men were successively striking with their hammers a piece of heated iron upon an anvil, he remarked that all the sounds produced by their strokes were harmonious except one. The sounds which he observed to be chords were the octave, the fifth, and the third; but that sound which he perceived to lie between the third and the fifth he found to be discordant. Going into the workshop, he observed that the diversity of sounds arose, not from the forms of the hammers, nor from the force with which they were struck, nor from the position of the iron, but merely from the difference of weight in the hammers. Taking, therefore, the exact weight of the several hammers, he went home, and suspended four strings of the same substance, length, and thickness, and twisted in the same degree, and hung a weight at the lower end of each, respectively, equal to the weight of the hammers; upon striking the strings, he found that the musical chords of the strings corresponded with those of the hammers. Hence it is said that he proceeded to form a musical scale, and to construct stringed instruments. His scale was, after his death, engraved on brass, and preserved in the temple of Juno at Samos. Pythagoras conceived that the celestial spheres in which the planets move, striking upon the ether through which they pass, must produce a sound, and that this sound must vary according to the diversity of their magnitude, velocity, and relative distance. Taking it for granted that everything respecting the heavenly bodies is adjusted with perfect regularity, he farther imagined that all the circumstances necessary to render the sounds produced by their motions harmonious, were fixed in such exact proportions, that the most perfect harmony was produced by their revolutions. This fanciful doctrine respecting the music of the spheres gave rise to the names which Pythagoras applied to musical tones. The last note in the musical octave he called *Hypate* (ὑπάτη), because he supposed the sphere of Saturn, the highest planet, to give the deepest tone; and the highest note he called *Neate* (νεάτη), from the sphere of the moon, which, being the lowest or nearest the earth, he imagined produced the shrillest sound. In like manner of the rest. It was said of Pythagoras by his followers, who hesitated at no assertion, however improbable, which might seem to exalt their master's fame, that he was the only mortal so far favoured by the gods as to have been permitted to hear the celestial music of the spheres. Besides arithmetic and music, Pythagoras cultivated geometry, which he had learned in Egypt; but he greatly improved it by investigating new theorems, and by digesting its principles, in an order more perfectly systematical than had before been done. Several Grecians, about the time of Pythagoras, applied themselves to mathematical learning, particularly Thales in Ionia. But Pythagoras seems to have done more than any other philosopher of this period towards reducing geometry to a regular science. His definition of a point is a monad or unity with position. He taught that a geometrical point corresponds to unity in arithmetic, a line to two, a superficies to three, a solid to four. Of the geometrical theorems ascribed to him, the following are the principal: That the interior angles of every triangle are together equal to two right angles; that the only polygons which will fill up the whole space about a given point are the equilateral triangle, the square, and the hexagon; the first to be taken six times, the second four times, and the third three times; and that, in rectangular triangles, the square of the side which subtends the right angle is equal to the sum of the squares of the sides that contain the right angle. Upon the invention of this latter proposition (*Euclid*, 1, 47), Plutarch says that Pythagoras offered an ox, others, an hecatomb to the gods. But this story is thought by Cicero inconsistent with the institutions of Pythagoras, which, as he supposes, did not admit of animal sacrifices.—Pythagoras inferred the stature of

Hercules from the length of the Olympic course, which measured six hundred of his feet. Observing how much shorter a course six hundred times the length of an ordinary sized man was than the Olympic course, he inferred, by the law of proportion, the length of Hercules' foot; whence the usual proportion of the length of the foot to the height of a man enabled him to determine the problem.—On Astronomy, the doctrine of Pythagoras, or, at least, of the ancient Pythagoreans, was as follows: The term Heaven either denotes the sphere of the fixed stars, or the whole space between the fixed stars and the moon, or the whole world, including both the celestial sphere and the earth. There are ten celestial spheres, nine of which are visible to us; namely, that of the fixed stars, those of the seven planets, and those of the earth. The tenth is the Antichthon, or an invisible sphere opposite to the earth, which is necessary to complete the harmony of nature, as the Decad is the completion of the numerical harmony. Fire holds the middle place in the universe; or in the midst of the four elements is placed the fiery globe of unity; the earth is not without motion, nor situated in the centre of the spheres, but is one of those planets which make their revolutions about the sphere of fire. The distance of the several celestial spheres from the earth corresponds to the proportion of notes in a musical scale. The moon and other planetary globes are habitable. The earth is a globe, which admits of Antipodes. From several of these particulars respecting the astronomical doctrine of Pythagoras, it has been inferred that he was possessed of the true idea of the solar system, which was revived by Copernicus, and fully established by Newton. With respect to God, Pythagoras appears to have taught, that he is the universal mind, diffused through all things, the source of all animal life, the proper and intrinsic cause of all motion, in substance similar to light, in nature like truth, the first principle of the universe, incapable of pain, invisible, incorruptible, and only to be comprehended by the mind. Cicero also remarks, that Pythagoras conceived God to be a soul pervading all nature, of which every human soul is a portion, which is nothing more than the modern system of Pantheism. The doctrine of the Pythagoreans respecting the nature of brute animals, and μετεμψύχωσις, the *Transmigration of Souls*, was the foundation of their abstinence from animal food, and of the exclusion of animal sacrifices from their religious ceremonies. This doctrine Pythagoras probably learned in Egypt, where it was commonly taught. Nor is there any sufficient reason for understanding it, as some have done, symbolically.—We will end this article with a few specimens of his *Symbols*, which, though they were at first made use of for the purpose of concealment, and though their meaning has always been religiously kept secret by the Pythagoreans themselves, have awakened much curiosity, and given occasion to many ingenious conjectures, which, however, unless they were more satisfactory, it would answer no purpose to repeat. Among the Symbols of Pythagoras, recited by Iamblichus and others, are the following: Adore the sound of the whispering wind. Stir not the fire with a sword. Turn aside from an edged tool. Pass not over a balance. Setting out on a journey, turn not back, for the Furies will return with you. Breed nothing that has crooked talons. Receive not a swallow into your house. Look not in a mirror by the light of a candle. At a sacrifice pare not your nails. Eat not the heart or brain. Taste not that which has fallen from the table. Break not bread. Sleep not at noon. When it thunders, touch the earth. Pluck not a crown. Roast not that which has been boiled. Sail not on the ground. Plant not a palm. Breed a cock, but do not sacrifice it, for it is sacred to the sun and moon. Plant melons in thy garden, but eat them not. Abstain from beans.—The precept prohibiting the use of beans is one of those mysteries which the ancient Pythagoreans never disclosed, and which modern ingenuity has in vain attempted to discover. Its meaning was probably rather dietetic than physical or moral. The prohibition from beans was an Egyptian custom, according to Herodotus (2, 37). Aristoxenus, on the other hand, says that Pythagoras recommended beans before all other food. (*Aul. Gell.*, 4, 4.) The abstinence from fish is another resemblance to Egyptian customs; but the tradition on this point is not very extensive, and rests on fables. On abstinence from flesh there is a variety of traditions. (*Eudox.*, *ap. Porph.*, *V. P.*, 7.—*Iambl.*, *V. P.*, 85, 108.—*Diog. Laert.*, 8, 20.) It is safest to follow Aristotle, according to whom, the Pythagoreans only abstained from particular kinds of fish. (*Aul. Gell.*, *l. c.*—*Diog. Laert.*, 8, 19.) The statement of Aristoxenus, that they only abstained from the ploughing ox and the wether, evidently on account of their usefulness, appears to be a later version. (*Diog. Laert.*, 8, 20.—Compare *Athenæus*, 10, p. 418.) Pythagorean precepts of more value are these. Above all things, govern your tongue. Engrave not the image of God in a ring. Quit not your station without the command of your general. (*Enfield's History of Philosophy*, vol. 1, p. 365, *seqq.*—*Ritter*, *Hist. Philos.*, vol. 1, p. 326, *seqq.*)

Pythĕas, a native of Massilia (*Marseille*). His era is uncertain; some writers place him under the reign of Ptolemy Philadelphus, but Bougainville (*Mem. de l'Acad. des Inscr.*, vol. 19, p. 148) has undertaken to show that he was anterior to Aristotle. Pytheas is numbered among the Greek geographical writers. He made many important discoveries in a voyage which he undertook to the north of Europe, and was the first geographer who could call astronomical knowledge to his aid. Leaving the harbour of Massilia, and sailing from cape to cape, he coasted along all the eastern shore of Spain, passed the Straits of Gibraltar, navigated the coasts of Lusitania, Aquitania, and Armorica, entered the English Channel, followed the eastern shore of Britain, and, on reaching its northern extremity, advanced six days' sail farther to the north, until he reached a country which the inhabitants called Thule, and where the length of the Solstitial day was 24 hours, which corresponds to 66° 30′ N. L., or modern Iceland. D'Anville (*Mem. de l'Acad.*, &c., vol 37, p. 436) maintains that Pytheas did not go farther than the *Shetland Isles*. Schœning, on the other hand, makes the Thule of this navigator to be a country of *Norway*, which still bears the name of *Thile* or *Thilemark*. In a second voyage, Pytheas passed through the English Channel into the German Ocean, and thence into the Baltic, where he reached the mouth of a river which he calls the Tanaïs, but which is, perhaps, the Vistula or Rodaun. In this vicinity the amber of commerce was obtained. Pytheas wrote in Greek two works, one entitled "*A Description of the Ocean*," of which Geminus Rhodius makes mention (*Elem. Astron.*, c. 5.—*Uranolog. Petav.*, p. 22, *ed. Paris*, 1630), and the other a "*Periplus*" or "*Periodus of the Earth*," mentioned by Marcianus, the scholiast on Apollonius Rhodius. The little that we know of these two productions is obtained from the pages of Strabo and Pliny, but it is so altered and disfigured as to be almost unintelligible. Pytheas has been generally regarded as very mendacious in his narratives. His memory, however, has been successfully vindicated by several modern writers. (*Bougainville*, *loc. cit.*—*Schœning*, *Abhandlung. in Allg. Weltgesch.*, *Halle*, vol. 31.—*Adelung*, *Aelteste Geschichte der Deutschen*, *Leipz.*, 1806, 8vo.—*Mannert*, *Geogr.*, vol. 1, p. 73, *seqq.*—*Schöll*, *Hist. Lit. Gr.*, vol. 2, p. 198.)

Pythĭa, I. the priestess of Apollo at Delphi. (*Vid.*

Delphi, and Oraculum.)—II. Games celebrated in honour of Apollo at Delphi. They were first instituted, according to the fabulous opinion, by Apollo himself, in commemoration of the victory which he had obtained over the serpent Python, from which they received their name; but their origin seems, in fact, to have been a Panegyris (Πανήγυρις), or Festal Communion, in connexion with the Delphic oracle. With this the Delphians combined games for the purposes of amusement, which originally consisted of a contest between singers in praise of the Delphian god. This assembly was, in its more important capacity, denominated the Amphictyonic council, and was charged with the superintendence of the games. (*Wachsmuth, Gr. Ant.*, vol. 1, p. 163, *Eng. transl.*)—The Pythian games were, at their first institution, only celebrated once in nine years, but afterward every fifth year. The crown was of bay.—For an account of the exercises in the public games of the Greeks, consult the article Olympia. (*Potter, Gr. Ant.*, 2, 23.)

Pythĭus, I. a Syracusan, who defrauded Canius, a Roman knight, to whom he had sold his gardens, &c. (*Cic.*, *de Off.*, 3, 14.)—II. A surname of Apollo, which he received for his having conquered the serpent Python, or because he was worshipped at Delphi; called also Pytho. (*Vid.* Pytho.)

Pytho, the ancient name of the town of Delphi, which it was said to have received ἀπὸ τοῦ πύθεσθαι, because the serpent which Apollo killed *rotted there.* A better derivation, however, is from πυθέσθαι, "*to inquire*," with reference to the oracle that was consulted here. The difference of quantity (Πυθώ, πῡθέσθαι) does not appear to form a material objection, although Passow thinks otherwise. (*Gr. D. Handwört.*, *s. v.* Πυθώ.)

Python, a celebrated serpent sprung from the mud and stagnated waters which remained on the surface of the earth after the deluge of Deucalion. This monster abode in the vicinity of Delphi, and destroyed the people and cattle of the surrounding country. Apollo, on coming to Delphi, slew the serpent with his arrows; and as it lay expiring, the exulting victor cried, "Now *rot* (πύθευ) there on the man-feeding earth;" and hence, says the legend, the place and oracle received the appellation of Pytho. (*Vid.* Pytho.) The Pythian games were fabled to have been established in commemoration of this victory. (*Vid.* Pythia.)—Dodwell supposes that the true explanation of the allegorical fiction relating to Apollo and Python is, that the serpent was the river Cephissus, which, after the deluge of Deucalion had overflowed the plains, surrounded Parnassus with its serpentine involutions, and was reduced by the rays of the sun within its due limits. (*Dodwell's Tour*, vol. 1, p. 180.) It is more probable, however, that the fable was one of Oriental origin, and was carried from that quarter of the world to Greece. (*Vid.* remarks under the article Apollo.)

Q.

Quadi, a German nation on the southeastern borders of the country, in what is now *Moravia.* They were connected with the Marcomanni, and, along with them, waged war against the Romans. The Emperor Marcus Antoninus proceeded against them in person and repressed their inroads, but they soon after renewed hostilities with increased vigour. Their name disappears from history about the fifth century. Their territory was bounded on the south by the Danube, on the east by the river Gran and the Jazyges, on the north by the Carpates and Sudetes, and on the west by the Marcomanni. (*Tac.*, *Germ.*, 42, *seqq.*—*Id.*, *Ann.*, 2, 63.—*Dio Cass.*, 71, 8, *seqq.*—*Amm. Marcell.*, 17, 12.—*Id.*, 29, 6.—*Wilhelm, Germanien*, &c., p. 223, *seqq.*—*Reichard, Germanien*, p. 146, *seqq.*—*Wersebe, über die Völker des alten Teutschlands*, p. 172, *seqq.*)

Quadrĭfrons or Quadrĭceps, a surname of Janus, because he was sometimes represented with four faces. (*Vid.* remarks under the article Janus.)

Quindecimvĭri, an order of priests whom Tarquin the Proud appointed to take care of the Sibylline books. They were originally two, but afterward the number was increased to ten, to whom Sylla added five more, whence their name. (*Vid.* Decemviri and Duumviri.)

Quinquatrĭa, a festival in honour of Minerva at Rome, at first for one day, but afterward for five (*quinque*), whence the name. The beginning of the celebration was the 19th of March. On the days of the celebration, scholars obtained holyday, and it was usual for them to offer prayers to Minerva for learning and wisdom; and on their return to school, to present their master with a gift, which received the name of *Minerval.* (*Ovid, Fast.*, 3, 810.—*Aul. Gell.*, 2, 21.)

Quintiliānus, Marcus Fabius, an eminent Roman rhetorician, born at Calagurris, a city of Hispania Tarraconensis, A.D. 42.—The orthography of the name varies in different editions. Gibson was the first that gave the form *Quinctilianus*, in which he has been followed by several; but as this form is only found in a single inscription and on a single coin, the other mode of expressing the name has become well established. (Compare *Spalding, Præf. ad. Quintil.*, p. xxiii., *seqq.*)—Quintilian was still young when his father, after the death of Nero, conveyed him to Rome, and this circumstance appears to be the cause why some editors have believed that he was born in this last-mentioned city. The father of Quintilian was a professor of rhetoric, and the son, devoting himself to the same pursuits, opened a school under Vespasian. He was the first rhetorician that received a regular salary from the imperial treasury, and his emoluments amounted to 100,000 sesterces. Flavia Domitilla, niece of Domitian, and Pliny the younger, were among the number of his pupils. He obtained the distinction of the laticlave, or senatorian dress, and under Domitian he was nominated consul. After having lost his wife and two sons, he united himself by a second marriage to a daughter of the rhetorician Tutilius, by whom he had a daughter who espoused Nonius Celer, governor of Spain. He had professed rhetoric for the space of twenty years, when he retired from active life, and composed, between 92 and 94 A.D., his Institutes of the Orator. The year of his death is unknown: it was subsequent, however, to 118 A.D. There exist, under the name of Quintilian, nineteen declamations of some length, and forty-five minor ones. They are incorrectly, however, ascribed to him, and are rather the productions of a much later age, and of several writers. Gerard Vossius (*de Rhet. nat. et. const.*, p. 108) thinks that they were written by Postumus the younger, one of those ephemeral emperors called in Roman history the thirty tyrants. Some manuscripts give M. Florus as their author, a personage entirely unknown.—The work by which Quintilian has immortalized his name is entitled *De Institutione Oratoria*, or, rather, *Institutiones Oratoriæ.* It is in twelve books, and dedicated to Marcellus Victorius. This work is not merely a complete treatise on the rhetorical art; it embraces a plan of study for the orator, from the first elements of grammar. Quintilian here states the results of long experience and deep reflection. He gives signal proofs in it of an excellent judgment, of a refined critical spirit, of a pure taste, and of extensive and varied reading. This work is preferable to all that we have from Cicero respecting the theory of eloquence. Quintilian has profited by the precepts of this great master, but he does not stop where the other stops: he adds to his labours the observations which a long course of practical experience had suggested. He has formed his style upon that of Cicero,

and he writes with an elegance which would entitle him to a rank by the side of the purest models of the Augustine age, if certain obscure expressions and some specimens of affected phraseology did not betray the writer of a later age. His tenth book, where he speaks of the Greek and Roman authors of the higher class, is one of the most instructive, and of great importance in relation to the history of ancient literature. Time has preserved for us only two manuscripts of the Institutes of Quintilian. One, which is complete, was found, at the period of the council of Constance, in a tower of the Abbey of St. Gall, by the celebrated Poggio of Florence; he made a copy of this, which is now in England. Nearly at the same time Leonard Aretin discovered a second manuscript in Italy, but very defective. From these two original ones are derived all the other manuscripts of Quintilian. It is not known what has become of the manuscript of St. Gall.—With regard to the dialogue *De Claris Oratoribus*, commonly ascribed to Quintilian, some remarks will be offered under the article Tacitus.—The best editions of Quintilian are, that of Burmann, *Lugd. Bat.*, 1720, 3 vols. 4to; that of Capperonier, *Paris*, 1725, fol.; that of Gesner, *Götting.*, 1766, 4to; and particularly that of Spalding, *Lips.*, 1798–1834, 6 vols. 8vo, the fifth volume of which contains supplementary annotations by Zumpt, and the sixth a Lexicon and Indexes by Bonelli. The edition of Quintilian forming part of Lemaire's collection is a reprint, for the most part, of Spalding's. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 398, *seqq.*—*Bähr, Gesch. Röm. Lit.*, p. 401, *seqq.*—*Fuhrmann, Rom. Lit.*, vol. 2, p. 168, *seqq.*)

Quintus Curtius Rufus, a Latin historical writer, with regard to whose era great uncertainty prevails. No ancient writer makes mention of him; the first who speak of him are John of Salisbury and Pierre de Blois, who lived in the 12th century. Curtius himself furnishes no information respecting his own condition and origin, if we except one passage in which he speaks of an event which happened in his times (10, 9). He mentions this event, however, in such obscure terms, that the commentators are all at variance respecting the period when he flourished. Some, as, for example, Pithou and Bongars, place him in the Augustan age. Others, as Ausonius Popma and Perizonius, under Tiberius. Others, as Justus Lipsius and Brisson, under Claudius. Others, as Freinsheim, Rutgers, Vossius, and many other editors, under Vespasian. Some, following the example of Pontanus, make him to have flourished under Trajan. Count Bagnolo (*Della gente Curzia e dell' eta di Q. Curzio*, &c., *Bologna*, 1741, 8vo), and one of the latest editors of Curtius, Cunze, whose edition appeared at Helmstadt in 1795, 8vo, have adduced some specious arguments for fixing the period of this writer under Constantine the Great. Finally, Barth brings him down as low as the first Theodosius.—The history of Quintus Curtius is entitled *De rebus gestis Alexandri Magni* ("Of the exploits of Alexander the Great"). It was divided originally into ten books, but the first two, the end of the fifth, and the beginning of the sixth are lost. Freinsheim has written a supplement to the work, so as to complete what is thus defective, and has succeeded in bringing together a learned collection of facts from the different historians who have made mention of the operations of Alexander.—The work of Quintus Curtius is rather to be termed a romance than an historical composition. It is the production of a rhetorician who sacrifices truth to the desire of brilliancy of expression, and to a love of the marvellous. The harangues which he puts into the mouths of his heroes are mere scholastic declamations, without any regard to the characters of those who are to utter them. As a critical historian Quintus is very far below mediocrity. He is only superficially acquainted with the good historians of Alexander, and appears to have given the preference to those Greek writers who had distorted by fable the true history of the Macedonian monarch, such as Clitarchus and Hegesippus. His compilation is made without any judgment; he gives himself no trouble to reconcile the contradictions which exist among the authors whom he follows, nor does he at all concern himself about testing the truth of their narratives. It would seem, moreover, that his knowledge of Greek is very slight. So ignorant is he in the military art, that it is difficult to understand his accounts of battles and sieges; and oftentimes it is but too apparent that he does not understand himself what he copies mechanically from others. In geography and astronomy his ignorance is equally great. He confounds Mount Taurus with Caucasus, and makes the Caspian and Hyrcanian seas two different sheets of water. He observes no chronological order, and does not mention either the years or the seasons in which the events of which he treats took place. If, however, Quintus Curtius be refused the name of an historian, we cannot deny his claim to being considered an amusing and interesting writer. His diction is pure and elegant. Some of his harangues are master-pieces of their kind. He is rich in beautiful descriptions. His style is too ornamented, and sometimes declamatory; oftener, however, he happily imitates his model, Livy. In the beginning of the sixteenth century, an impostor, named Hugo Rugerius or Ruggieri, a native of *Rhegio*, published a pretended collection of the letters of Quintus Curtius, divided into five books, and supposed to contain not only letters written by the historian himself, but others also from various distinguished individuals. The fabrication, however, was so clumsily executed, that no one was imposed upon. The best editions of Quintus Curtius are, that of Snakenburg, *Lugd. Bat.*, 1724, 4to; that of Schmieder, *Götting.*, 1804, 2 vols. 8vo; and that of Lemaire, *Paris*, 1822–24, 3 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 383, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 441, *seqq.*)—II. (or Cointus) Calaber, a Greek poet, a native of Smyrna, but surnamed *Calaber* from the circumstance of the Cardinal Bessarion's having found a manuscript of his work in a convent of *Calabria*, in Lower Italy; and thus a distinguished scholar, a native of Greece, only became acquainted with one of the poets of his nation, because chance had conducted him to the convent of St. Nicholas, in the city of Otranto. Quintus (or Cointus) lived probably about the beginning of the sixth century. He is the author of a poem in fourteen cantos, entitled Παραλειπόμενα Ὁμήρῳ ("*Things omitted by Homer*"). It is a continuation of the Iliad down to the destruction of Troy, or, rather, an historical composition in verse, interspersed with mythological fictions, and adorned with abundant imagery. Vicious in its arrangement, because no unity either of action or of interest prevails in it, this production is, at the same time, not without merit as regards its ornaments and diction. The imitation of Homer is everywhere apparent; but it shows itself only in details, and the author did not possess the art of varying his descriptions of combats, in which his model shows himself so superior. He offends, also, in too frequent an introduction of deities into the combats of the two contending parties, and their intervention is frequently as uncalled for as their departure is unexpected. Notwithstanding these defects, however, the poem of Quintus appears so far superior to the other productions of the age in which he is supposed to have lived, that many critics have regarded these *Paralipomena* as a kind of enlargement or amplification of the Little Iliad of Lesches, which is lost. Others have viewed it as a cento of various passages borrowed from the cyclic poets.—Another poem, ascribed to Quintus, is found in MS. in the library of St. Marc, and in that of

the king of Bavaria at Munich. It is on the twelve labours of Hercules.—The best editions of Quintus Calaber are, that of Rhodomannus, *Hanov.*, 1604, 8vo; that of De Pauw, *Lugd. Bat.*, 1784, 8vo; and that of Tychsen, *Argent.*, 1807, 8vo. The last, however, has never been completed. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 91, *seqq.*)

QUIRINĀLIS, a hill at Rome, added to the city by Servius Tullius. (*Liv.*, l. 44.) Numa, indeed, had a house upon this mountain, but it was not considered a part of the city until enclosed within the Tullian wall. The temple of Romulus Quirinus, from which it derived its name, was built by Numa, but afterward reconstructed with greater magnificence by Papirius Cursor, the dictator. (*Liv.*, 10, 46.) Some vestiges of this edifice are said to exist in the gardens of the Jesuits, close to the church of *S. Andrea, a Monte Cavallo*. The expression *Monte Cavallo* is a corruption from *Mons Caballus*, a name applied to the Quirinal at a later day from two marble horses placed there. The Quirinal is the only one of the Seven Hills at the present day that is populous. It is covered with noble palaces, churches, streets, and fountains. (*Rome in the Nineteenth Century*, vol. 1, p. 206, *Am. ed.*)

QUIRĪNUS, I. a surname of Mars among the Romans. This name was also given to Romulus after his translation to the skies. (*Ovid, Fast.*, 2, 475.)—II. A surname of the god Janus. (*Vid.* remarks under the article Janus.)

QUIRĪTES, (*Vid.* remarks under the article Roma, page 1172, col. 2.)

R.

RABIRIUS, I. C. a Roman knight contemporary with Julius Cæsar. The latter had, on one or two occasions, expressed with some ostentation his attachment to the party of Marius, and he now attempted to vindicate the memory of L. Saturninus, who, having been for a long time the associate of Marius, was afterward opposed by him as the reluctant instrument of the senate, and, having been taken by him in actual rebellion, had been murdered by the armed citizens, who broke into his place of confinement. Cæsar, it is said (*Sueton.*, *Vit. Jul.*, 12), instigated Labienus, at this time one of the tribunes, and afterward distinguished as one of Cæsar's lieutenants in Gaul, to accuse Rabirius, then advanced in years, as the perpetrator of this murder. The cause was first tried before L. Cæsar and C. Cæsar (*Dio Cass.*, 37, 42), who were appointed by lot to act as special commissioners in this case, by virtue of the prætor's order; and the accused was arraigned according to the old law of murder, by which, if he had been found guilty, he would have been condemned to be hanged. But this mode of proceeding was stopped by Rabirius appealing to the people, or by the interference of Cicero as consul, as his speech seems to imply (*pro Rab.*, c. 4, *seq.*), and his procuring the removal of the cause before another tribunal. The people, however, it is said, were likely to condemn the accused, when Q Metelellus Celer, one of the prætors, obliged the meeting to break up, by tearing down the ensign which was always flying on the Janiculum while the people were assembled, and without which, according to ancient custom, they could not lawfully continue their deliberations. In this manner Rabirius escaped; for Labienus or his instigators did not think proper to bring forward the business again; whether despairing of again finding the people equally disposed to condemn the accused, or whether the progress of the conspiracy of Catiline began now to turn men's attention more entirely to a different subject. (*Dio Cass.*, 37, 42.—*Cic.*, *Or. pro Rab.*)—II. C. Postumus, a Roman knight, son of C. Curius, and adopted son of the preceding. He became implicated in the affair of Gabinius and Ptolemy Auletes. Gabinius had been accused and condemned for receiving a very large sum of money (10,000 talents) for restoring the Egyptian king. His estate, however, did not yield, when sold, sufficient to reimburse this sum, and Rabirius therefore, who was concerned in the affair, was sued for the balance (*causa de residuis*). Rabirius, it seems, had advised Gabinius to undertake the restoration of the king, and accompanied him into Egypt. Here he was employed to solicit the payment of the money, and lived at Alexandrea for that purpose, in the king's service, as the public receiver of his taxes. Cicero's defence of Gabinius and Rabirius, especially the former, excited great surprise, as Gabinius had ever been his most vehement enemy. It was occasioned, however, by Pompey's influence. Rabirius was acquitted. (*Cic.*, *pro Rab. Post.*, c. 8, 12.—*Val. Max.*, 4, 2.—III. A Roman epic poet, who flourished during the Augustan age. Velleius Paterculus names him immediately after Homer (2, 26), but Quintilian speaks of him in a much more moderate tone. (*Inst. Or.*, 10, 1.) The grammarians have preserved for us some verses of one of his poems. Its subject was the battle of Actium. (*Schöll, Hist. Lit. Rom.*, vol. 1, p. 221.)

RAMNES or RAMNENSES, one of the three centuries instituted by Romulus. (*Vid.* Roma.)

RAMPSINĪTUS, an Egyptian monarch, of whom Herodotus relates the following legend. "After this, they said, Rampsinitus descended alive into those places which the Grecians call Hades; where, playing at dice with Ceres, he sometimes won, and at other times lost; that, at his return, he brought with him as a present a napkin of gold" (2, 122). Szathmari applies it to the years of plenty and scarceness which happened under Pharaoh. Creuzer, however, refers it to the great principles, pervading all nature, of decay and restoration. (*Symbolik*, vol. 4, p. 231.)

RAUDĬI CAMPI, plains about ten miles to the northwest of Mediolanum, in Cisalpine Gaul, which were rendered memorable by the bloody defeat of the Cimbri by Marius. (*Flor.*, 3, 3:—*Vell. Paterc.*, 2, 12.—*Oros.*, 5, 16.) The spot, however, on which the battle took place, seems very uncertain, as no author except Plutarch mentions the situations of these plains. He describes them as lying in the vicinity of Vercellæ (*Vit. Mar.*); but even this designation is very general. The Cimbri are represented as having entered Italy by the Tridentine Alps or the *Tyrol;* and we farther learn, that, after beating back the consul Catulus on the Athesis or *Adige*, they forced the passage of that river, by which time Marius having come up with considerable re-enforcements, a battle took place in the plains of which we are speaking. (*Walckenaer, sur la situation des Raudii Campi.—Mem. de l'Acad. des Inscr.*, &c., vol. 6, p. 360.) The small place called *Rho* is thought by D'Anville to preserve some traces of the ancient appellation. (*Cramer's Anc. Italy*, vol. 1, p. 52.)

RAVENNA, an important city of Cisalpine Gaul, situate on the coast, a short distance below the Spinetic mouth of the Padus or *Po*. It laid claim to an origin of remote antiquity; for Strabo (214) reports it to have been founded by some Thessalians; but they subsequently abandoned it to the Umbri, being unable to resist the aggressions of the Tyrrheni, or Tuscans. When Pliny says it was a colony of the Sabines, he perhaps alludes to an old tradition, which considered that people as descended from the Umbri. (*Plin.*, 3, 18.) Strabo informs us, that Ravenna was situated in the midst of marshes, and built entirely on wooden piles. A communication was established between the different parts of the town by means of bridges and boats. (Compare *Sil. Ital.*, 8, 602.—*Martial*, 13, 18, &c.) But, as Strabo observes, the noxious air arising from the stagnant waters was so purified by the tide, that Ravenna was considered by the Romans a very healthy place; in proof of which, they sent glad-

iators there to be trained and exercised. The vine grew in the marshes with the greatest luxuriance, but perished in the course of four or five years. (*Strabo*, 218.—*Plin.*, 14, 2.) Water was scarce at this place, and hence Martial observes that he would rather have a cistern of water at Ravenna than a vineyard, since he could sell the water for a much higher price than the wine. (*Ep.*, 3, 56.) The same writer sportively alludes to his having been imposed upon by a tavern-keeper at Ravenna: on his calling for a glass of water, he received one of wine!—We are not informed at what period Ravenna received a Roman colony (*Strab.*, 217); but it is not improbable, from a passage in Cicero (*Orat. pro Balb.*, 22), that this event took place under the consulship of Cn. Pompeius Strabo. Ravenna became the great naval station of the Romans on the Adriatic, in the latter times of the republic, a measure which seems to have originated with Pompey the Great. It was from Ravenna that Cæsar held a parley with the senate, when on the point of invading Italy. (*Bell. Civ.*, 1, 5.) It was from this city, also, that he set forward on that march which brought him to the Rubicon, and involved his country and the world in civil war. (*Appian, Bell. Civ.*, 2, 11.)—It is well observed by Gibbon (*Misc. Works*, vol. 2, p. 179), that "Cæsar had, for good reasons, fixed his quarters at Ravenna. He wished to obtain possession of Picenum, a rich and populous country, and thus deprive Pompey of the resources he might have found in a province extremely devoted to his family, and from which that general might have made legions spring up by merely striking the ground with his foot. He wished to turn the capital with his army. Had he attempted to march straight to Rome, Pompey would have made himself master of the difficult passes, and stopped his progress, and Italy would have become the theatre of war. But, by marching towards Ariminum, Ancona, and Corfinium, he made it seem to be his design to cut off the retreat of his enemies, and his boldness threw them into such consternation, that they hastened to embark at Brundisium. Lastly, he wished to make sure of Ariminum. This important place was distant from the Rubicon eighteen miles by the Æmilian road, and only eleven by that of Ravenna. Cæsar could send forward bodies of troops under twenty different pretences; but the moment he passed it, his designs were unmasked. Ariminum was therefore to be surprised by a forced march."—The old port of Ravenna was situated at the mouth of the river Bedesis (*il Ronco*). But Augustus caused a new one to be constructed at the entrance of the little river Candianus into the sea, and about three miles from Ravenna. He established a communication between this harbour and a branch of the *Po*, by means of a canal which was called Fossa Augusti; and he also made a causeway to connect the port and city, which obtained the name of Via Cæsaris. As the new harbour, from thenceforth, became the usual station for the fleet, it received the distinguishing appellation of Portus Classis, a name which still subsists in that of a well-known monastery near the modern town of *Ravenna*. Ravenna continued to flourish as a naval station long after the reign of Augustus. (*Suet.*, *Aug.*, 49.—*Tacit.*, *Ann.*, 4, 5.—*Id.*, *Hist.*, 2, 100.—*Ptol.*, p. 63.—*Zosim.*, 5, 28.)—Honorius made this city the place of his residence both before and after Alaric had captured and burned Rome. When Odoacer made the conquest of Italy, he resided at Ravenna, and sustained here a siege of three years, at the termination of which he was taken and slain by Theodoric. This latter monarch fixed the seat of his empire here, and greatly adorned and embellished the place. Here also resided the exarch or governor appointed by the Emperor of the East when Italy was in possession of the Lombards. In the time of the Romans it was seated on a kind of bay. The mud thrown up by the tide has formed a tract of land, which is cultivated, and on which the city itself has been enlarged towards the sea. The air is insalubrious, but has been somewhat amended by conveying along the sides of the city the rivers *Mentone* and *Ronco*, which carry off the fœtid water from the marshy grounds. (*Cramer's Anc. Italy*, vol. 1, p. 94, *seq.*)

RAURĂCI, a people of Belgic Gaul, on the Upper Rhine, northeast of the Sequani. Their capital was Augusta Rauracorum, now *Augst*. (*Cæs.*, *B. G.*, 4, 17.)

REĀTE, an old Sabine town on the river Velinus, a branch of the Nar. Its modern name is *Rieti*. In the antiquity of its origin this place was equalled by few of the cities of Italy, since, at the most remote period to which the records of that country extend, it is reported to have been the first seat of the Umbri, who are regarded by some as the Aborigines of Italy. (*Zenod.*, *Troez.*, *ap. Dion. Hal.*, 2, 49.—*Id.*, 1, 14.) It was here, likewise, that the Arcadian Pelasgi probably fixed their abode, and, by intermixing with the earlier natives, gave rise to those numerous tribes, known to the Greeks by the name of Opici, and subsequently to the Romans under the various appellations of Latins, Oscans, and Campanians; these subsequently drove the Siculi from the plains, and occupied in their stead the shores of the Tyrrhennian sea. If we may credit Silius Italicus, Reate derived its name from Rhea, the Latin Cybele (8, 417). From Cicero (*in Cat.*, 3) we learn that it was only a *præfectura* in his time; from Suetonius, on the other hand, we collect that it was a municipal town. (*Vesp.*, 1.) Reate was particularly celebrated for its excellent breed of mules (*Strab.*, 228), and still more so for that of its asses, which sometimes brought the enormous price of 60,000 sestertii, about £484 sterling. (*Varro, R. R.*, 2, 1.—*Plin.*, 8, 43.)—The valley of the Velinus, in which this city was situated, was so delightful as to merit the appellation of Tempe (*Cic.*, *Ep. ad Att.*, 4, 15); and from their dewy freshness, its meadows obtained the name of Rosei Campi. (*Varro, R. R.*, 1, 7.—*Plin.*, 17, 4.) According to Holstenius (*ad Steph. Byz.*, p. 110), they still bear the name of *le Rose*. (*Cramer's Anc. Italy*, vol. 1, p. 414, *seqq.*)

REDŌNES, a Gallic nation in the interior of Lugdunensis Tertia, north of the Namnetes, and the mouth of the Liger or *Loire*. Their capital was Condate, afterward Redones, now *Rennes*. (*Cæs.*, *B. G.*, 7, 75.—*Plin.*, 4, 18.)

REGILLÆ or REGILLUM, a Sabine town near Eretum, which latter place was north of Nomentum and northwest of Tibur. Regillum is only known as the birthplace of Atta Clausus, who, under the name of Appius Claudius, became the founder of the Claudian family at Rome. (*Liv.*, 2, 16.—*Dion. Hal.*, 5, 40.)

REGILLUS, a small lake of Latium, northwest of Præneste, and southeast of Gabii. It was the scene of a great battle between the Romans and Latins, after the expulsion of Tarquin, in which the latter were totally defeated. (*Dion. Hal.*, 6, 18.)—The lake Regillus is thought to be *il Laghetto della Colonna*, near the small town of that name. (*Cic.*, *N. D.*, 2.—*Plin.*, 33, 6.—*Val. Max.*, 1, 8.—*Florus*, 4, 2.)

REGIUM LEPĬDUM or FORUM LEPĬDI, a city of Cisalpine Gaul, between Parma and Mutina. In Cicero we find it sometimes under the name of Regium Lepidi (*Ep. ad Fam.*, 12, 5), or simply Regium (11, 9). This place probably owed its origin to M. Æmilius Lepidus, who constructed the Æmilian road, on which it stood; but when or from what cause it took the name of Regium is unknown. It is farther noticed in history as having witnessed the death of the elder Brutus by order of Pompey, to whom he had surrendered himself. (*Liv.*, *Epit.*, 90.—*Val. Max.*, 6, 8.—*Oros.*, 5, 22.)

REGŬLUS, M. ATTILIUS, a consul during the first

Punic war. He reduced Brundisium, and, in his second consulship, took 64, and sunk 30, galleys of the Carthaginian fleet off Ecnomus, on the coast of Sicily. After this victory, Regulus and his colleage Manlius sailed to Africa, and seized on Clupea, a place situate to the east of Carthage, not far from the Hermean promontory, which they made their place of arms. Manlius was recalled, but Regulus was left to prosecute the war; and so rapid was his success, that he made himself master of about 200 places on the coast, in the number of which was Tunetum or *Tunis*. The Carthaginians sued for peace, but Regulus would grant them none, except on conditions that could not be endured. His rapid success had rendered him haughty and intractable, and now it made him rash and imprudent. A Lacedæmonian leader, named Xanthippus, arrived at Carthage with a re-enforcement of Greek troops, and soon changed the aspect of affairs. Observing to the Carthaginians that their overthrows were entirely owing to their having fought on ground, where their cavalry, in which alone they were superior to the Romans, had not room to act, he promised to repair this mistake, and accordingly posted his forces in a plain, where the elephants and Carthaginian horse might be of service. Regulus followed him, imagining himself invincible; but he was defeated and taken prisoner, along with 500 of his countrymen. After being kept some years in prison, he was sent to Rome to propose an exchange of prisoners, having been first compelled to bind himself by an oath that he would return in case he proved unsuccessful. When he came to Rome, he strongly dissuaded his countrymen against an exchange of prisoners, arguing that such an example would be of fatal consequence to the republic: that citizens who had so basely surrendered their arms to the enemy were unworthy of the least compassion and incapable of serving their country: that, with regard to himself, he was so far advanced in years, that his death ought to be considered as a matter of no importance; whereas they had in their hands several Carthaginian generals, in the flower of their age, and capable of doing their country great services for many years. It was with difficulty the senate complied with so generous and unexampled a counsel. The illustrious exile therefore left Rome, in order to return to Carthage, unmoved by the sorrow of his friends, or the tears of his wife and children; and was treated on his return, according to the ordinary account, with the utmost degree of cruelty, the Carthaginians having heard that their offer had been rejected entirely through the opposition of Regulus. They imprisoned him for a long while in a gloomy dungeon, whence, after cutting off his eyelids, they brought him suddenly into the sun, when its beams darted their strongest heat. They next put him into a kind of chest full of nails, the points of which did not allow him a moment's ease day or night. Lastly, after having been long tormented by being kept continually awake in this dreadful torture, his merciless enemies nailed him to a cross, their usual punishment, and left him to die on it. In retaliation for this cruelty, the senate at Rome are said to have delivered two captives into the hands of the widow of Regulus, to do with them what she pleased; but that her cruelty towards them was so great, that the senate themselves were compelled at length to interfere.—Such is a general outline of the story of Regulus. The question respecting its truth or falsehood has given rise to considerable discussion. Palmerius first started an objection to the common narrative (*Exercit. in Auct. Græc.*, p. 151, *seqq.*), and, as well from the silence of Polybius on this point as from a fragment of Diodorus Siculus (lib. 24, p. 273, *seqq.*, *ed. Vales*; vol. 2, p. 566, *ed. Wesseling*; vol. 9, p. 524, *ed. Bip*), ingeniously conjectured that Regulus was never sent from Carthage to Rome; that he was not the victim of tortures, but died of a disease during his captivity; and that the whole story respecting his punishment was invented by the Roman writers, or else by the wife of Regulus, in order to palliate the cruelty of which the latter had been guilty towards the Carthaginian captives delivered into her hands. This same opinion has been embraced by many subsequent writers. (Compare *Gesner, in Chrestom.*, *Cic.*, p. 547.—*Wesseling, ad Diod.*, *l. c.*—*Jani, ad Horat.*, *Od.*, 3, 5, 49.—*Lefeb.*, *ad Sil. Ital.*, 6, 539.—*Toland, Collection of several pieces, Lond.*, 1726, vol. 2, p. 28.—*Foreign Review*, vol. 1, p. 305.—*Böttiker, Geschichte der Carthager*, p. 205, &c.—*Beaufort, sur l'incertitude de l'Histoire Romaine*, 1738, 8vo, *sub fin.*—*Roos, De Suppliciis quibus Regulus Carthagine traditus interfectus.*—*Magazin für offentl. Schulen, Bremen*, 1791, vol. 2, pt. 1, p. 50, *seqq.*) The arguments in favour of this opinion are strong, and we might almost say decisive. In the first place, the Roman writers are all at variance among themselves respecting the nature of the punishment supposed to have been inflicted on Regulus. Cicero (*De Fin.*, 2, 20.—*Ibid.*, 5, 27.—*Pis.*, c. 19.—*De Off.*, 3, 27), Seneca (*De Prov.*, c. 3), Valerius Maximus (9, 2, *ext.* 1), Tuditanus and Tubero (*ap. Aul. Gell.*, 6, 4), Silius Italicus (6, 539, *seqq.*), Aurelius Victor (c. 40), and Zonaras (*Ann.*, vol. 2), make Regulus to have had his eyelids cut off, and to have died of want of sleep and of hunger. Seneca (*loc. cit.*, *Epist.*, *et* 98), Silius Italicus (2, 343, *seqq.*), and Florus (2, 2), speak also of the cross as an instrument of his sufferings. And, finally, Seneca (*De Prov.*, c. 3.—*De tranq. an.*, c. 15.—*Epist.*, 67), Cicero (*Pis.*, 19), Valerius Maximus (9, 2, *ext.* 1), Aurelius Victor and Zonaras (*ll.*, *cc.*), Silius Italicus (6, 539, *seqq.*), Orosius (4, 8), Augustin (*De Civ. Dei*, 1, 15), Appian (*De Reb. Pun.*, c. 4.—*Exc.*, 2, *ex.* lib. 5.—*De Reb. Sic.*, vol. 1, p. 93, *ed. Schweigh.*), tell of a narrow box or barrel, full of nails, in which he was confined; and, being compelled to stand continually, perished at last with exhaustion. This discrepance, therefore, gives the whole story much the appearance of a popular fable, owing its origin to, and heightened in many of its features by, national feeling.—Another argument against the authenticity of the narrative in question is derived from the total silence of Polybius, who treats fully, in his history, of the events of the first Punic war, respecting not merely the punishment of Regulus, but even his coming to Rome and his return to Carthage.—A third and still stronger argument is deduced from the language of Diodorus Siculus, who makes the widow of Regulus to have been urged to punish the captives in her hands from the persuasion that her husband had died the victim of *carelessness* and *neglect* on the part of the Carthaginians (*νομίσασα δι' ἀμέλειαν αὐτὸν ἐκλελοιπέναι τὸ ζῆν*, *frag.*, lib. 24; vol. 9, p. 344, *ed. Bip.*) The natural inference from such language is, that the husband had not been treated with sufficient care while labouring under some malady, and that this neglect caused his death; it is impossible to derive from the words of the text any meaning favourable to the idea of positive and actual punishment.—The captives in the hands of the widow of Regulus were two in number, Bostar and Hamilcar, and they had been delivered up to her, it is said, to pacify her complaints, and as hostages for the safety of Regulus. For five days they were kept without food: Bostar died of hunger and grief, and Hamilcar was then shut up with the dead body for five days longer, a scanty allowance of food being at the same time given him. The stench from the corpse and other circumstances caused the affair to become known, and the sons of Regulus narrowly escaped being condemned to death by the people. Hamilcar was taken away from his cruel keeper, and carefully attended until his restoration to health. (*Diod. Sic.*, *frag.*, lib. 24, vol. 9, p. 346, *ed. Bip.*) Would the Roman senate and

people have acted thus, had the story of Regulus and his cruel sufferings been true? If any, notwithstanding what has been here adduced, are inclined to favour the other side of the question, they will find some plausible arguments in its support in Ruperti's edition of Silius Italicus (*Ad Arg.*, lib. 6).

Remi, a people of Gallia Belgica, southwest of the Treveri, and southeast of the Veromandui. Their capital was Durocortorum, now *Rheims*. (*Cæs.*, *B. G.*, 2, 3, 5.—*Tac.*, *Hist.*, 4, 67.—*Plin.*, 4, 17.)

Remus, the brother of Romulus, exposed together with him by the cruelty of his grandfather. (*Vid.* Romulus.)

Resæna, a city on the river Chaboras, in northern Mesopotamia. (*Steph. Byz.*, *s. v.* Ῥέσινα.) Its site was afterward occupied by Theodosiopolis (*Chron.*, *Edessen.*, p. 339), which must not be confounded with another city of the same name in northern Armenia. The modern name of Resæna is *Ras-el-aim.* (*Niebuhr*, vol. 2, p. 394.)

Rha (Ῥᾶ), a large river, now the *Wolga*. No writer, prior to Ptolemy, mentions either its name or course. The appellation occurs, it is true, in our editions of Mela (3, 5), but it is a mere interpolation. The true reading in Mela is, "*E Ceraunüs montibus uno alveo descendit, duobus exit in Caspium* [Rha] *Araxes Tauri latere demissus.*" The word Rha, which we have enclosed in brackets, does not belong to the text.—Ptolemy's acquaintance with this river was so accurate, that he knew not only its mouth, but its western bending towards the Tanaïs, its double sources (the *Wolga* and the *Kama*), the point of their union, and the course of some streams flowing from the mountains on the east into the Wolga. All this knowledge of the Rha was obtained from the caravan traders, except, perhaps, a small portion made known to the world by the Roman conquests in this quarter. Subsequent writers never lost sight of this river. Agathemerus (2, 30) reckons it among the larger sized rivers, and calls it, probably by a corrupt name, *Rhos* (Ῥῶς). Ammianus Marcellinus (22, 8) speaks of a plant growing on its banks of great use in medicine. Every one will see that he alludes to the rhubarb (*Rha barbarum*) of pharmacy. The plant, it is true, did not, in fact, grow here, but was brought to this quarter by the caravan trade. As the Romans, however, received their supplies of it from this part of the world, they associated with it the name of the river, and thus the appellation arose. The name Rha appears to be an appellative term, having affinity with *Rhea* or *Reka*, which, in the Sarmatian or Sclavonian language, signifies a *river*; and from the Russian denomination of *Velika Reka*, or *Great River*, appears to be formed the name of *Wolga*. In the Byzantine and other writers of the middle ages, this stream is called *Atel* or *Etel*, a term, in many northern languages, signifying great or illustrious. (Compare the German *adel.*) The approximation of the Tanaïs to this river, before it changes its course to the Palus Mæotis, is the occasion of the erroneous opinion of some authors, that it is only an emanation of the Rha taking a different route. (*Mannert*, *Geogr.*, vol. 4, p. 341.)

Rhacōtis, the name of a maritime place in Egypt, on the site of which Alexandrea was subsequently erected. (*Strabo*, 792.—*Mannert*, *Geogr.*, vol. 10, pt. 1, p. 619.)

Rhadamanthus, a son of Jupiter and Europa, and brother to Minos and Sarpedon. These three brethren fell into discord, says the legend, on account of a youth named Miletus, the son of Apollo, or of Jupiter. The youth testifying most esteem for Sarpedon, Minos drove them out of Crete, their native island. Miletus, going to Caria, built a town there, which he named from himself. Sarpedon went to Lycia, where he aided Cilix against the people of that country, and obtained the sovereignty of a part of it. Rhadamanthus passed into the Cyclades, where he ruled with justice and equity. Having committed an accidental homicide, he retired subsequently to Bœotia, where he married Alcmena, the mother of Hercules. According to Homer (*Od.*, 4, 164), Rhadamanthus was placed on the Elysian plain, among the heroes to whom Jupiter allotted that blissful abode. Pindar (*Ol.*, 2, 127) seems to make him a sovereign or judge in the island of the blessed. Latin poets place him with Minos and Æacus in the lower world, where their office is to judge the dead. (*Keightley's Mythology*, p. 455, *seq.*)

Rhæti, the inhabitants of Rhætia. (*Vid.* Rhætia.)

Rhætĭa, a country of Europe, which occupied a part of the Alps, and was situate to the north of Italy and east of Helvetia. It is not easy to ascertain its limits to the north, but we may say that it was bounded in that quarter by Vindelicia, and, in general, that it corresponded to the country of the *Grisons*, and to the cantons of *Uri*, *Glaris*, &c., as far as the *Lake of Constance:* it extended also over the *Tyrol*. This country was called western Illyricum, and was subjected to the Romans by Drusus, in the reign of Augustus. Soon afterward Vindelicia was reduced by Tiberius, so that the Roman possessions extended to the Danube. This double conquest formed a province called Rhætia, comprehending Vindelicia, without obliterating altogether the distinction. But in the multiplication that Dioclesian, and some other emperors after him, made of the provinces, Rhætia was divided into two, under the names of Prima and Secunda; a circumstance which caused Rhætia Proper and Vindelicia to reassume their primitive distinctions. (*Virg.*, *G.*, 2, 96.—*Plin.*, 3, 20; 14, 2, &c.—*Hor.*, *Od.*, 4, 4, 14.)

Rhamnus, a town of Attica, situate on the coast, sixty stadia northeast of Marathon. (*Pausan.*, 1, 32.—*Strabo*, 399.) It was so named from the plant rhamnus (*thornbush*), which grew there in abundance. This demus belonged to the tribe Æantis, and was much celebrated in antiquity for the worship of Nemesis, hence styled *Rhamnusia virgo*. (For an account of her temple and statue, *vid.* Nemesis.) Scylax speaks of Rhamnus as being fortified. (*Peripl.*, p. 21.) It was the birthplace of the orator Antiphon. A modern traveller, who has accurately explored the site of this ancient town, informs us that it now bears the name of *Vrao Castro*. The ruins of the temple of Nemesis lie at the head of a narrow glen which leads to the principal gate of the town. The building must have been inferior in size to those Doric temples which still remain in Attica. Its fall seems to have been occasioned by some violent shock of an earthquake, the columns being more disjointed and broken than in any other ruin of the kind. (*Raike's Journal*, *in Walpole's Memoirs*, vol. 1, p. 307.—*Cramer's Anc. Greece*, vol. 2, p. 389, *seqq.*)

Rhampsinītus. *Vid.* Rampsinitus.

Rhamses or Ramīses, a powerful king of Egypt, the same with Rameses VI., the famed Sesostris. (*Vid.* Sesostris.)

Rharius Campus, a part of the Thriasian plain, in Attica, near Eleusis. It was in this plain that Ceres was said to have first sown corn. (*Pausan.*, 1, 38.) Dodwell observes, that the soil, though arid, still produces abundant harvests (vol. 1, p. 583).

Rhea, I. a daughter of Cœlus and Terra, who married Saturn, by whom she had Vesta, Ceres, Juno, Pluto, Neptune, &c. Her husband, however, devoured them all as soon as born, as he had succeeded to the throne with the solemn promise that he would raise no male children, or, according to others, because he had been informed by an oracle that one of his sons would dethrone him. To stop the cruelty of her husband, Rhea consulted her parents, and was advised to impose upon him. Accordingly, when she brought forth, the child was immediately concealed,

and Saturn devoured a stone which his wife had given him as her own child. The fears of Saturn were soon proved to be well founded. A year after, the child, whose name was Jupiter, became so strong and powerful, that he drove his father from his throne. (*Vid.* Saturnus.)—II. or Rhea Silvia, the mother of Romulus and Remus. (*Vid.* Ilia.)

RHEGIUM, one of the most celebrated and flourishing cities of Magna Græcia, at the extremity of Italy, in the territory of the Bruttii, and in a southeastern direction from Messana on the opposite coast of Sicily. This city is known to have been founded nearly 700 years B.C., by a party of Zanclæans from Sicily, together with some Chalcidians from Eubœa, and Messenians from the Peloponnesus. (*Antioch. Syrac.*, *Strab.*, 257.—*Herac.*, *Pont. fragm.*, 25.—*Pausan.*, 4, 23.) It may, however, lay claim to a still more remote origin, if it be true, as Cato affirmed, that it was once in the possession of the Aurunci. (*Ap. Val. Prob. ecl. et. Fragm. Hist.*) According to Æschylus, as quoted by Strabo, the name of Rhegium was supposed to refer to the great catastrophe which had once separated Italy from Sicily (ἀφ' οὗ δὴ Ῥήγιον κικλήσκεται.—Compare *Virg.*, *Æn.*, 3, 414). That geographer suggests as his own opinion, that this term was derived from the Latin word *Regium;* and thus considers it as only expressive of the importance and dignity of the town to which it was attached. (*Strab.*, 257.) It appears, however, from the more ancient coins of Rhegium, that the original name of the place was RECION. In these the epigraph is REC. RECI. RECINOS, in characters partaking more of the Oscan than of the Greek form. Those of a more recent date are decidedly Greek, PHΓ. PHΓINΩN, being inscribed on them. (*Sestini, Mon. Vet.*, p. 18.)—We may collect from different passages, that the constitution of Rhegium was at first an oligarchy under the superior direction of a chief, who was always chosen from a Messenian family. (*Heyne, Opusc. Acad.*, vol. 2, p. 270.—*Sainte-Croix, sur la Legisl. de la Grande Grece, Mem. des Acad. des Inscr.*, vol. 42, p. 312.) Charondas, the celebrated lawgiver of Catana in Sicily, is said also to have given laws to the Rhegians. (*Heracl. Pont.*, *l. c.*—*Ælian*, *V. H.*, 3, 17.—*Aristot.*, *Polit.*, 2, 10.) This form of government lasted nearly 200 years, until Anaxilaus, the second of that name, usurped the sole authority, and became tyrant of Rhegium about 496 B.C. (*Strabo, l. c.*—*Aristot.*, *Polit.*, 5, 12.) Under this prince, who, though aspiring and ambitious, appears to have been possessed of considerable talents and many good qualities (*Justin*, 4, 2), the prosperity of Rhegium, far from declining, reached its highest elevation. Anaxilaus having succeeded in making himself master of Messana, in conjunction with a party of Samians, who had quitted their country, which was then threatened with the Persian yoke (*Herod.*, 6, 23.—*Thucyd.*, 6, 5), confided the sovereignty of that important town to his son Cleophron. (*Schol. ad Pind.*, *Pyth.*, 2, 34.) His views were next directed against the Locrians; and it is probable that here also he would have been successful, having already obtained a decided advantage over them in the field, and having proceeded, farther, to lay siege to their town (*Justin*, 21, 3), when he was compelled to withdraw his forces by the influence of Hiero, king of Syracuse, whose enmity he was unwilling to incur. (*Schol. ad Pind.*, *l. c.*) Anaxilaus reigned eighteen years, and, on his death, intrusted the sovereignty to Micithus, his minister and chief counsellor, until his sons should arrive at a proper age to undertake the management of affairs. He held the power until the young princes had attained this age, and then resigning it to them, retired to Tegea. About six years after his resignation, the Rhegians succeeded in recovering their liberty, and freeing themselves from the tyrannical government of the sons of Anaxilaus. The city, however, remained long a prey to adverse factions, and it was not till it had undergone various changes and revolutions in its internal administration that it obtained at last a moderate and stable form of government. (*Thucyd.*, 4, 1.—*Justin*, 4, 3.) The connexion which subsisted between Rhegium and the Chalcidian colonies in Sicily, induced Rhegium to take part with the Athenians in their first hostilities against the Syracusans and Locrians; the latter, indeed, proved their constant enemies, and sought to injure them by every means in their power. (*Thucyd.*, 4, 24.) In the great Sicilian expedition the Rhegians observed a strict neutrality; for, though the Athenian fleet was long moored in their roads, and its commanders employed all their arts of persuasion to prevail upon them to join their cause, they remained firm in their determination. (*Thucyd.*, 6, 44.) The same policy seems to have directed their counsels at the time that Dionysius the elder was meditating the subjection of Sicily and Magna Græcia. They constantly opposed the designs of that tyrant; and, had the other states of Magna Græcia displayed the same energy, the ambitious views of this artful prince would have been completely frustrated; but, after the defeat experienced by their forces on the Elleporus, they offered no farther resistance; and Rhegium being thus left unsupported, was compelled, after a gallant defence of nearly a year, to yield to the Sicilian forces. The few inhabitants who escaped from famine and the sword were removed to Sicily, and the place was given up to pillage and destruction. Some years after, it was, however, partly restored by the younger Dionysius, who gave it the name of Phœbia. (*Strabo*, 258.) During the war with Pyrrhus, this city was seized by a body of Campanians, who had been stationed there as a garrison by the Romans, and was, in consequence, exposed to all the licentiousness and rapacity of those mercenary troops. The Roman senate at length freed the unfortunate citizens from their persecutors, and consigned the latter to the fate which they so justly merited. (*Strabo, l. c.*—*Polyb.*, 1, 7.—*Liv.*, *Epit.*, 12 *et* 15.)—The city of Rhegium sustained great injury at a later period from the repeated shocks of an earthquake, which occurred not long before the Social war, or 90 B.C. It was, in consequence, nearly deserted when Augustus, after having conquered Sextus Pompeius, established there a considerable body of veteran soldiers for his fleet; and Strabo affirms, that in his day this colony was in a flourishing state. (*Strab.*, 259.) Hence also the appellation of Julium, which later authors have applied to designate this town. (*Ptol.*, p. 63.) Few cities of Magna Græcia could boast of having given birth to so many distinguished characters as Rhegium, whether statesmen, philosophers, men of literature, or artists of celebrity. Among the first were many followers of Pythagoras, who are enumerated by Iamblichus in his life of that philosopher. Theagènes, Hippys, Lycus, surnamed Butera, and Glaucus, were historians of note; Ibycus, Cleomenes, and Lycus, the adoptive father of Lycophron, were poets, whose works were well known in Greece. Clearchus and Pythagoras are spoken of as statuaries of great reputation; the latter, indeed, is said to have even excelled the famous Myron. (*Plin.*, 35, 8.—*Pausan.*, 6, 4.) The modern name of the place is *Reggio*. (*Cramer's Anc. Italy*, vol. 2, p. 427.)

RHENÆA, a small island near Delos; so near, in fact, that Polycrates of Samos is said to have dedicated it to Apollo, connecting it to the latter island by means of a chain. (*Thucyd.*, 3, 104.) Strabo says the distance which separates them is four stadia. (*Strabo*, 480.—*Herod.*, 3, 96.—*Plin.*, 4, 12.) Its other names were Celadussa and Artemis. According to modern maps, Rhenea, which is larger than Delos, is also called *Sdili*. (*Cramer's Anc. Greece*, vol. 3, p. 401.)

RHENUS, I. a celebrated river of Europe, rising in the Lepontine Alps, a little to the east of Mount *St. Gothard*, in the country of the *Grisons*. It passes through Lacus Brigantinus, or the *Lake of Constance*, and afterward through Lacus Acronius, or the *Lake of Zell*, and continues to run nearly west until it reaches Basilia or *Bâsle*. Here it takes a northern direction, and becomes the boundary between Gallia and Germania, and afterward between the latter and Belgium. At *Schenck*, or *Schenken Schans*, the Rhenus sends off its left-hand branch, the Vahalis or *Waal*, which flows west, and joins the Mosa or *Meuse*. After parting with the Vahalis, the Rhenus flows on a few miles farther to the north, and then divides into two streams, of which the one to the right hand had the name of Flevo, or Flevus, or Flevum, now the *Yssal*, and the other that of Helium, now the *Leck*. The latter joins the *Meuse* above *Rotterdam*. The *Yssal* was originally unconnected with the Rhine, but was joined to it by the canal of Drusus. Before it reached the sea, it traversed a small lake called Flevo, which, by the increase of waters it received through the *Yssal* from the Rhine, became in time expanded, and forms now the *Zuyder Zee*. (*Vid.* Flevo.) The whole course of the Rhine is 900 miles, of which 630 are navigable from Bâsle to the sea. The Rhine was long a barrier between the Romans and Germans; it was first crossed by Julius Cæsar.—The word *Rhein*, which signifies a "current" or "stream," appears to be of Celtic or ancient Germanic origin. (*Cæs.*, *B. G.*, 4, 20.—*Tac.*, *Germ.*, 1, 28, 29.—*Id.*, *Ann.*, 2, 6.—*Id.*, *Hist.*, 2, 26.—*Mela*, 2, 5.—*Id.*, 3, 2.—*Plin.*, 4, 15.)—II. A small river of Cisalpine Gaul, rising in the northern part of Etruria, and falling into the Padus or *Po*. It is now the *Reno*, and is celebrated in history for the meeting of the second triumvirate, which took place A.U.C. 709, in an island formed by its stream. Appian seems to place the island in the Lavinius; but his testimony ought not to stand against the authority of Plutarch (*Vit. Cic. et Ant.*), Dio Cassius (46, 55), and Suetonius (*Vit. Aug.*, c. 96), who all agree in placing the scene of the event close to Bononia or *Bologna*. The spot which witnessed this famous meeting is probably that which is now known by the name of *Crocetta del Trebbo*, where there is an island in the *Rheno*, about half a mile long and one third broad, and about two miles to the west of *Bologna*. (*Cramer's Anc. Italy*, vol. 1, p. 88.)

RHESUS, a king of Thrace, son of the Strymon and the muse Terpsichore, who marched, at a late period of the Trojan war, to the aid of Priam, with a numerous army. His arrival was expected with great impatience, as an ancient oracle had declared that Troy should never be taken if the horses of Rhesus drank the waters of the Xanthus, and fed upon the grass of the Trojan plains. This oracle was well known to the Greeks, and therefore two of their best generals, Diomedes and Ulysses, were commissioned by the rest to intercept the Thracian prince. The Greeks entered his camp in the night, slew him, and carried away his horses to their camp. (*Apollod.*, 1, 3.—*Virg.*, *Æn.*, 1, 473.—*Ovid*, *Met.*, 13, 98.)

RHIANUS, a Greek poet, a native of Bena in Crete, who flourished about 230 B.C. He was originally a slave in a school of exercise. Rhianus wrote an *Heracleid*, *Thessalica*, *Messeniaca*, *Achaïca*, and *Eliaca*. Of all these poems we have only about thirty-three lines remaining. The titles of his productions appear to indicate, that if, like Chœrilus of Samos, he gave history an epic form, his choice, nevertheless, fell on subjects which lost themselves in remote antiquity, or which, like the Messenian war, were almost as much within the domain of imagination as of history.—The fragments of Rhianus are contained in the collections of Winterton, Brunck, Gaisford, and Boissonade. Ten epigrams of his also remain, which are given in the Anthology. (*Schöll*, *Hist. Lit. Gr.*, vol. 3, p. 123.)

RHINOCOLŪRA, a town on the coast of the Mediterranean; assigned at one time to Egypt, at another to Syria, and lying on the confines of both. It was an important commercial place, and the great mart for the Arabian trade. The modern *El Arish* occupies its site. It derives its name, according to Strabo, from the circumstance of offenders being sent thither as to a place of exile, after having been first deprived of their noses (ῥίν, *the nose*, and κωλύω, *to mutilate*), a custom said to have been practised by one of the Æthiopian invaders of Egypt. (*Strab.*, 780.) The story is evidently untrue; and the name would appear to be, not of Greek, but Egyptian origin. Diodorus Siculus (1, 60) says that this town was destitute of all the conveniences of life; that its water was bitter and obnoxious; and that it was surrounded with salt marshes. It was in the vicinity of this place that the Israelites were nourished with quails. (*Liv.*, 45, 11.—*Plin.*, 5, 13.—*Itin. Ant.*, 151.—*Hierocl.*, p. 726.)

RHION, or, as the Latins write the word, RHIUM, a promontory of Achaia, opposite Antirrhium in Ætolia. The strait is seven stadia across. The castle of the *Morea* occupies the site of this place at the present day. (*Itin. of Morea*, p. 6.—*Chandler's Travels*, vol. 2, ch. 72.) Strabo makes the strait only five stadia, but he seems to identify Rhium with Drepanum. (*Strab.*, 335.—*Vid.* remarks under Antirrhium.)

RHIPHÆI, mountains in the north of Europe, near the sources of the Tanaïs, according to Ptolemy. What he designates, however, as such, do not, in reality, exist there. If he marks a chain of mountains more to the north, actual observation affords nothing corresponding, except it be the chain which separates Russia from Siberia. (*Plin.*, 4, 12.—*Lucan*, 3, 272; 3, 382; 4, 418.—*Virg.*, *G.*, 1, 240; 4, 518.)

RHODĂNUS or RHONE, a large and rapid river of Europe, rising among the Lepontine Alps, not more than two leagues south of the sources of the Rhine. It passes through the Lacus Lemanus, or *Lake of Geneva*, five leagues below which it disappears between two rocks for a considerable way, rises again, flows with great rapidity in a southern direction, and discharges itself by three mouths into the Sinus Gallicus, or *Gulf of Lyons*, in the Mediterranean. The largest of these mouths was, in the days of Pliny, called Massilioticum; the other two were much less, and had the common name of Libyca, although each was also known by a distinct appellation. Hispaniense Ostium denoted the western or the one next to Hispania, and Metapinum that in the middle. The course of the Rhone is about 400 miles, during which it falls 5400 feet. In Strabo's time it was navigable some distance up; but its mouths are now so full of rocks, brought down from the mountains by its impetuous current, that no ship can enter them. The upward navigation in smaller vessels can only, on account of the rapid current, be performed by draught or steam. This river is largest in summer, and is at its greatest height soon after the longest day. This is most probably occasioned by the heat of the sun melting part of the snow on the Alps during the summer months. For some remarks on the origin of the name Rhodanus, *vid.* Eridanus. (*Mela*, 2, 5; 3, 3.—*Ovid*, *Met.*, 2, 258.—*Sil. Ital.*, 3, 447.—*Cæs.*, *B. G.*, 1, 1.—*Plin.*, 3, 4.—*Lucan*, 1, 433; 6, 475.)

RHODŌPE, a mountain range of Thrace, forming, in a great degree, its western boundary, and evidently identical with the Scomius of Thucydides (2, 96). Herodotus gives it the appellation of Rhodope, and asserts that the Thracian river Escius (now *Isker*) rises in this mountain (4, 49), while Thucydides makes it flow from Scomius. Again, Herodotus has placed Rhodope in the vicinity of the Bisaltæ, who were cer-

tainly much to the south of the sources of the Strymon. But all this is easily explained, when we take into consideration the vague manner in which these writers employ the various names of this great chain. Virgil has several times mentioned Rhodope as a mountain of Thrace. (*Georg.*, 3, 461; *ibid.*, 4, 461.—*Eclog.*, 6, 30.)—Theocritus classes it among the highest summits of the ancient world (7, 77.—*Cramer's Anc. Greece*, vol. 1, p. 272).

Rhodŏpis or Rhodŏpe, a celebrated hetærist of antiquity, a native of Thrace. She was contemporary with Æsop, the fabulist, and was a slave under the same roof with him at Samos. Xanthus, a Samian, afterward took her to Egypt, where she was purchased and manumitted by Charaxus of Mytilene, the brother of Sappho, who became deeply enamoured of her. (*Herod.*, 2, 134.—*Strab.*, 808.) She settled, after her manumission, at Naucratis, in Egypt; and, according to one account, a pyramid was erected in honour of her by some of the governors of the adjacent nomes, at their common expense. (*Diod. Sic.*, 1, 64.—*Strabo*, *l. c.*) Ælian relates, that as Rhodopis was bathing on one occasion, an eagle, having flown down, seized upon one of her sandals, and, having conveyed it through the air to Memphis, dropped it into the bosom of Psammitichus, who was dispensing justice at the time. The monarch, having admired the beauty and elegant shape of the sandal, and being struck also by the singular mode in which he had become possessed of it, caused inquiry to be made for the owner throughout the land of Egypt; and when he discovered that the sandal belonged to Rhodopis, he made her his queen. (*Ælian*, *V. H.*, 13, 33.—*Strab.*, *l. c.*) According to this version of the story, the pyramid was erected to her after death, as a royal tomb.—Herodotus, in arguing against the supposition that the pyramid in question was the tomb of Rhodopis, makes her to have lived under Amasis (2, 134). Now, as there was an interval of forty-five years between the death of Psammitichus and the accession of Amasis, Perizonius is no doubt right in thinking that there were two hetærists named Rhodopis, one who became the queen of Psammitichus, and the other the fellow-slave of Æsop, in the time of Amasis. The latter will be the one whom Sappho calls Doricha, and of whom her brother Charaxus was enamoured. (*Perizon.*, *ad Æl.*, *l. c.*—*Bayle*, *Dict.*, *s. v. Rhodope.*) Achilles Tatius states, that there was near Tyre a small island which the Tyrians called the tomb of Rhodope. This, however, may be the mere fiction of the writer. (*Achill. Tat.*, *de Clit. et Leuc. am.*, 2, 17.)

Rhŏdus (Ῥόδος), a celebrated island in the Mediterranean Sea, lying southwest of the coast of Caria, and being about forty-three miles distant from the mainland. It is longer from north to south than from east to west. Strabo gives its circuit 900 stadia (*Strabo*, 651), but Pliny 130 miles, or, according to another measurement, 103. (*Pliny*, 5, 28.) According to Sonnini, its greatest length is about twelve leagues, and its breadth six, while its circumference is commonly estimated at forty-four leagues. Its form is nearly triangular, whence it obtained the name of Trinacria. According to Strabo, it was originally called Ophiussa (Ὀφιοῦσσα) and Stadia, and subsequently Telchinis. Its latest name, Rhodus, was derived, according to Diodorus Siculus (5, 55), from Rhodus, a daughter of Neptune and Halia. Others, however, have sought for the origin of this appellation in the Greek ῥόδον, signifying a rose, with which species of flower the island is said to abound; and, in confirmation of this etymology, it has been alleged that the figure of a rose is given on the reverse of many Rhodian coins still extant. (*Rasche*, *Lex. Rei. Num.*, vol. 7, p. 1027.—*Bayer*, *Diss. de Nummo Rhodio*, p. 492.—Compare *Schol. ad Pind.*, *Olymp.*, 7, 24.) Ritter, however, maintains, that the flower here mistaken for a rose is none other than the lotus, and he seeks from this to connect the early religious system of Rhodes with the most ancient worship of the East. (*Vorhalle*, p. 336.) Bochart, of course, is in favour of a Phœnician etymology, and, availing himself of one of the ancient names of the island mentioned above, namely, Ophiussa or "Snake Island," given to it on account of the numerous serpents it contained when first inhabited, says that the Phœnicians also called it *Snake Island*, which in their language was *Gezirath-Rhod.* From this last word, which signifies "a snake," the Greeks, he thinks, formed the name Ῥόδος (Rhodes). The same scholar derives the appellation Stadia from the Hebrew or Phœnician *Tsadia*, "desolate." (*Geogr. Sacr.*, 1, 7, c. 369, *seqq.*)—In addition to the earlier names cited above from Strabo, it may not be amiss to mention the following as given by Pliny (5, 31), namely, Asteria, Æthrea, Corymbia, Pœessa, Atabyria, Macris, and Oloessa.—As this island lay on the dividing line between the Ægean and the eastern part of the Mediterranean, it became, at a very early period, a stopping-place for navigators, as well for the Phœnician mariners in their voyages to Greece, as for the Greeks in their route to the farther coast of Asia. Hence, too, it became very speedily inhabited. As its first settlers, we find the Telchines mentioned, who are styled "sons of Thalassa" (υἱοὶ Θαλάσσης), i. e., "*of the sea*," in allusion, evidently, to their having come from foreign parts. (*Diod. Sic.*, 5, 55.—*Strabo*, 654.) They were said to have migrated originally from Crete to Cyprus, and from the latter island to Rhodes. They brought with them the art of working iron and copper; they were the first, also, to form statues of the gods, and they were, in addition to this, powerful enchanters, who could summon at pleasure clouds, rain, hail, and snow, and could assume various forms. (*Diod. Sic. et Strabo*, *ll. cc.*) In all this we recognise the wonder produced among a barbarous race of men, by a race of strangers possessed of the elements of useful knowledge, and taught by experience to prognosticate the variations of the atmosphere (*Vid.* Telchines). Tradition goes on to state, that Neptune, who had now attained to manhood, became the father of six sons and one daughter by Halia, the sister of the Telchines. This daughter's name was Rhodus, and hence, according to the legend, was derived the name of the island. The Telchines subsequently, made aware, by their skill in divination, of an approaching deluge, left, nearly all of them, the island, and were scattered over various countries. Some of their number, however, remained, and, when the deluge came, fled to the higher grounds, where they saved themselves. It was here that the Sun beheld Rhodus, and became captivated by her beauty. He checked the inundation, called the island after her name, and became by her the father of the Heliadæ, seven in number, and of one daughter, called Electryone. The Heliadæ are said to have been well skilled in the sciences, to have invented astrology, to have taught the art of navigation, and to have divided the day into hours. From one of their number the Egyptians obtained a knowledge of astrology. (*Diod. Sic.*, 5, 57.) The island of Rhodes remained from henceforth consecrated to the sun; and, according to Pliny (2, 62), it continued ever after a favourite boast on the part of the Rhodians, that not a day passed during which their island was not illumined, for an hour at least, by the solar rays. The eldest of the Heliadæ was succeeded in the government of the island by his three sons, Lindus, Ialysus, and Camirus, who each founded a city, and called it after his name. About this period, Danaüs, flying from Egypt, came to Rhodes, with his daughters, and built a temple to Minerva; and, not long after, Cadmus, with his Phœnicians, also came, being in quest of his sister Europa. From these and other mythological legends, it will ap

pear very plainly that the earliest known inhabitants of Rhodes were not Greeks, but persons from the neighbouring mainland. The Greeks came in at a later period, and drove the earlier settlers into the interior of the island: hence we find all the cities on the coast with Grecian forms of constitution, and Strabo expressly styles the inhabitants as of Dorian origin. (*Strab.*, 653.)—All that we have thus far related coincides with the period prior to the Trojan war, except the migration of the Greeks, which took place in the course of the century next after the fall of Troy. It was long before the Rhodians attracted the notice of the rest of the Greeks, and before their commercial operations raised them to any consequence. They fell under the power of Persia, and in the war between this power and the Greeks, and in those between Sparta and Athens, it always sided with the conquering party, though without adding any remarkable weight to the scale. The execution of a plan subsequently conceived first laid the foundation of the political importance of Rhodes. The three cities of Lindus, Ialyseus, and Camirus came to the conclusion, towards the close of the Peloponnesian war, of uniting together and forming one common city. This city, situate in the northern quarter of the island, took the name of Rhodus, and continued ever after the capital. The three older cities, which had united in its erection, did not actually cease to exist from this period, though a large portion of their inhabitants migrated to the new city. The inhabitants of the new capital were oligarchically governed when under Lacedæmonian supremacy; democratically when under Athenian; but the state flourished under both. When Rhodes combined with Chios and Byzantium in revolt against the Athenians, the democracy seems to have been still maintained; but after the termination of that war it was overthrown by an insurrection of the wealthy few and their adherents, assisted by Mausolus, the king of Caria. Under its new government, Rhodes continued to increase in trade and shipping; from which it may be inferred that the administration was not inattentive to the wishes and interests of the people; for maritime power always strengthened the popular party, and a jealous and arbitrary oligarchy would therefore have discouraged rather than favoured the growth of the navy. We are told, indeed, in one fragment of a contemporary historian (Theopompus, quoted by Athenæus), that there was a time when all power was in the hands of a small knot of profligate men, who supported each other in every outrage which their fierce passions or brutal caprices could prompt. But, whatever chances may have enabled a small faction to exercise for a while so hateful a tyranny, it must have quickly fallen, and the government have reverted to the great body of citizens having certain qualifications of birth and property. In the ordinary state of the Rhodian aristocracy, its conduct was moderate and upright; so we are told by ancient writers, and their testimony is confirmed by the prosperity of the commonwealth, and by its continual increase in commercial wealth and naval power. When all the Grecian seas were swarming with pirates, the Rhodians alone for the common good undertook and effected their suppression. They were highly respected by Alexander, though he kept a garrison in their city, which, on receiving the news of his death, they immediately expelled. As the Macedonian supremacy appears to have been generally favourable to oligarchy, notwithstanding the patronage which Alexander, in the outset of his career, found it expedient to bestow on the democratical interest in Asia Minor, it is possible that this change was accompanied with an increase of power in the great body of the people. The Rhodians stood aloof from the quarrels of the chiefs who divided the empire of Alexander, and kept friendship with them all, thus enjoying peace when every other state was at war. This could not last for ever. Their habits and interests especially inclined them to close connexion with Ptolemy and Egypt; and though they avoided giving any just cause of offence to Antigonus, his violent spirit would be satisfied with nothing short of unqualified support. This being refused, he commissioned officers to seize the Rhodian traders bound for Egypt; and when the execution of the order was resisted, he prepared an armament against the island. The Rhodians endeavoured to pacify him by compliments and submissions; but, finding him inexorable, they made ready for defence.—In the year which followed the attack of Antigonus on Egypt (B.C. 304), Demetrius laid siege to Rhodes. The Rhodians sent to solicit aid of Ptolemy, Lysimachus, and Cassander, and took measures to increase to the utmost their military force, and to unite the hearts and quicken the zeal of all who were in the city. Strangers and foreign residents were invited to join in the defence, but all unserviceable persons were sent away. It was voted that slaves, who fought with courage and fidelity, should be purchased from their masters, emancipated, and made citizens; that every citizen who fell in battle should have a public funeral; that his surviving parents should be supported, and his children educated by the state; that marriage portions should be given to his daughters, and a suit of armour publicly presented at the feast of Bacchus to each of his sons on coming of age. The rich men freely gave their money, the poor their labour, the artificers their skill; all strove to surpass each other in zeal and execution. The besieging army was numerous and disciplined, well supplied and well appointed, and provided with every variety of warlike engines which the science of the age and the mechanical genius of the commander could furnish. Assaults were made by land and sea, in various fashions and with various success; but no decisive advantage could be gained over the resolute and active defenders of the city, who not only kept the walls, but made several vigorous sallies, in some of which they succeeded in destroying many ships and engines of the besiegers. Demetrius at length gave up the hope of successfully attacking them from the sea, and turned all his attention to his operations on the side towards the land. The Rhodians, taking advantage of this to employ their ships in distant cruises, made prizes of many vessels belonging to Antigonus, and intercepted some convoys which were coming to the enemy's camp. Meantime the siege was pressed by land, and the walls were shaken in many places, all which the Rhodians made good by new defences built within; and just as they were beginning to be discouraged by the power and perseverance of their adversary, their confidence was renewed by the arrival of an Egyptian fleet, with supplies in great abundance. —The siege was protracted for a year. A second fleet was sent by Ptolemy, which brought large supplies, and a considerable re-enforcement of troops. Ambassadors came from Athens and from many other Grecian states, to entreat that Demetrius would be reconciled with the Rhodians. He yielded so far as to grant a suspension of arms and commence a negotiation; but the terms could not be agreed on, and the war was renewed. He then attempted a surprise by night. Under cover of the darkness, a chosen body of soldiers entered the town through a breach which had been made; and the rest of the army supported them at daybreak by a general assault on the walls. But the Rhodians were cool and firm. All who were defending the ramparts remained at their posts, and made them good against the enemies without; while the rest of the citizens, with the auxiliaries from Egypt, went against those within the city. In the violent contest which ensued, the townsmen were victorious, and few of the storming party escaped out of their hands.—Letters now came from Antigonus, directing

his son to make peace with the Rhodians on what conditions he could; and Demetrius accordingly wished for an accommodation on any terms that would save his credit. The Rhodians were no less anxious for peace; and the more so, as Ptolemy had written to them, promising farther aid in case of need, but advising them to put an end to the war on any reasonable conditions. Peace was soon concluded on the terms that the Rhodians should be independent, and should retain all their revenues; but that they should assist Antigonus in all his wars, excepting against Ptolemy, and should give one hundred hostages in pledge of fidelity to their engagements. Thus released from danger, the Rhodians proceeded to fulfil their promises, and reward those who had served them well. Fit honours were bestowed upon the bravest combatants among the free inhabitants, and freedom, with citizenship, given to such of the slaves as had deserved it. Statues were erected to Ptolemy, Lysimachus, and Cassander, all of whom had assisted them largely with provisions. To Ptolemy, whose benefits had been by far the most conspicuous, more extravagant honours were assigned. The oracle of Ammon was consulted, to learn whether the Rhodians might not be allowed to worship him as a god; and, permission being given, a temple was actually erected in his honour. Such instances had already occurred in the case of Alexander, and in that of Antigonus and Demetrius at Athens; but it must be remembered that such a practice would not bear, in Grecian eyes, the same unnatural and impious character which it does in ours, since the step was easy from hero-worship, which had long formed an important part of their religion, to the adoration of distinguished men, even while alive (*Hist. of Greece*, p. 161, *seqq.*—*Libr. Us. Knowl.*)—After mingling more or less in the various collisions which ensued between the successors of Alexander and their respective descendants, Rhodes sided with the Romans, and became a valuable auxiliary to the rising power. In return for the important services thus rendered, it received from its new friends the territories of Lycia and Caria; but suspicion and distrust eventually arose, the Rhodians were deprived of their possessions in Asia, and at last, in the reign of Vespasian, of their freedom, and with it of the right they had so long enjoyed of being governed by their own laws. A new province was formed, consisting of the islands near the coast, of which Rhodes was the capital, and the island henceforth became an integral part of the Roman empire, and shared in its various vicissitudes. In a later age, it fell into the hands of the knights of St. John, after they had lost possession of Palestine, A.D. 1309. In 1480 they repelled an attack of the Turks, but in 1522 were compelled to surrender the island to Soliman II. The population is differently estimated: Savary makes it 36,500, of which about one third are Greeks, with an archbishop. The capital, *Rhodes*, has a population of about 6000 Turks. The suburb, *Neochorio*, is inhabited by 3000 Greeks, who are not permitted to reside within the city. The town is surrounded with three walls and a double ditch, and is considered by the Turks as impregnable. It has two fine harbours, separated only by a mole.—Rhodes was celebrated for its Colossus, an account of which will be found elsewhere. (*Vid.* Colossus.) Its maritime laws were also in high repute, and were adopted as the basis of marine law on all the coasts of the Mediterranean. Their main principles are still interwoven into the maritime codes of modern times. The legislative enactments at Rhodes respecting the condition of the poorer classes were also very remarkable. The government, though far from being a democracy, had a special regard for the poor. They received an allowance of corn from the public stores; and the rich were taxed for their support. There were likewise certain works and offices which they were called upon by law to undertake, on receiving a certain fixed salary. (*Strab.*, 653.) Rhodes produced many distinguished characters in philosophy and literature: among these may be mentioned Panætius (whom Cicero has so much followed in the Offices), Stratocles, Andronicus, Eudemus, and Hieronymus. Posidonius the Stoic resided for a long time in this island, and gave lectures in rhetoric and philosophy. The poet Pisander, author of the Heracleid, as well as Simmias and Aristides, are likewise found in the list of the Rhodian literati.—The serene sky of the island, its soft climate, fertile soil, and fine fruits, are still praised by modern travellers. "Rhodes," observes Dr. Clarke, "is a truly delightful spot: the air of the place is healthy, and its gardens are filled with delicious fruit. Here, as in Cos, every gale is scented with the most powerful fragrance, which is wafted from groves of orange and citron trees. Numberless aromatic herbs exhale at the same time such profuse odour, that the whole atmosphere seems to be impregnated with a spicy perfume. The present inhabitants of the island confirm the ancient history of its climate; maintaining that hardly a day passes throughout the year in which the sun is not visible. The winds are liable to little variation: they are north or northwest during almost every month."—(*Travels*, vol. 3, p. 278, *Lond. ed.*—Compare *Turner's Tour in the Levant*, vol. 3, p. 10.)

RHŒCUS, I. one of the Centaurs, slain by Atalanta. (*Apollod.*, 3, 9, 2.)—II. One of the giants, slain by Bacchus under the form of a lion, in the conflict between the giants and the gods. (*Horat.*, *Od.*, 2, 19, 23.) The Greek form most in use is Ῥοῖκος, but, as Bentley remarks, the Latin writers in general prefer the form *Rhœtus*. (Compare *Heyne, ad Apollod.*, 3, 9, 2.)

RHŒTĒUM, a promontory of Troas, on the shore of the Hellespont, in a northeastern direction nearly from Sigæum. On the sloping side of it the body of Ajax was buried, and a tumulus still remains on the spot. (*Mela*, 1, 18.—*Plin.*, 5, 30.—*Liv.*, 37, 37.) Between this promontory and that of Sigæum was the position of the Grecian camp. (Consult *Rennell, Topography of Troy*, p. 70.) According to Leake, *Palæo Kastro*, near the Turkish village of *It-ghelmes*, marks the probable site of Rhœteum. (*Tour*, p. 275.)

RHOSUS, a city of Syria, the southernmost one in the district of Pieria, fifteen miles from Seleucia, and lying on the Sinus Issicus. It was northwest of Antiochia. When Pliny speaks of it as lying near the Syrian Pass, he must be understood as speaking of the southern pass, not the northern one on the confines of Syria. (*Plin.*, 5, 22.—*Cic.*, *Ep. ad Att.*, 6, 1.)

RHOXALĀNI, a Sarmatian race to the north of the Palus Mæotis. From the testimony adduced by Malte-Brun and others, there is no reason to doubt that the appellation of *Russians* is derived from that of the Rhoxalani or Rhoxani. This derivation is neither difficult nor improbable. The *x*, it is supposed, was substituted by the Greeks for the *ss* or *th* of the barbarians. In the Doric and Æolic dialects, that character was expressed by the simple *s*. Hence, from *Rhoxani* to *Rhossani*, *Rossani*, *Rosi* (the proper orthography requires the *o*, not the *u*, in the first syllable), the transition is natural and easy. A manuscript of Jornandes, in the Ambrosian Library at Milan, has *Rossomannorum* instead of *Rhoxolannorum*, a reading which confirms the identity of sound between the *x* and the *ss*. The addition by that historian of the Gothic termination *mann* to the primitive word will surprise no one. In the time of Strabo, the Rhoxalani were settled on the vast plains near the source of the Tanaïs and Borysthenes. Appian tells us that they were warlike and powerful; and we learn from other writers of at least equal weight, that, having joined their arms to those of a neighbouring nation, they frequently attacked the Roman confines near the Dan-

ube and the Carpathian Mountains; that in A.D. 68 they surprised Mœsia; in 166 carried on war against the Marcomanni, and in 270 were numbered among the enemies over whom Aurelian triumphed. During the first three centuries they occupied the southern parts of Poland, Red Russia, and Kiovia, the very seats possessed by the Russians of the ninth century. Jornandes assigns them the same region; and the anonymous geographer of Ravenna fixes them in Lithuania and the neighbouring countries. These authorities are to us decisive that the *Rhoxalani* and the *Russians* are the same people; but, if any doubt remained, it would be removed by the concurrent testimony of the native chronicles, the Polish traditions, the Byzantine historians, and the Icelandic sagas, all of which are unanimous in applying the term *Russian* to the inhabitants of the countries formerly possessed by the *Rhoxalani*. Hence, as they were the most celebrated of the original tribes, that term, by synecdoche, became generic. (*Foreign Quarterly Review*, No. 5, p. 151, *seqq.*)

Rhutēni or Ruthēni, a people of Gallia Aquitanica, in Narbonensis Prima. The territory was situate on either side of the Tarnis or *Tarn*. Segodunum, now *Rodez*, was their chief town. (*Cæs.*, *B. G.*, 1, 7.—*Plin.*, 4, 19.)

Rhyndăcus, a river of Asia Minor, rising in Mount Temnus, on the northern borders of Phrygia. Pliny states, that the Rhyndacus was formerly called Lycus, and took its source in the lake Antynia, near Miletopolis; that it received the Macestus and other rivers, and separated the province of Asia from Bithynia. (*Plin.*, 5, 32.) His account, though quite at variance with that of Strabo, is confirmed by other writers, and especially by modern geographers, so that he alone is to be followed. (*Cramer's Asia Minor*, vol. 1, p. 50.)

Rigodūlum, a town of Gallia Belgica, in the territory of the Treveri, and northeast of Augusta Treverorum. It lay on the river Mosella, and answers to the modern *Reol*. (*Tac.*, *Hist.*, 4, 71.)

Robīgo or Robīgus, a deity of the Romans, worshipped to avert mildew. The Robigalia were celebrated on the 25th of April, just before the Floralia. (*Ovid*, *Fast.*, 4, 911.—*Pliny*, 18, 2.—*Tertull. ad Gent.*, 16, 25.)

Rōma, the celebrated capital of Italy and of the Roman empire, situate on the Tiber, below the junction of that river with the Anio. The history of the imperial city is identified with that of the empire itself, and may be found scattered under various heads throughout the present volume. A much more interesting subject of inquiry is that which relates to the authenticity of the earlier Roman history, as it has been handed down to us by the Romans themselves. The researches of modern scholars have here produced the most surprising results, and especially those of the celebrated Niebuhr. In what may be called, however, the work of demolition, even Niebuhr himself appears to have had several predecessors. The sceptical temper of Bayle did not suffer him to acquiesce in a narrative so open to a reasonable incredulity as the early history of Rome. Beaufort's treatise on the "Uncertainty of the Roman History," though it did not go to the bottom of the matter, was sufficiently convincing to all persons who were not unwilling to be convinced. His views are often false; but his arguments utterly destroyed the credit of the received stories. Hooke endeavoured to refute him; but all that he could make out was a general presumption that Beaufort pushed his case too far, when he considered the history of the republic down to the destruction of the city by the Gauls as uncertain as the history of the kings. To this modification of Beaufort's conclusions even Niebuhr assents. Ferguson showed the conviction which Beaufort's treatise had worked in his mind, by passing very rapidly over all the period anterior to the second Punic war, and commencing his more circumstantial narrative of the Roman history only at the point where its events had begun to be noted by contemporary annalists. Bayle and Beaufort were popular writers, and their remarks produced a wide and general effect. At a somewhat earlier period, Perizonius, a scholar of an acute and comprehensive mind, had criticised the Roman History with great freedom and originality in his "*Animadversiones Historicæ*;" but the consequence of his outstripping his age was, that his disquisitions remained in obscurity. Bayle and Beaufort take no notice of him; and his inquiries were unknown even to Niebuhr when he published his history (note 678, vol. 1). Perizonius anticipated Niebuhr in his perception of the poetical origin of the history of the early ages of Rome, and pointed out the evidence for the existence among the Romans of popular songs in praise of the heroes of old time. That Niebuhr should have perceived this truth in an age in which scholars are accustomed to comprehend a wide range of objects and to form independent judgments, is not extraordinary; especially after Wolf's prolegomena to Homer had given birth to a new school of criticism in all that relates to the early literature of nations. But that Perizonius should have discovered it at a time when learned men had scarcely ceased to receive with unquestioning faith everything that was written in Latin or Greek, gives a high notion of the originality and strength of his conceptions. Niebuhr, therefore, in showing the early history of Rome to be unworthy of credit, has only followed a path already open, or, rather, already beaten. He has done more, however, than those who have preceded him, by resolving the vulgar narrative into its elements, and showing how it acquired its present shape. He has thus examined the whole subject thoroughly, and made it impossible for any one ever to revive the old belief. Still, however, though we may now safely withhold our assent from a large portion of what used to pass current as the early history of Rome, we must take care not to carry this scepticism so far as to reject, by one sweeping sentence of condemnation, every portion that has come down to us on this head. Even allowing a considerable degree of doubt and uncertainty to pervade the first records of the Roman history, from the alleged foundation of the city to its capture by the Gauls, for that is a point which Livy himself does not scruple to concede (6, 1), we must yet regard even this dubious period as luminous and authentic, when compared with the times which preceded the foundation of Rome. Few sober-minded critics, indeed, will be disposed to indulge in scepticism, so far as to imagine that everything which relates to the kings of Rome is fictitious and apocryphal. It appears to us that there are certain facts recorded in the early history of that city, which rest on too undisputed a basis, too universal a consent of authorities to be easily set aside. Where these are borne out by the succeeding and indubitable parts of the history, and exhibit a connected account of the growth and progress of the constitution of this great city, surely it would be injudicious to reject them, except in the case of evident contradiction or striking improbability. Great uncertainty exists, no doubt, on many points; but, after all, it is more in matters of detail than of real importance, and especially in the relation of those petty events and circumstances with which Livy and Dionysius have, perhaps, without due discrimination, endeavoured to dress up the meager chroniclers who preceded them, and to infuse some spirit into the dry records of the pontifical volumes. Let us retrench, if it must be so, the gaudy decorations and fanciful ornaments with which these historians have embellished their work, but let us not, at the same time, overthrow the whole fabric. We may prune what is exuberant or decayed, and weed what is rank and unprofitable; but we must beware,

in the process, of encroaching upon what is sound, or rooting out what is wholesome and nutritious. Let it be granted that the rape of the Sabine women is a fiction, it may still be true that the Sabines became, at one time, an element in the population of Rome. Though it be uncertain, with respect to the Horatii and Curiatii, which belonged to Rome and which to Alba, we may still believe that the latter city sank beneath its more powerful rival. The elder Tarquin's reign does not cease to be an historical fact, because we hear an absurd story of an eagle uncovering his head on his arrival at the gates of Rome. The constitution said to have been formed by Servius Tullius may have been the result of longer experience and more practical wisdom than falls to the lot of a single reign; but it was such a constitution as Rome did receive, and which it was afterward enabled to bring to a state of greater perfection than any ancient form of government that we are acquainted with. Suppose the story of Lucretia false, we cannot deny that monarchy was abolished at Rome, and made way for consular authority about the time that Livy pretends, though that historian may be wrong in giving Valerius Publicola, and not Horatius Barbatus, as a colleague to Brutus. (*Polyb.*, 2, 23.) The valour of Horatius Cocles, and the fortitude of Mutius Scævola, may be left to the admiration of schoolboys; but the siege of Rome by Porsenna is no idle tale invented for their amusement, though it should be proved that the consequences of that event were not so honourable to the Romans as Livy has chosen to represent them. (*Tacit.*, 3, 72.—*Plin.*, 34, 14.) It is a disputed point whether two or five tribunes of the people were elected at first; but does that doubt invalidate the fact of the secession to the Mons Sacer? Cancel three fourths of the Roman victories and triumphs over the Æqui and Volsci, will it be less true that the former were nearly destroyed, the latter completely subjugated? Say it was gold, and not the valour of her dictator and his troops, which delivered Rome from the Gauls; she may surely boast of having lived to revenge herself on the barbarian foe, and of having, by a hundred triumphs, blotted out the stain of that transaction, and of the shameful rout on the banks of the Allia. In short, though we may sometimes pause when reading the early annals of Rome, and hesitate what judgment to form on many of the events which they record, there are landmarks enough to prevent us from straying far from our course, and to lead us on safely to the terra firma of her history. But we have not the same assistance for tracing our way, nor the same guarantees to certify us that we are treading in the right path, when we come to explore the truth of the accounts on which the origin of Rome, and the actions of its reputed founder, must mainly depend for their credibility. On the contrary, after reading all that Plutarch has said in the opening of his life of Romulus, and all that Dionysius has collected on the subject, it is impossible not to feel convinced that the received story of the foundation of Rome rests on very questionable grounds. Here it is not merely the more undisguised appearance of fiction, or the greater frequency of the marvellous, which is calculated to awaken suspicion; but it is the inconsistency and improbability of the whole, as an attempt to explain the first rise and progress of unquestionably the most interesting city of antiquity, which ought to startle the mind and revolt the judgment of the philosopher and the critic. It is not also because these tales are to be traced to a Greek source that we would reject them; for we are inclined to think that the early Greek historians who made the antiquities of Italy their study, and they form a numerous class, were better informed about what they wrote, and more trustworthy, than perhaps they are generally allowed to be. The objection rather lies against the particular authority on whose testimony they seem entirely to rest for support. Diocles of Peparethus, an author mentioned by no one else, is said by Plutarch, in his Life of Romulus, to have been the first to accredit the received accounts of the circumstances relative to the origin of Rome; and it was upon his authority that Fabius Pictor, the earliest Roman historian, brought them into repute with his countrymen. Now, unless we are informed what peculiar sources of information were open to this obscure writer, which were not possessed by the other early historians of his nation, to whom the name of Romulus seems to have been known, there can be no reason why we should give him the preference. It will not be enough to say that the approval of Fabius is a sufficient testimony in his favour; for, as his account of the birth of their founder was most flattering to the vanity of the Romans, their partiality towards him would be easily accounted for, and, by a natural consequence, would tend to lower rather than raise our opinion of his credibility. But the most solid objection which can be urged against the popular account of the foundation of Rome by Romulus, is chiefly grounded on the inconsistency of the circumstances under which that city is said to have commenced its political career, with the character and condition which is ascribed to it immediately after. If it be true that Romulus was surrounded by so much state and dignity, and possessed not only the insignia of royalty, but also a force such as no despicable city could display, since we are told that he could bring into the field formidable armies, then we may assert confidently that Rome did not date its beginning from a motley assemblage of lawless depredators and runaway slaves, and that its first walls held within their circuit something more than the lowly huts of shepherds, or the rude palace of a village king. Nor were there traditions wanting to give strength to such an hypothesis, by ascribing to this great city an existence anterior to that which it had afterward as a colony of Alba. (*Cramer's Anc. Italy*, vol. 1, p. 347, *seqq.*) —But let us now proceed to the question respecting the real origin of Rome.

1. *Origin of Rome.*

When we inquire into the real origin of the city of Rome, we meet with a tradition which carries it back to the age of the Pelasgians. (*Plut.*, *Vit. Rom. init.*) The Pelasgic origin of Rome is implied in the legend of the settlement of the Arcadian Evander on the Palatine Mount. The religion and the language of Rome sanction this belief. The same opinion was probably held, at least by the earliest of the many writers who, according to Dionysius, supposed it to be a Tyrrhenian city. (*Dion. Hal.*, 1, 29.) If any by this expression meant that it was Etruscan, we may oppose to this the well-grounded opinion that the Etrurian sway was not extended so far south as the lower part of the Tiber till about the close of the second century of Rome. We have, however, express testimony that Rome was a Siculian town. Varro informs us, that the old annals reported that the Siculi were sprung from Rome (*L. L.*, 4, 10); and the legend of Antiochus has been preserved, which derived the appellation of the Siceli in Œnotria and Sicily from a mythic chief Sicelus, who fled from Rome, and was entertained by Morges, king of Œnotria. (*Dion. Hal.*, 1, 73.) It is scarcely necessary to observe, that Sicelus is a personification of the nation, and that we have here a record of its original seat, and of its subsequent migration. The considerations which tend to show that the Siceli or Siculi were a Pelasgian tribe, will be found under another article. (*Vid.* Siculi.) The Siceli fled from the Opici; and the Pelasgians of Latium were overpowered by the Casci, who were probably an Opican or Oscan tribe. Whether Rome fell into the hands of the conquerors we cannot be certain, but it is very probable. It is thus we must interpret

the legend preserved by Plutarch, that Romus, king of the Latins, expelled the Tyrrhenians. (*Plut.*, *Vit. Rom.*) Such a conquest would give rise to the tradition that Rome was founded as a colony from Alba. Palatium, the settlement on the Palatine Hill, probably took its name from Palatium, a town of the Oscan Aborigines, on the declivity of the Apennines. (*Dion. Hal.*, 1, 14.)

2. *Original site, and subsequent growth of Rome.*

All traditions agree, that the original site of Rome was on the Palatine, whether they ascribe its foundation to Evander or to Romulus. The steepness of the sides of the hill would be its natural defence; and on one quarter it was still farther strengthened by a swamp which lay between the hill and river, which was afterward drained and called the Velabrum. In the course of time dwellings sprung up around the foot of the hill; but the Palatine must still have remained the citadel of the growing town; just as at Athens that which was the original city (πόλις) became eventually the Acropolis (ἀκρόπολις). These suburbs were enclosed with a line, probably a rude fortification, which the learning of Tacitus enabled him to trace, and which he calls the *pomærium* of Romulus. (*Ann.*, 12, 24.) It ran under three sides of the hill: the fourth side was occupied by the swamp just mentioned, where it was neither needful nor possible to carry a wall. The ancient city comprised within this outline, or, possibly, only the city on the summit of the hill, was called by Roman antiquaries the "Square Rome" (*Roma Quadrata.—Ennius, ap. Fest., s. v. Quadrata Roma.—Plut., Vit. Rom.—Dio Cass., fragm.—Dion. Hal.*, 1, 88). There is reason to suppose, that some at least of the adjacent hills were the seat of similar settlements. The legend of the twin brothers, Romulus and Remus, appears to have arisen from the proximity to Rome of a kindred town called Remoria, either on the Aventine, or on an eminence somewhat more distant towards the sea. (*Dion. Hal.*, 1, 85.—*Niebuhr, Rom. Hist.*, vol. 1, note 618.)—The first enlargement of Rome seems to have been effected by the addition of the Cælian Hill, which, as we shall presently show, was probably occupied by a different tribe from the people of the Palatine. Dionysius speaks of Romulus as holding both the Palatine and the Cælian Mount (2, 50). The next addition to the city was the Esquiline Hill. The festival of Septimontium preserved the memory of a time when Rome included only Palatium, with its adjacent regions, Velia, Cermalus, and Fagutal; the Cælian Hill; and Oppius and Cispius, the two summits of the Esquiline. (*Festus, s. v. Septimontium.—Niebuhr*, vol. 1, p. 382.) The Capitoline, Quirinal, and Viminal Hills were not yet comprehended in the pomœrium: the Aventine was always excluded from the hallowed boundary, even when it was substantially a part of the city. Thus we see that the notion that Rome was built on seven hills, was fitted originally to circumstances different from those to which it was afterward applied.—The Quirinal and Capitoline Hills seem to have been the seat of a Sabine settlement, distinct from the Rome on the Palatine, and in early times even hostile to it. The most poetical incident in the legend of Romulus, the rape of the Sabine virgins, involves an historical meaning. It appears to refer to a time when the Romans did not possess the right of intermarriage with some neighbouring Sabine states, and sought to extort it by force of arms. (*Niebuhr*, vol. 1, p. 286.) By the right of intermarriage (*connubium*) is meant the mutual recognition, that the children of parents, citizens of the two states, were entitled to the full rank of citizens in the state of their father. This right among the ancient states of both Greece and Italy was established only by express treaty. A citizen might live with a foreign woman as his wife; but, unless the intermarriage were sanctioned by public compact, his children lost their paternal rank. Niebuhr has observed, that even the poetic legend did not regard Rome as a genuine and lawful colony from Alba; otherwise it would, from the very beginning, have enjoyed the right of intermarriage with the mother city and the other Latin towns; and there would have been no consistency in the story of the want of women (vol. 1, note 628).—In the narrative of the war with the Latins, Livy calls Tatius only king of the Sabines; but when he mentions that, at the close of the war, the Sabine appellation Quirites was extended to the people of Romulus, he derives it from Cures. (*Liv.*, 1, 10, 13.) Dionysius has followed the Annalists, who expressly specified Cures as the seat of the kingdom of Tatius. Strabo adopted the same tradition. Now, when we consider the exceedingly narrow limits within which all the other incidents of the early Roman traditions are confined, and even the historical events of the first years of the republic, after the kingly dominion of the city was reduced, it seems very unlikely that Rome, in its infancy, could have come into collision with Cures, which was distant from it more than twenty miles. Moreover, nothing is told of the war before the seizure of the Capitoline Hill. This is the point from which all the attacks of the Sabines proceed. Again, after the termination of the war, we hear nothing of the return of Tatius to Cures. He apparently deserts his old dominion, and establishes himself and his Sabines on the Capitoline and Quirinal Hills. (*Dion. Hal.*, 2, 46, 50.) The senate of the people of Romulus and Tatius met in conference in the valley between the Palatine and Capitoline Hills; and as the Palatine was the proper seat of the one, so the Capitoline must have been that of the other. Cures vanishes from our sight; and though the union of the Romans with the Sabine people, with whom they had warred, endured unbroken, there is no trace of their possessing a wider territory than the district immediately adjacent to the hills of Rome.—These considerations are sufficient to expose the inconsistency of the vulgar legend: but the testimony to the incorporation of a part of the Sabines with the Roman people is far too strong to be set aside. The most probable supposition is, as has been before stated, that the Sabines, who in the early period of their national existence extended themselves down the left bank of the Tiber, had advanced even to the neighbourhood of Rome, and had established a settlement on the Quirinal and Capitoline Hills. Of this town the Capitoline must have been the citadel. It was likewise the seat of its religious worship: for the pontifical books recorded, that, before the building of the Capitol, its site was occupied by shrines and fanes consecrated by Tatius. (*Liv.*, 1, 55.) Tatius we can scarcely regard as a more certainly historical personage than Romulus, though the story of his death at Lavinium has an historical aspect. He is only the personification of the tribe of the Titienses or Tities, who are said to have taken their name from him. But his people had a real existence. The name of their town has been lost: their own name was undoubtedly Quirites. This people lived in close neighbourhood with the Romans on the Palatine; but they were of different, and even hostile races, and no intercourse subsisted between them. Between two petty states, so situated in immediate neighbourhood, it is not at all improbable that women may have been a cause of contention. We can gather from the traditions that war took place between them, which ended at last in a compact, by which not only the right of intermarriage, and a community of all other rights, were granted, but the two nations were combined into one. We can even trace the stages of their union. It appears at first to have been a federal union. Each

people had its own king and its own senate; and they only met to confer upon matters of common interest. Afterward one king was acknowledged as the common chief of the united people: the two senates became one body, and consulted for the welfare of the whole state: the national names of Romans and Quirites were extended indifferently to both divisions of the citizens; and they were no longer distinguished as nations, but only as tribes of the same people, under the denomination of Ramnes and Titienses.

3. *Early Roman Tribes.*

We are told that the people of Rome were divided into three tribes; and, besides the Ramnes and Titienses, a third tribe appears, who are called Luceres. That they were looked upon as an important element in the state, is manifest from the legend that Roma was the daughter of Italus and Luceria. As the distinction of the two former tribes arose from the difference of their national origin, so we may conclude that the Luceres were a people of a third race, and united either by confederacy or subjection with the other two. The origin of the Titienses is distinctly marked: they were Sabines. That of the first tribe, the Ramnes, the genuine Romans of the Palatine, is not so clear; but it seems probable that they belonged to the Opican stock of the Latins. From these circumstances we might reasonably conjecture that the third tribe, the Luceres, were the remains of a people of the Pelasgian race. They are always enumerated in the third place, as the Ramnes are in the first, which accords well with the idea that they were a conquered and subject class. But there is evidence that points more directly to this conclusion. Though the origin of the Luceres was accounted uncertain by the Roman historians, so that Livy does not venture to assign a cause for their name (*Liv.*, 1, 13), yet it was generally supposed to be derived from the Etruscan Lucumo, who had fought with Romulus against Tatius. (*Varro, L. L.*, 4, 9.—*Cic., Repub.*, 2, 8.—*Propert.*, 4, 1, 29.) Now "Lucumo" was only a title mistaken for a proper name, so that nothing could be derived from it, even if the incidents of the legend were received as historical facts. Moreover, the Etruscans, in the infancy of Rome, had not penetrated so far to the south. But the story becomes clear, if we admit that we have here the customary confusion between the Etruscans and Tyrrhenians, and that the allies of the Ramnes of the Palatine were a Tyrrhenian or Pelasgian people, a portion of the old inhabitants of Latium. Dionysius adds a circumstance to the legend which confirms this hypothesis. He says that Lucumo brought his Tyrrhenians from the city Solonium (2, 37). No such city is known to have existed; but the level tract on the seacoast south of the Tiber, lying between Rome on the one hand, and Laurentum and Lavinium on the other, was called the Solonian plain. This region Dionysius probably found mentioned in some annals: this would assuredly be the seat of Pelasgian Latins; and in this very direction we are expressly told that the early dominion of Rome extended most widely. (*Niebuhr*, vol. 1, note 789.) The Tyrrhenian or Pelasgian origin of the Luceres may be deduced yet more clearly from the legend which described their leader as Lucerus, king of Ardea. (*Festus, s. v. Lucerenses.*) If we inquire for the town or chief settlement of the Luceres, we shall find reason to conjecture that it was upon the Cælian Hill. We have seen that, according to one tradition, Romulus was supposed to possess the Palatine and the Cælian, while Tatius and his Quirites held the Quirinal and the Capitoline. (*Dion. Hal.*, 2, 50.) As the latter hills were the seat of the second tribe, the Titienses; and the Palatine of the Ramnes, the first and genuine Romans, it seems reasonable to conclude that the Cælian was the site of the third and subject tribe, the Luceres. Moreover, there is a tradition, though a confused one, that the Cælian took its name from a Tyrrhenian or Tuscan chief, Cælius or Cæles, an auxiliary of Romulus; in short, the Lucumo from whom the Luceres were supposed to deduce their appellation. (*Dion. Hal.*, 2, 36.—*Varro, L. L.*, 4, 8, 9.—*Festus, s. v. Cælius Mons.*—*Tac., Ann.*, 4, 65.)

4. *Of Patricians and Clients; and of the Plebeian Order.*

Among the original population of the city, those who could show a noble or free ancestry constituted the Patrician Order, the term *Patricii* being equivalent to *ingenui* (*Liv.*, 10, 8.—*Cincius, ap. Fest., s. v. Patricios*); and to them alone belonged a share in the government of the state. The rest of the people were subject to the king and to the body of the Patricians: and each man, with his household, was attached, under the appellation of Client, to the head of some Patrician family, whom he was bound to serve, and from whom he looked for protection and help. It has already been stated, that after the Sabine war and the union of the people of Romulus and Tatius, the citizens were distributed into three tribes, to which were given the names of Ramnes, Titienses, and Luceres; these three primitive tribes were subdivided into thirty *curiæ*, ten in each tribe. In the national assembly the people were called together in their *curiæ*: the votes of the householders in each *curia* were taken in the separate *curiæ*; and the votes of the greater number of the thirty *curiæ* determined the business before the assembly. This assembly was called the *Comitia Curiata*. Besides this popular assembly, there was a select and perpetual council, called the senate. At its first institution it was composed of a hundred chief men of the Patrician order. Ten of these were of higher rank than the rest; and to one, the chief of all, was intrusted the care of the city whenever the king should be absent in war. After the completion of the union with the people of Tatius, the senate was doubled by the addition of a hundred Sabines; and the first Tarquinius added a third hundred to the ancient number. The senators admitted by Tarquinius were called "Fathers of the Less Houses or Kins" (*Patres Minorum Gentium*); and the old senators, "Fathers of the Greater Houses or Kins" (*Patres Majorum Gentium*). Such is a correct, although imperfect outline of the forms of the primitive constitution.—The leading feature in this outline is the position that the original population of Rome was composed only of the Patrician order and their Clients. Upon this statement all our authorities are agreed, either by express assertion or implied consent. But this statement is generally accompanied by another, arising from a false conception, which has obscured and embarrassed the whole course of early Roman history. The Clients are supposed to have been the same with the Plebeians. They are conceived to have been called Plebeians as a body, in opposition to the Patrician body, but Clients individually, in relation to their particular patrons. Such, at least, is the explicit statement of Dionysius, and of Plutarch, who has followed his authority; and this view of the matter has been adopted without question by modern writers. This, however, is a positive error. The Plebs, or Commonalty, was of more recent origin; and the Plebeians, in their civil rights, held a middle place between the ruling Patricians and their dependant clients. One proof of this, and perhaps the strongest that can be adduced, is drawn from the nature of the *Comitia Curiata*. This great national council was the most important of all the institutions connected with the *curiæ*. At its first origin, and as long as it continued to have a real existence, it was composed exclusively of the Patrician order. (*Dion. Hal.*, 2, 21.) It cannot be thought strange that the Clients, an inferior order of men, personally

dependant on individuals of the Patrician body, should not appear in the supreme council of the state. The great distinction which demands our attention is this, that the Plebeians were still more certainly excluded from it. Even when the Plebeian state had grown up to such magnitude and importance that it had its peculiar magistrates, and was become a chief element in the constitution of the commonwealth, even then the Comitia Curiata were exclusively Patrician, and the Plebeians had no part in them. The fact was, that the distribution of the people into tribes and curiæ, and the still farther division into *Gentes*, or Houses, had respect only to the original stock of the nation; and this original stock kept itself distinct from the *body of new citizens*, which was added by conquest, or sprung up insensibly from other causes. The Clients, inasmuch as they were attached to individual Patricians, were attached to the Gentes; and so may be considered, in this sense, as included in the greater divisions of curiæ and tribes; although it is manifest that they could not appear as members of the curiæ, when these were called together as the component parts of the sovereign popular assembly. But the Plebeians grew up as a separate body by the side of the original Patrician citizens, and were never incorporated in their peculiar divisions. They were not members of the Gentes, or of the curiæ, or of the three tribes; consequently they had no share in the Comitia Curiata; and this assembly, in which resided the supreme power of the state, was, as we have already said, exclusively Patrician. It is needless to insist upon the importance of this distinction to a right view of the constitution, and of its successive changes; and, indeed, to a right notion of the whole internal history, which, for more than two centuries, is made up of the struggles of the Patrician and Plebeian orders. Yet this distinction was overlooked by all the writers on Roman history; and they suffered themselves to be misled by the superficial theory of Dionysius, who represented the government of Rome as thoroughly democratical from the very foundation of the city, and conceived the public assembly to be composed of the whole male population of the state, with the exception of household slaves.

5. *Of the Patrician Gentes or Houses.*

The Patrician citizens of Rome were all comprehended in certain bodies which were called *Gentes* (Kins or Houses). The word *Kin* would be the most exact translation of *Gens*; but as this word is nearly obsolete, except in particular phrases, and as the translators of Niebuhr have rendered *Gens* by *House*, the latter term is now generally adopted. (*Philol. Museum*, No 2, p. 348.) The members of the same *Gens* were called *Gentiles*. In each house were contained several distinct families. It is probable that these families were originally single households; but where their numbers increased, they became families in the wider acceptation of the term. From the etymology of the term *Gens*, it is evident that a connexion by birth and kindred was held to subsist among all the members of the same house. The name of the house seems always to have been derived from some mythic hero; and in the popular belief, the hero from whom the house was named was regarded as a common ancestor. Thus the Julian house was regarded as the progeny of Iulus, the son of Æneas (*Dion. Hal.*, 1, 70. —*Virg.*, *Æn.*, 6, 789); and the Valerian house was derived from Volesus, a Sabine warrior, and companion of Tatius. (*Dion. Hal.*, 2, 46.) Even those whose superior information enabled them to reject these fabulous genealogies, adhered to the notion of an original connexion by birth; and a fictitious and conventional kindred was acknowledged by the members of the same house. In describing this kindred of the *Gentiles* as fictitious and conventional, we do not mean to assert that in no case did such a connexion really exist. No doubt what were called Houses were first formed by natural consanguinity. But it is probable that these natural alliances had suggested an artificial arrangement, and that families not akin to one another had been distributed into houses by some legislative power. This will appear certain, if we shall be convinced of the existence of the precise numerical divisions which will be explained presently. If it be true that originally each *curia* contained ten *gentes*, and each *gens* ten householders, it is obvious that this exact division must have been made arbitrarily. A precisely similar division exisited among the ancient Athenians. The Eupatridæ, a body which corresponds to the Patrician order at Rome, were divided into four Phylæ, which correspond to the three Roman tribes; each Phylæ into three Phratriæ, which correspond to the Curiæ; and each Phratria into thirty Genea or Houses; so that the total number of Houses was three hundred and sixty. The Athenian Houses were distinguished by names of a patronymic form, which were derived from some hero or mythic ancestor. But, notwithstanding this fictitious kindred, and though all the terms which expressed the relation were derived etymologically from the notion of connexion by birth, the authorities from which we draw our precise knowledge of the institution directly and pointedly deny the reality of such a connexion, and ascribe the origin of the Genea to an arbitrary division. (*Pollux*, 8, 9, 111.—*Harpocration*, *s. v.* *γεννῆται*.—*Niebuhr*, vol. 1, note 795.) The great bond of union among the members of a House was a participation in its common religious rites. It seems that each House had its peculiar solemnities, which were performed at a stated time and place. There can be no doubt that, at a fitting age, the children of the *Gens* were admitted to these solemnities, and publicly recognised as members of it; just as in Attica, at the feast of Apaturia, Athenian citizens of the pure blood were admitted and registered in their hereditary Phratriæ.—We have spoken of the *Gentes* as pertaining only to the Patricians. This is affirmed upon direct testimony. (*Liv.*, 10, 8.—*Niebuhr*, vol. 1, p. 316, note 821.) But, in making this statement, we must bear in mind that constructions of a similar nature existed among the Plebeians, which had their origin when the subject and municipal towns were independent states. The Gentile connexions of the Plebeians were older than their character as Roman citizens. Thus, the Cæcilii, though Plebeians at Rome, were Patricians of Præneste, and claimed as the ancestor of their house Cæculus, the son of Vulcan. The distinction between the Patrician and Plebeian Houses was, in the first place, that every Patrician was a member of a House, while, among the Plebeians, comparatively but few families could claim the honours of hereditary nobility; and, in the second place, that the Patrician Houses were constituent elements of the Roman state. Their existence affected the constitution of the great councils of the nation, the *Comitia Curiata* and the senate, and their internal laws and usages were part of the common law of the Roman people; while of the Plebeian Houses the state took no cognizance.—The nature of the Roman Gentes may be illustrated in some points by the analogy of the Gælic clans. All who belonged to the Gens or to the Clan bore a common name. But as the clan contained not only the freemen or gentlemen of the clan, the *Duinhewassals*, who were the companions of the chief and the warriors of the clan, but also their dependants, to whom was left their scanty tillage and the keeping of the cattle, and who, if ever they were called to follow the warlike array of the clan, were imperfectly armed, and placed in the hindmost ranks; so the Roman Gens consisted of the freeborn Patricans and of their Clients. And our theory, that, notwithstanding the conventional

kindred of the *Gentiles*, the Gentes were really, in many cases, composed of families which had no national consanguinity, but had been arbitrarily arranged in them, will appear less strange when we remember that not only the *Duinhewasals*, but the meanest followers of a Highland clan, claim kindred with their chief, although, in many cases, it may be shown, by the strictest historical evidence, that the chief and his blood relations are of an entirely different race from the rest of the clan. The clansmen are Gaels or Celts, while the chief is not unfrequently of Norman descent. (*Malden's Roman History*, p. 123, *seqq.*)

Romulĭdæ, a patronymic given to the Roman people from Romulus, their first king, and the founder of the city. (*Virg.*, *Æn.*, 8, 638.)

Romŭlus, according to the old poetic legend, was the son of Mars and Ilia or Rea Silvia, daughter of Numitor, and was born at the same birth with Remus. Amulius, who had usurped the throne of Alba, in defiance of the right of his elder brother Numitor, ordered the infants to be thrown into the Tiber, and their mother to be buried alive, the doom of a vestal virgin who violated her vow of chastity. The river happened at that time to have overflowed its banks, so that the two infants were not carried into the middle of the stream, but drifted along the margin, till the basket which contained them became entangled in the roots of a wild vine at the foot of the Palatine Hill. At this time a she-wolf, coming down to the river to drink, suckled the infants, and carried them to her den among the thickets hard by. Here they were found by Faustulus, the king's herdsman, who took them home to his wife Laurentia, by whom they were carefully nursed, and named Romulus and Remus. The two youths grew up, employed in the labours, the sports, and the perils of the pastoral occupation of their foster-father. But, like the two sons of Cymbeline, their royal blood could not be quite concealed. Their superior mien, courage, and abilities soon acquired for them a decided superiority over their young compeers, and they became leaders of the youthful herdsmen in their contests with robbers or with rivals. Having quarrelled with the herdsmen of Numitor, whose flocks were accustomed to graze on the neighbouring hill Aventinus, Remus fell into an ambuscade, and was dragged before Numitor to be punished. While Numitor, struck with the noble bearing of the youth, and influenced by the secret stirrings of nature within, was hesitating what punishment to inflict, Romulus, accompanied by Faustulus, hastened to the rescue of Remus. On their arrival at Alba, the secret of their origin was discovered, and a plan was speedily organized for the expulsion of Amulius, and the restoration of their grandfather Numitor to his throne. This was soon accomplished; but the twin-brothers felt little disposition to remain in a subordinate position at Alba, after the enjoyment of the rude liberty and power to which they had been accustomed among their native hills. They therefore requested from their grandfather permission to build a city on the banks of the Tiber, where their lives had been so miraculously preserved. Scarcely had this permission been granted, when a contest arose between the two brothers respecting the site, the name, and the sovereignty of the city which they were about to found. Romulus wished it to be built on the Palatine Hill, and to be called by his name; Remus preferred the Aventine, and his own name. To terminate their dispute amicably, they agreed to refer it to the decision of the gods by augury. Romulus took his station on the Palatine Hill, Remus on the Aventine. At sunrise Remus saw six vultures, and immediately after Romulus saw twelve. The superiority was adjudged to Romulus, because he had seen the greater number; against which decision Remus remonstrated indignantly, on the ground that he had first received an omen. Romulus then proceeded to mark out the boundaries for the wall of the intended city. This was done by a plough with a brazen ploughshare, drawn by a bull and a heifer, and so directed that the furrow should fall inward. The plough was lifted and carried over the spaces intended to be left for gates; and in this manner a square space was marked out, including the Palatine Hill, and a small portion of the land at its base, termed *Roma Quadrata*. This took place on the 21st April, on the day of the festival of Pales, the goddess of shepherds. While the wall was beginning to rise above the surface, Remus, whose mind was still rankling with his discomfiture, leaped over it, scornfully saying, "Shall such a wall as that keep your city?" Immediately Romulus, or, as others say, Celer, who had charge of erecting that part of the wall, struck him dead to the ground with the implement which he held in his hand, exclaiming, "So perish whosoever shall hereafter overleap these ramparts." By this event Romulus was left the sole sovereign of the city; yet he felt deep remorse at his brother's fate, buried him honourably, and, when he sat to administer justice, placed an empty seat by his side, with a sceptre and crown, as if acknowledging the right of his brother to the possession of equal power. To augment as speedily as possible the number of his subjects, Romulus set apart, in his new city, a place of refuge, to which any man might flee, and be there protected from his pursuers. By this device the population increased rapidly in males, but there was a great deficiency in females; for the adjoining states, regarding the followers of Romulus as little better than a horde of brigands, refused to sanction intermarriages. But the schemes of Romulus were not to be so frustrated. In honour of the god Consus, he proclaimed games, to which he invited the neighbouring states. Great numbers came, accompanied by their families; and, at an appointed signal, the Roman youth, rushing suddenly into the midst of the spectators, snatched up the unmarried women in their arms, and carried them off by force. This outrage was immediately resented, and Romulus found himself involved in a war with all the neighbouring states. Fortunately for Rome, though those states had sustained a common injury, they did not unite their forces in the common cause. They fought singly, and were each in turn defeated; Cænina, Crustumerium, and Antemnæ fell successively before the Roman arms. Romulus slew with his own hands Acron, king of Cænina, and bore off his spoils, dedicating them, as *spolia opima*, to Jupiter Feretrius. The third part of the lands of the conquered towns was seized by the victors; and such of the people of these towns as were willing to remove to Rome were received as free citizens. In the mean time, the Sabines, to avenge the insult which they had sustained, had collected together forces under Titus Tatius, king of the Quirites. The Romans were unable to meet so strong an army in the field, and withdrew within their walls. They had previously placed their flocks in what they thought a place of safety, on the Capitoline Hill, which, strong as it was by nature, they had still farther secured by additional fortifications. Tarpeia, the daughter of the commander of that fortress, having fallen into the hands of the Sabines, agreed to betray the access to the hill for the ornaments they wore upon their arms. At their approach she opened the gate, and, as they entered, they crushed her to death beneath their shields. From her the cliff of the Capitoline Hill was called the Tarpeian Rock. The attempt of the Romans to regain this place of strength brought on a general engagement. The combat was long and doubtful. At one time the Romans were almost driven into the city, which the Sabines were on the point of entering along with them, when fresh courage was infused into the fugitives in consequence of Romulus vowing a temple to Jupiter Stator, and by a stream of water which rushed out of the temple of

Janus, and swept away the Sabines from the gate. The bloody struggle was renewed during several successive days, with various fortune and great mutual slaughter. At length, the Sabine women who had been carried away, and who were now reconciled to their fate, rushed with loud outcries between the combatants, imploring their husbands and their fathers to spare on each side those who were now equally dear. Both parties paused; a conference began, a peace was concluded, and a treaty framed, by which the two nations were united into one, and Romulus and Tatius became the joint sovereigns of the united people. But, though united, each nation continued to be governed by its own king and senate. During the double sway of Romulus and Tatius, a war was undertaken against the Latin town of Cameria, which was reduced and made a Roman colony, and its people were admitted into the Roman state, as had been done with those whom Romulus previously subdued. Tatius was soon afterward slain by the people of Laurentum, because he had refused to do them justice against his kinsmen, who had violated the laws of nations by insulting their ambassadors. The death of Tatius left Romulus sole monarch of Rome. He was soon engaged in a war with Fidenæ, a Tuscan settlement on the banks of the Tiber. This people he likewise overcame, and placed in the city a Roman colony. This war, extending the Roman frontier, led to a hostile collision with Veii, in which he was also successful, and deprived Veii, at that time one of the most powerful cities of Etruria, of a large portion of its territories, though he found that the city itself was too strong to be taken. The reign of Romulus now drew near its close. One day, while holding a military muster or review of his army, on a plain near the Lake Capra, the sky was suddenly overcast with thick darkness, and a dreadful tempest of thunder and lightning arose. The people fled in dismay; and, when the storm abated, Romulus, over whose head it had raged most fiercely, was nowhere to be seen. A rumour was circulated, that, during the tempest, he had been carried to heaven by his father, the god Mars. This opinion was speedily confirmed by the report of Julius Proculus, who declared that, as he was returning by night from Alba to Rome, Romulus appeared unto him in a form of more than mortal majesty, and bade him go and tell the Romans that Rome was destined by the gods to be the chief city of the earth; that human power should never be able to withstand her people; and that he himself would be their guardian god Quirinus. (*Plut.*, *Vit. Rom.*—*Liv.*, 1, 4, *seqq.*—*Dion. Hal.*, &c.)—So terminates what may be termed the legend of Romulus, the founder and first king of Rome. That such an individual never existed is now very generally allowed, and, of course, the whole narrative is entirely fabulous. As to Romulus were ascribed all those civil and military institutions of the Romans which were handed down by immemorial tradition; those customs of the nation to which no definite origin could be assigned; so to Numa were attributed all the ordinances and establishments of the national religion. As the idea of the ancient polity was imbodied under the name of Romulus, so was the idea of the national religion under the name of Numa. The whole story of Romulus, from the violation of his vestal mother by Mars, till the end of his life, when he is borne away in clouds and darkness by his divine parent, is essentially poetical. In this, as in other cases, the poetical and imaginative form of the tradition is also the most ancient and genuine; and the variations, by which it is reduced into something physically possible, are the falsifications of later writers, who could not understand that, in popular legends, the marvellous circumstances are not the only parts which are not historically true, and that, by the substitution of commonplace incidents, they were spoiling a good poem without making a good history. Romulus, the founder of Rome, is merely the Roman people personified as an individual. It was the fashion in ancient tradition to represent races and nations as sprung from an ancestor, or composed of the followers of a leader, whose name they continued to bear; while, in reality, the name of the fictitious chief was derived from the name of the people; and the transactions of the nation were not unfrequently described as the exploits of the simple hero. (*Hetherington's History of Rome*, p. 4, *seqq.*—*Malden's Hist. Rome*, p. 122, *seqq.*)

Romŭlus Silvius, I. a king of Alba.—II. Momyllus Augustulus, the last of the emperors of the western empire of Rome. (*Vid.* Augustulus.)

Romus, a king of the Latins, who expelled the Tyrrhenians from the city afterward called, from him, Roma. (*Plut.*, *Vit. Rom.*—Consult remarks under the article Roma, page 1172, col. 1.)

Roscĭa Lex, *de Theatris*, by L. Roscius Otho, the tribune, A.U.C. 685. (*Vid.* Otho II.)

Rosciānum, a fortified port on the coast of Bruttium, below Sybaris. It is now *Rossano*. The haven of the Thurians, by name Roscia, was nearer the sea, at the mouth of a small river. (*Itin. Ant.*—*Procop.*, *Rer. Goth.*, 3.—*Cramer's Anc. Italy*, vol. 2, p. 387.)

Roscĭus, I. Q., a Roman actor, from his surname Gallus supposed to have been a native of Gaul, north of the Po, although educated in the vicinity of Lanuvium and Aricia. He was so celebrated on the stage that his name has become, in modern times, a usual term to designate an actor of extraordinary excellence. Cicero, in his work on Divination (1, 36), makes his brother Quintus say that the young Roscius was found one night in his cradle enveloped in the folds of a serpent; that his father, having consulted the auspices respecting this prodigy, they told him that his child would attain great celebrity. Quintus adds, that a certain Praxiteles had represented this in sculpture, and that the poet Archias had celebrated it in a song. Roscius had some defect in his eyes, and is therefore said to have been the first Roman actor who used the Greek mask; the performers, before this, using only caps or beavers, and having their faces daubed and disguised with the lees of wine, as at the commencement of the dramatic art in Greece. And yet, as appears from the following passage of Cicero, the mask was not invariably worn even by Roscius: "All," says Cicero, "depends upon the face, and all the power of the face is centred in the eyes. Of this our old men are the best judges, for they were not lavish of their applause even to Roscius in a mask." (*De Orat.*, 3, 59.) Valerius Maximus (8, 7) states, that Roscius studied with the greatest care the most trifling gesture which he was to make in public; and Cicero relates, that though the house of this comedian was a kind of school where good actors were formed, yet Roscius declared that he never had a pupil with whom he was completely satisfied. If Plutarch be correctly informed, Cicero himself studied under this great actor; he was certainly his friend and admirer. Macrobius (*Sat.*, 2, 10) informs us, that Cicero and Roscius sometimes tried which of the two could express a thought more forcibly, the one by his words, or the other by his gestures, and that these exercises gave Roscius so high an opinion of his art, that he wrote a work, in which he made a comparison between it and eloquence. The same author mentions that Sylla, the dictator, to testify his admiration, sent the actor a gold ring, a symbol of equestrian rank. His daily profits were 1000 denarii (nearly one hundred and eighty dollars). According to Pliny, his annual gains were about twenty thousand dollars. Roscius died about 62 B.C.; for, in Cicero's defence of Archias, which was delivered A.U. 693, the death of Roscius is alluded to as a recent event. (*Horat.*, *Epist.*, 2, 1, 82.—*Plut.*, *Vit. Cic.*—*Dunlop's Rom. Lit.*, vol. 1, p. 591.)—II.

Sextus, a native of Ameria, defended by Cicero in the first public or criminal trial in which that orator spoke. The father of Roscius had two mortal enemies, of his own name and district. During the proscriptions of Sylla, he was assassinated one evening while returning home from supper; and on the pretence that he was in the list of the proscribed, his estate was purchased for a mere nominal price by Chrysogonus, a favourite slave, to whom Sylla had given freedom, and whom he had permitted to buy the property of Roscius as a forfeiture. Part of the valuable lands thus acquired was made over by Chrysogonus to the Roscii. These new proprietors, in order to secure themselves in the possession, hired one Erucius, an informer and prosecutor by profession, to charge the son with the murder of his father, and they, at the same time, suborned witnesses, in order to convict him of the parricide. Cicero succeeded in obtaining his acquittal, and was highly applauded by the whole city for his courage in espousing a cause so well calculated to give offence to Sylla, then in the height of his power. The oration delivered on this occasion is still extant, and must not be confounded with another that has also come down to us in defence of the tragedian Roscius, and which involved merely a question of civil right. (*Cic.*, *pro Rosc. Amer.*)—III. Otho. (*Vid.* Otho II.)

Rotomăgus, a city of Gallia Lugdunensis, at a later period the capital of Lugdunensis Secunda. Now *Rouen*. (*Ptol.*)

Roxāna, a Bactrian female, remarkable for her beauty. She was the daughter of Oxyartes, commander of the Sogdian rock for Darius; and, on the reduction of this stronghold by Alexander, became the wife of the conqueror. At the death of the monarch she was enceinte, and was subsequently delivered of a son, who received the name of Alexander Ægus, and who was acknowledged as king along with Philip Aridæus. Roxana having become jealous of the authority of Statira, the other wife of Alexander, destroyed her by the aid of Perdiccas; but she herself was afterward shut up in Amphipolis, and put to death by Cassander. (*Plut.*, *Vit. Alex.*—*Quint. Curt.*, 8, 4.—*Id.*, 10, 6.—*Justin*, 12, 15, &c.)

Roxolāni. *Vid.* Rhoxolani.

Rubĕas Promontorium, a promontory mentioned by Pytheas (*Plin.*, 4, 13), and supposed by many to be the same with the *North Cape*, but shown by Mannert to correspond rather to the northern extremity of *Curland*. (*Geogr.*, vol. 3, p. 300, *seqq.*)

Rubi, a town of Apulia, between Canusium and Butuntum, now *Ruvo*. The inhabitants were called *Rubustini* and *Rubitini*. (*Plin.*, 3, 11.) It is also referred to by Horace and Frontinus. (*Horat.*, *Sat.*, 1, 5, 94.—*Frontin.*, *de Col.*) For an account of some interesting discoveries made near *Ruvo*, consult Romanelli (vol. 2, p. 172.—*Cramer's Ancient Italy*, vol. 2, p. 299).

Rubicon, a small stream of Italy, falling into the Adriatic a little to the north of Ariminum, and forming, in part, the northern boundary of Italia Propria. It was on this last account that it was forbidden the Roman generals to pass the Rubicon with an armed force, under the most dreadful imprecations; for in violating this injunction they would enter on the immediate territory of the republic, and would be, in effect, declaring war upon their country. Cæsar crossed this stream with his army at the commencement of the civil war, and harangued his troops at Ariminum. When Augustus subsequently included Gallia Cisalpina within the limits of Italy, the Rubicon sank in importance; and in modern times it is difficult to ascertain the position of the true stream. D'Anville makes it correspond with a current which, formed of three brooks, is called at its mouth *Fiumesino*. A formal papal decree, however, issued in 1756, decided in favour of the *Lusa*; but popular tradition designates the *Pisatello* as the true stream, and this river best suits the account we have of the situation of the Rubicon. (*Mannert*, *Geogr.*, vol. 9, pt. 1, p. 243, *seqq.*—*Appian*, *Bell. Civ.*, 2, 135.—*Suet.*, *Cæs.*, 30.—*Plut.*, *Vit. Cæs. et Pomp.*—*Cic.*, *Phil.*, 6, 3.—*Strab.*, 227.—*Plin.*, 3, 15.)

Rubīgo, a goddess. (*Vid.* Robigo.)

Rubo or Rhubon, a river of Sarmatia, now the *Windau* according to Wilhelm (*Germanien, und seine Bewohner*, *Weimar*, 1823); but, according to Gosselin, the *Niemen*.

Rudīæ, I. a city of Italy, in the territory of the Calabri, in Iapygia, and below Brundisium. It was rendered famous by being the birthplace of Ennius. (*Sil. Ital.*, 12, 393.—*Horat.*, *Od.*, 4, 8, 20.—*Ovid*, *A. A.*, 3, 409.—*Strabo*, 281.) The more proper form of the name is Rhudiæ, the appellation being one of Greek origin. According to an antiquarian writer, the remains of Rhudiæ, still known by the name of *Ruge*, were to be seen close to those of the town of Lupiæ; he also states, that these towns were so near to each other that they might be said to form but one. (*Ant. de Ferar. de sit. Iapyg.*, p. 77.—Compare *D'Anville*, *Anal Geogr. de l'Italie*, p. 230.—*Cramer's Anc. Italy*, vol. 2, p. 308.)—II. A town of Apulia, in Italy, placed in the Tabula Theodosiana between Canusium and Rubi. It is sometimes called, for distinction' sake, Rudiæ (or Rhudiæ) Peucetiæ, as it lay in the district of Peucetia; the other Rudiæ being styled Rudiæ Calabriæ. Romanelli places the site of this town at *Andria* (vol. 2, p. 170.—*Plin.*, 3, 11.—*Mela*, 2, 4.—*Cramer's Ancient Italy*, vol. 2, p. 299.)

Rufīnus, I. minister of state to the Emperors Theodosius and Arcadius, and a native of Gaul. He was naturally vindictive and cruel, and is supposed to have stimulated Theodosius to the dreadful massacre of Thessalonica. After the death of this monarch, he succeeded, in fact, to absolute authority over the Eastern empire in the reign of Arcadius. He soon, however, fell beneath the power of Stilicho, general under Honorius in the Western empire, and was put to death by the army. He is said to have aspired to the supreme authority.—II. A Latin poet, supposed to have flourished about the sixth century. Cruquius published a small poem, which he attributed to Rufinus, on the fable of Pasiphaë, which he found in an old manuscript. This poem is composed of verses written in all the different measures employed by Horace, and is, therefore, sometimes prefixed to editions of the latter poet. It is regarded by many as the production of some grammarian, and, probably, of the same Rufinus, a treatise on metres by whom still remains, as well as a small poem, in thirty-two verses, on Love. (*Burmann*, *Anthol. Lat.*, vol. 1, p. 513, 663.—*Schöll*, *Hist. Lit. Rom.*, vol. 3, p. 99.)—III. A grammarian of Antioch, alluded to in the previous article. Besides the works there mentioned, he wrote also a commentary on the metres of Terence.—IV. An ecclesiastical writer, a native of Concordia, a place near Aquileia. By some he is called Toranius. He was the friend of St. Jerome, with whom, however, he had at one time a quarrel on points of doctrine. His death occurred A.D. 408. Rufinus translated, from Greek into Latin, Josephus, and the Ecclesiastical History of Eusebius, &c.; besides which, he left some treatises in defence of Origen, and on other subjects. His works were printed at Paris in 1580.

Rugĭi, a people of Germany, on the coast of the Sinus Codanus, between the Viadrus or *Oder* and the Vistula, and situate to the west of the Gothones. They were in possession of the isle of Rugia (now *Rugen*), where the goddess Hertha was worshipped with peculiar reverence. Ptolemy gives Rhugium as their capital. At a subsequent period they founded a new kingdom on the northern side of the Danube, named after them Rugiland, in Austria and Upper Hungary,

which was overthrown by Odoacer. (*Tac.*, *Germ.*, 43.—*Jour. Get.*, 50, 57.)

Rupilĭus, a native of Præneste, surnamed *Rex*, who, having been proscribed by Octavianus, then a triumvir, fled to the army of Rutus, and became a fellow-soldier of Horace. Jealous, however, of the military advancement which the latter had obtained, Rupilius reproached him with the meanness of his origin, and Horace therefore retaliates in the seventh Satire of the first book, where a description is given of a suit between this Rupilius and a certain Persius, tried before Marcus Brutus, at that time governor of Asia Minor. (Compare *Gesner*, *ad loc.*—*Dunlop's Roman Literature*, vol. 3, p. 251.)

Rutēni, a people of Celtic Gaul, whose territory answered to the modern *Rouergue*. Their chief city was Segodunum, now *Rhodez*. (*Cæs.*, *B. G.*, 1, 45.—*Id. ib.*, 7, 7, &c.)

Rutilĭus, I. Lupus, a rhetorician, a treatise of whose, in two books, *de Figuris Sententiarum et Elocutionis*, still remains. The period when he flourished is uncertain. A false reading in Quintilian (3, 1, 21) has given rise to the belief that he was contemporary with this writer; but Ruhnken has shown that, in this passage of Quintilian, we must read *Tutilius* for *Rutilius*, and that Rutilius was anterior to Celsus, who lived under Augustus and Tiberius. The work of Rutilius already alluded to is extracted and translated from a work by a certain Gorgias, a Greek writer contemporary with him, and not to be confounded with the celebrated Gorgias of Leontini. The best edition is that of Ruhnken, *Lugd. Bat.*, 1768, 8vo, republished by Frotscher, *Lips.*, 1831, 8vo.—II. Numatianus, a native of Gaul, born either at Tolosa (*Toulouse*) or Pictavii (*Poitiers*), and who flourished at the close of the fourth and commencement of the fifth centuries of our era. We have an imperfect poem of his remaining, entitled *Itinerarium*, or *De Reditu*. It is written in elegiac verse, and, from the elegance of its diction, the variety and beauty of its images, and the tone of feeling which pervades it, assigns its author a distinguished rank among the later Roman poets. Rutilius had been compelled to make a journey from Rome into Gaul, for the purpose of visiting his estates in the latter country, which had been ravaged by the barbarians, and the Itinerary is intended to express the route which he took along the coast of the Mediterranean. Rutilius is supposed by some to have been prefect at Rome when that city was taken by Alaric, A.D. 410. He was not a Christian, as appears from several passages of his poem, though the heavy complaints made by him against the Jewish race ought not, as some editors have imagined, to be extended to the Christians. We have remaining of this poem the first book, and sixty-eight lines of the second; and perhaps the particle *potius*, in the first line of the first book, would indicate that the commencement of this book was also lost. The remains of the poetry of Rutilius are given by Burmann and Wernsdorff, in their respective editions of the *Poetæ Latini Minores*. There are also separate editions.

Rutŭli, a people of Latium, along the coast below the mouth of the Tiber. They were a small community, who, though perhaps originally distinct from the Latins, became subsequently so much a part of that nation that they do not require a separate notice. Their capital was Ardea, and Turnus was their prince, according to the fable of the Æneid, when the Trojans arrived in Italy. (*Vid.* Ardea, Latium, Turnus.)

Rutupĭæ (called also *Ritupæ*, *Portus Ritupis*, and *Portus Ritupius*), a harbour on the coast of Britain, famed for its excellent oysters. It is generally considered as corresponding to *Richborough*, though D'Anville is in favour of *Sandwich*. (Compare *Bede*, 1, 1, "*Rutubi*, nunc corrupte *Reptacestir*.") Rutupiæ was the port to which the Romans commonly came, from the opposite coast of Gaul, the harbour on this latter side, whence they usually started, being Gesoriacum. Thus the Itinerarium Maritimum (p. 496) says, "*A portu Gesoriacensi ad portum Ritupium Stadia CCCCL*" (46 geographical miles). It is on this account that the name of the Ritupian harbour frequently occurs in the later writers. The Itin. Ant. (p. 463) gives the same statement as the Itin. Marit. relative to the passage across. (*Mannert*, *Geogr.*, vol. 2, pt. 2, p. 160.) As regards the Rutupian oysters, consult Juvenal (4, 141), and the remarks of the commentators, and also Pliny (9, 54; 32, 6).

S.

Saba, the capital of the Sabæi, in Arabia Felix, situate on a rising ground, in the interior of the country, and in a northeastern direction from the harbour of Pudun (*Dsjesan*). According to Strabo (778), it was also called Meriaba, and in this he is followed by later writers, who, however, give the more correct form Mariaba. It would seem, that Mariaba is a general term for a chief city, and hence we find more than one appearing in the geography of Arabia. According to Mannert, Saba would appear to correspond with the modern *Saada* or *Saade*. (*Geogr.*, vol. 6, pt. 1, p. 66.)

Sabĭchus or Sabĭcon, a king of Æthiopia, who invaded Egypt, and reigned there after the expulsion of King Amasis. After a reign of fifty years he was terrified by a dream, and retired into his own kingdom. Diodorus Siculus states (1, 66), that after the departure of Sabachus, there was an anarchy of two years, which was succeeded by the reign of twelve kings, who, at their joint expense, constructed the labyrinth. (Consult remarks under the article Psammitichus.) The name of Sabacon, in hieroglyphic characters, has been found amid the ruins of Abydos. (*Bähr*, *ad Herod.*, 2, 36.)

Sabæi, a people of Arabia Felix, represented by some of the ancient writers, especially the poets, as one of the richest and happiest nations in the world, on account of the valuable products of their land. Another name, viz., that of the Homeritæ (thought to be derived from Himiar, the name of a sovereign, and which signifies the red king), appears in a later age confounded with that of the Sabæans. (*Vid.* Saba.)

Sabăte, a town of Etruria, northeast of Cære, and not far from the site of the present *Bracciano*. It was in the immediate vicinity of a lake, called from it the Lacus Sabatinus. The town was said to have been swallowed up by the waters of the lake, and it was even asserted, that in calm weather its ruins might still be seen below the surface of the water. (*Sotion.*, *de Mirand. Font.*) Columella notices the fish of the lake, and Frontinus speaks of its water being conveyed by an aqueduct to the capital. (*Columell.*, 8, 16.—*Front.*, *de Aquæd.*, 1.—*Cramer's Anc. Italy*, vol. 1, p. 235.)

Sabatīni, a people of Campania, who derived their name from the small river Sabatus that flowed through their territory. They are mentioned by Livy (26, 33) among the Campanian tribes that revolted to Hannibal. (*Cramer's Anc. Italy*, vol. 2, p. 247.)

Sabătus, a river rising in Campania, and flowing into Samnium, where it joined the Calor, near Beneventum. It is now the *Sabbato*. (*Cramer's Anc. Italy*, vol. 2, p. 247.)

Sabazĭus, a surname of Bacchus, given him, according to some, by the Thracians (*Schol. ad Arist.*, *Vesp.*, v. 9), or, according to others, by the Phrygians. (*Strabo*, 470.—*Schol. ad Aristoph.*, *Av.*, v. 874.—*Schol. ad Lysist.*, v. 398.) De Sacy inclines to the opinion that the root of this appellation may be found in the name of the Arabian city Saba. (*Sainte-Croix*,

Mystères du Paganisme, vol. 2, p. 95, *edit. De Sacy*.)

SABBĂTA or SABBATHA, a city of Arabia Felix, the capital of the Chatramatitæ. Most commentators on the Periplus, in which mention is made of it, suppose it to be the same with *Schibam* or *Scebam*, which Al-Edrisi places in Hadramaut, at four stations, or a hundred miles, from *Mareb*. (*Vincent's Periplus*, p. 334.) Mannert, however, declares for *Mareb* (*Geogr.*, vol. 6, pt. 1, p. 83). The modern name *Mareb* will be a corruption from Mariaba, a name common to many cities of Arabia. This place was the great depôt for the incense-trade. (*Vid.* Saba.)

SABELLI. *Vid.* Sabini.

SABĪNA, JULIA, grand-niece of the Emperor Trajan, and wife of Hadrian, to whom she became united chiefly through the means of the Empress Plotina. She lived unhappily with her husband, partly from her own asperity of temper, and partly, perhaps, from the gross vices of her consort. Hadrian's unkindness to her is said to have been the cause of her death. (*Vid.* Hadrianus.)

SABĪNI, a people of Italy, whose territory lay to the northeast of Rome. The Sabines appear to be generally considered as one of the most ancient indigenous tribes of Italy, and one of the few who preserved their race pure and unmixed. (*Strabo*, 228.) We are not to expect, however, that fiction should have been more sparing of its ornaments in setting forth their origin, than in the case of other nations far less interesting and less celebrated. Dionysius of Halicarnassus, among other traditions respecting the Sabines, mentions one which supposes them to have been a colony of the Lacedæmonians about the time of Lycurgus (2, 49), an absurd fable which has been eagerly caught up by the Latin poets and mythologists. (*Sil. Ital.*, 15, 545.—*Ovid, Fast.*, 1, 260.—*Hygin.*, *ap. Serv. ad Æn.*, 8, 638.) Their name, according to Cato, was derived from the god Sabus, an aboriginal deity, supposed to be the same as the god invoked by the Latins in the expression Medius Fidius. (*Cramer's Anc. Italy*, vol. 1, p. 297.)—The Romans, observes Niebuhr, have no common national name for the Sabines, and the tribes which are supposed to have issued from them: the latter, whether Marsians and Pelignians, or Samnites and Lucanians, they term Sabellians. That these tribes called themselves Savini or Sabini is nearly certain, from the inscription on the Samnite denarius coined in the Social war; at least as to the Samnites, whose name is in every form manifestly, and in the Greek Σαυνῖται directly, derived from Savini: but the usage of a people whose writings have perished, like everything that is extinct in fact, has lost its rights. I think myself at liberty to employ the term Sabellians for the whole race; since the tribes which were so named by the Romans are far more important than the Sabines, and it would clearly have offended a Latin ear to have called the Samnites Sabines.—When Rome crossed the frontiers of Latium, the Sabellians were the most widely-extended and the greatest people in Italy. The Etruscans had already sunk, as they had seen the nations of earlier greatness sink, the Tyrrhenians, Umbrians, and Ausonians. As the Dorians were great in their colonies, the mother-country remaining little; and as it lived in peace, while the tribes it sent forth diffused themselves widely by conquests and settlements, so, according to Cato, was it with the old Sabine nation. Their original home is placed by him about Amiternum, in the highest Apennines of the Abruzzo, where, on Mount Majella, the snow is said never wholly to disappear, and where the mountain-pastures in summer receive the Apulian herds. From this district they issued in very ancient times, long before the Trojan war; and, expelling in one quarter the Aborigines, in another the Umbrians, took possession of the territory which for three thousand years has borne their name. Out of this the overflowing population migrated to different parts. It was an Italian religious usage, in times of severe pressure from war or pestilence, to vow a sacred spring (*ver sacrum*); that is, all the creatures born in the spring: at the end of twenty years the cattle were sacrificed or redeemed, the youth sent out. (*Liv.*, 33, 44.—*Festus*, *s. v. Mamertini.*—*Dion. Hal.*, 1, 16.) Such a vow the Romans made in the second year of the second Punic war; but only as to their flocks and herds. (*Liv.*, 22, 9.) Such vows, the tradition runs, occasioned the sending out of the Sabine colony: the gods to whom each was dedicated charged sacred animals to guide them on their way. One colony was led by a woodpecker, the bird of Mamers, into Picenum, then peopled by Pelasgians or Liburnians: another multitude by an ox into the land of the Opicans; this became the great Samnite people: a wolf guided the Hirpini. That colonies issued from Samnium is known historically. The Frentani on the Adriatic were Samnites, who emigrated in the course of the second Roman war; Samnites conquered Campania and the country as far as the Silarus; another host, calling themselves Lucanians, subdued and gave name to Lucania.—The Italian national migrations came down like others from the North; and Cato's opinion, that the origin of all the Sabellians was derived from the neighbourhood of Amiternum, admits of no other rational meaning than that the most ancient traditions, whether they may have been Sabine or Umbrian, assigned that district as the habitation of the people that conquered Reate. Dionysius, indeed, seems to have understood Cato as having derived all the Sabines, and, consequently, through them their colonies, from a single village, Testrina, near Amiternum, as it were from a germe; but so extravagant an abuse of genealogy ought not surely to be imputed to Cato's sound understanding. He must have known and remembered how numerous the nation was at the time of its utmost greatness, when it counted perhaps millions of freemen. At Reate, in the Sabina, in the country of the Marsians, they found and subdued or expelled the Aborigines; about Beneventum, Opicans, and probably, therefore, in the land of the Hirpini also. On the left bank of the Tiber they dwelt in the time of the Roman kings, low down, intermingled with the Latins, even south of the Anio, not merely at Collatia and Regillum, but also on two of the Roman hills. Wars with the Sabines form a great part of the contents in the earliest annals of Rome; but with the year 306 they totally cease, which evidently coincides with their diffusion in the south of Italy. Towards this quarter the tide now turned, and the old Sabines on the Tiber became quite insignificant.—Strictness of morals and cheerful contentedness were the peculiar glory of the Sabellian mountaineers, but especially of the Sabines and the four northern cantons: this they preserved long after the ancient virtue had disappeared at Rome from the hearts and the demeanour of men. Most of the Sabellian tribes, and the Sabines themselves, inhabited open hamlets; the Samnites and the members of the northern confederacy dwelt, like the Epirots, around the fortified summits of their hills, where a brave people could defend the approaches even without walls: not that they had no fortified towns, but the number was small.—The Sabellians would have made themselves masters of all Italy, had they formed a united or even a firmly-knit federal state, which should have lastingly appropriated its conquests, holding them in dependance, and securing them by colonies. But, unlike the Romans, the enjoyment of the greatest freedom was what they valued the highest; more than greatness and power, more than the permanent preservation of the state. Hence they did not keep their transplanted tribes attached to the mother-country: they became forthwith foreign, and frequently

hostile to the state they had issued from: while Rome, sending out colonies of small numbers, was sure of their fidelity; and by means of these, and by imparting dependant civil rights, converted a far greater number of subdued enemies into devoted subjects. (*Niebuhr, History of Rome*, vol. 1, p. 71, *seqq.*, *Cambridge translation.*)—In fixing the limits of the Sabine territory, we must not attend so much to those remote times when they reached nearly to the gates of Rome, as to that period in which the boundaries of the different people of Italy were marked out with greater clearness and precision, namely, the reign of Augustus. We shall then find the Sabines separated from Latium by the river Anio; from Etruria by the Tiber, beginning from the point where it receives the former stream, to within a short distance of *Otricoli*. The Nar will form their boundary on the side of Umbria, and the central ridge of the Apennines will be their limit on that of Picenum. To the south and southeast it may be stated generally, that they bordered on the Æqui and Vestini. From the Tiber to the frontiers of the latter people, the length of the Sabine country, which was its greatest dimensions, might be estimated at 1000 stadia, or 120 miles, its breadth being much less considerable. (*Strabo*, 228.—*Cramer's Ancient Italy*, vol. 1, p. 300.)

Sabīnus, Aulus, a Roman poet, the friend and contemporary of Ovid, and to whom the last six of the heroic epistles of that bard are generally ascribed by commentators. These are, Paris to Helen, Helen to Paris, Leander to Hero, Hero to Leander, Acontius to Cydippe, and Cydippe to Acontius. He was the author, also, of several answers to the epistles of Ovid. as Ulysses to Penelope, Æneas to Dido, &c., and likewise of a work *on Days*, which his death prevented him from completing. This last-mentioned production is thought by some to have given Ovid the idea of his *Fasti*. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 291.)

Sabis, I. a river of Gallia Belgica, rising in the territory of the Nervii, and falling into the Mosa (*Maese*) at Namurcum (*Namur*), in the territory of the Aduatici. It is now the *Sambre*. (*Cæs.*, *B. G.*, 2, 16, 18.)—II. A river of Carmania, between the southern promontory of Carmania and the river Andanis. Mannert is inclined to identify it with the Anamis, which runs by the city of Hormuza, and falls into the Persian Gulf near the promontory of Armozum. (*Mela*, 3, 8.—*Plin.*, 6, 23.) It is also called the Sagnus.—III. A river of Cisalpine Gaul, rising in Umbria, and falling into the Adriatic north of the Rubicon. It is now the *Savio*. At its mouth lay the town of Savis, now *Torre del Savio*.

Sabrăta, a city of Africa, in the Regio Syrtica, west of Œa and east of the Syrtis Minor. It formed, together with Œa and Leptis Magna, what was called Tripolis Africana. Justinian fortified it, and it is now *Sabart* or *Tripoli Vecchio*. (*Itin. Anton.*—*Solin.*, c. 27.—*Plin.*, 5, 4.—*Procop.*, *Ædif.*, 6, 4.)

Sabrīna, also called Sabriana, now the *Severn* in England. (*Ptol.*—*Tac.*, *Ann.*, 12, 31.)

Sacæ, a name given by the Persians to all the more northern nations of Asia, but which, at a subsequent period, designated a particular people, whose territory was bounded on the west by Sogdiana, north and east by Scythia, and south by Bactriana and the chain of Imaus. Their country, therefore, corresponds in some degree to *Little Bucharey* and the adjacent districts. The Sacæ were a wild, uncivilized race, of nomadic habits, without cities, and dwelling in woods and caves. (*Herod.*, 7, 9.—*Mela*, 3, 7.—*Plin.*, 6, 17.—*Ammian. Marcell.*, 23, 6.)—As regards the origin of the name *Sacæ*, which some etymologists deduce from the Persian *Ssagh*, "a dog," and which they suppose to have been used as a term of contempt for a people of different race and religion, consult remarks under the article Scythia.

Sacra Insula, an island in the Tiber, not far from its mouth, formed by the separation of the two branches of that river. It received its name from the circumstance of the snake's having darted on shore here, which the Romans had brought from Epidaurus, supposing it to be Æsculapius. (*Procop.*, *B. G.*, 1, 26.)

Sacra Via, a celebrated street of Rome, where a treaty of peace and alliance was fabled to have been made between Romulus and Tatius. It led from the Amphitheatre to the Capitol, by the temple of the Goddess of Peace and the temple of Cæsar. The triumphal processions passed through it to the Capitol. (*Horat.*, *Od.*, 4, 2.—*Sat.*, 1, 9.—*Liv.*, 2, 13.—*Cic.*, *Planc.*, 7.—*Att.*, *Ep.*, 4, 3.)

Sacrum, I. Bellum, a name given to the war carried on against the Phocians, for their sacrilege in relation to the sanctuary at Delphi. (*Vid.* Phocis.)—II. Promontorium, a promontory of Spain, now *Cape St. Vincent*, called by Strabo the most westerly part of the earth. It was called Sacrum because the ancients believed this to be the place where the sun, at his setting, plunged his chariot into the sea. (*Mela*, 2, 6.—*Plin.*, 4, 22.)—III. Another promontory, on the coast of Lycia, near the Chelidonian Islands, and now *Cape Kelidonia*. This headland obtained great celebrity from its being commonly looked upon as the commencement of the great chain of Taurus, which was accounted to traverse, under various names, the whole continent of Asia. (*Plin.*, 5, 27.) But Strabo observes, that Taurus really began in Caria (*Strab.*, 666); and other geographers even supposed it to commence with Mycale. (*Arrian*, *Exp. Al.*, 5, 5, 2.) The modern name of the Sacred Promontory comes from the group of the Chelidonian Islands, in its immediate vicinity, to which we have already referred (*Cramer's Asia Minor*, vol. 2, p. 256.)—IV. Another at the southern extremity of Corsica, now Cape *Corso*. (*Ptol.*)

Sadyātes, one of the Mermnadæ, who reigned in Lydia 12 years after his father Gyges. He made war against the Milesians for six years. (*Herod.*, 1, 16.)

Sætăbis, I. a river of Spain, between the Iberus and the Pillars of Hercules. According to some, it is now the *Cennia* or *Senia*; Ukert, however, makes it the same with the Udubra of Pliny and the Turulis of Ptolemy. (*Mela*, 2, 6.)—II. A city of Spain (*Hispania Tarraconensis*), in the territory of the Contestani, and situate on a height, just below the river Sucro or *Xucar*. It was a municipium, and had received a Roman colony, from which latter circumstance it took the name of Augusta. Sætabis was famed for its linen manufacture. (*Plin.*, 19, 2.—*Catull.*, 12.—*Id.*, 20, 14.—*Sil. Ital.*, 3, 373.) The Arabians changed the name to *Xativa*. (*Marca*, *Hisp.*, 2, 6, p. 118.—*Laborde*, *Itin.*, vol. 1, p. 226.) Since the commencement of the present century, however, its more usual appellation is *S. Phelippe*. (*Mannert*, *Geogr.*, vol. 1, p. 425.—*Ukert*, *Geogr.*, vol. 2, p. 405.)

Sagăris. *Vid.* Sangaris.

Sagra or Sagras, a river of Magna Græcia, in the territory of the Bruttii, falling into the Sinus Tarentinus, a short distance above the Zephyrian promontory. It was on the banks of the Sagras that the memorable overthrow of the Crotoniatæ took place, when they were defeated by a force of 10,000 Locrians, with a small body of Rhegians. So extraordinary a result did this appear, that it gave rise to the proverbial expression, ἀληθέστερα τῶν ἐπὶ Σάγρᾳ. Among other marvellous circumstances connected with this event, it was reported that the issue of the battle was known at Olympia the very day on which it was fought. (*Strab.*, 261.—*Cicero*, *N. D.*, 2, 2.—*Justin*, 20, 2.) Geographers differ much as to the modern river which corresponds with this celebrated stream; but, if Romanelli is correct in affirming that the mountain from which the *Alaro* takes its source is still called

Sagra, we can have no difficulty in recognising that river as the ancient Sagras; more especially as its situation accords perfectly with the topography of Strabo. (*Cramer's Anc. Italy*, vol. 2, p. 402.)

SAGUNTUM or SAGUNTUS, a city of Hispania Tarraconensis, north of Valentia, and some distance below the mouth of the Iberus. It was situate on a rising ground, about 1000 paces from the shore; Polybius (3, 17) says seven stadia, Pliny (3, 4) three miles. This place was said to have been founded by a colony from Zacynthus (Ζάκυνθος, Σάγουντος, *Saguntus*), intermingled with Rutulians from Ardea. (*Liv.*, 21, 7, 14.—*Sil. Ital.*, 1, 291, &c.) It became at an early period the ally of the Romans (*Polyb.*, 3, 30), and was besieged and taken by Hannibal previous to his march upon Italy. The siege lasted eight months, and, being an infraction of the treaty with the Romans, led at once to the second Punic war. Hannibal's object was to prevent the Romans retaining so important a place of arms, and so powerful an ally in a country from which he was about to depart. The desperate valour of the citizens, who chose to perish with all their effects rather than fall into the enemy's hands, deprived the conqueror of a great part of his anticipated spoils; the booty, however, which he saved from this wreck, enabled him, by his liberalities, to gain the affection of his army, and to provide for the execution of his design against Italy. (*Liv.*, 21, 8.—*Mela*, 2, 6.—*Diod. Sic.*, *Eclog.*, 25, 5.—*Sil. Ital.*, 13, 673.) Eight years after it was restored by the Romans. (*Liv.*, 24, 42.—*Plin.*, 3, 5.)—Saguntum was famous for the cups manufactured there. (*Plin.*, 35, 12.—*Martial*, 4, 46, &c.) The modern *Murviedro* (a corruption of *Muri veteres*) marks the ancient city. (*Mannert*, *Geogr.*, vol. 1, p. 428.— *Ukert*, *Geogr.*, vol. 2, p. 415.)

SAÏS, a city of Egypt, situate in the Delta, between the Sebennytic and Canopic arms of the Nile, and nearly due west from the city of Sebennytus. It was not, indeed, the largest, but certainly the most famous and important city in its day of all those in the Delta of Egypt. This pre-eminence it owed, on the one hand, to the yearly festival celebrated here in honour of Neith, the Egyptian Minerva, to which a large concourse of spectators was accustomed to flock (*Herod.*, 2, 59); and, on the other, to the circumstance of its being the native city, the capital, and the burying-place of the last dynasty of the Pharaohs. (*Herod.*, 2, 169.) For the purpose of embellishing it, King Amasis built a splendid portico to the temple of Neith in this city, far surpassing all others, according to Herodotus, in circumference and elevation, as well as in the dimensions and quality of the stones: he also adorned the building with colossal statues, and the immense figures of Androsphinx. Herodotus likewise informs us, that a large block of stone, intended for a shrine, was brought hither from Elephantis. Two thousand men were employed three whole years in its transportation. The exterior length of the stone was twenty-one cubits, its breadth fourteen, and its height eight. The inside was eighteen cubits and twenty-eight digits in length, twelve cubits in breadth, and five in height. This remarkable edifice was placed by the entrance of the temple, it being found impossible, it would seem, to drag it within, although Herodotus assigns a different reason (2, 175).—When Egypt had fallen under the Persian power, Memphis became the new capital, and Saïs was neglected. It did not, however, fall as low as the other cities of the Delta. Strabo, even in his days, acknowledges it to have been the chief city of Lower Egypt; he speaks also of a temple of Neith, and of the tomb of Psammitichus. In another passage, he remarks, that somewhat to the south of this city was a very sacred temple of Osiris, in which, according to tradition, that deity was buried. (*Strab.*, 802.) Saïs was also famous for its festival of lamps. The modern *Sa*, with its ruins, marks the site of the ancient Saïs.—This city must not be confounded with another more easterly, Saïs, commonly called Tanis. (*Mannert*, *Geogr.*, vol. 10, pt. 1, p. 561, *seqq.*)

SALĂMIS, I. a daughter of the river Asopus by Methone. Neptune became enamoured of her, and carried her to an island of the Ægean, which afterward bore her name, and where she gave birth to a son called Cenchreus. (*Diod. Sic.*, 4, 72.—Compare the remarks of Siebelis, *ad Pausan.*, 1, 35, 2.)—II. An island in the Sinus Saronicus, opposite Eleusis and the coast of Attica, and said to have derived its name from Salamis, mentioned in the preceding article. It was also anciently called Scyras and Cychrea, from the heroes Scyrus and Cychreus, and Pityussa from its abounding in firs. (*Strab.*, 393.) It had been already celebrated in the earliest period of Grecian history from the colony of the Æacidæ, who settled there before the siege of Troy. (*Strab.*, *l. c.*) The possession of Salamis, as we learn from Strabo, was once obstinately contested by the Athenians and Megareans; and he affirms that both parties interpolated Homer, in order to prove from his poems that it had belonged to them. Having been occupied by Athens, it revolted to Megara, but was again conquered by Solon. or, according to some, by Pisistratus. (*Plutarch*, *Vit. Solon.*) From this period it appears to have been always subject to the Athenians. On the invasion of Xerxes, they were induced to remove thither with their families; in consequence of a prediction of the oracle, which pointed out this island as the scene of the defeat of their enemies (*Herodotus*, 8, 56); and, soon after, by the advice of Themistocles, the whole of the naval force of Greece was assembled in the Bay of Salamis. Meanwhile, the Persian fleet stationed at Phalerum held a council, in which it was determined to attack the Greeks, who were said to be planning their flight to the Isthmus. The Persian fleet accordingly were ordered to surround the island during the night, with a view of preventing their escape. In the morning, the Grecian galleys moved on to the attack, the Æginetans leading the van, seconded by the Athenians, who were opposed to the Phœnician ships, while the Peloponnesian squadron was engaged with the Ionians. The Persians were completely defeated, and retired in the greatest disorder to Phalerum; notwithstanding which, Xerxes is said to have made demonstrations of an intention to renew the action, and with that intent to have given orders for joining the island of Salamis to the continent by a mole. The following night, however, the whole of his fleet abandoned the coast of Attica, and withdrew to the Hellespont. (*Herod.*, 8, 83.) A trophy was erected to commemorate this splendid victory on the isle of Salamis, near the temple of Diana, and opposite to Cynosura, where the strait is narrowest. Here it was seen by Pausanias (1, 30), and some of its vestiges were observed by Sir W. Gell, who reports that it consisted of a column on a circular base. (*Itin.*, p. 303.) Strabo informs us that the island contained two cities; the more ancient of the two, which was situated on the southern side, and opposite to Ægina, was deserted in his time. The other stood in a bay, formed by a neck of land which advanced towards Attica. (*Strabo*, 393.) Both were called by the same name with the island. Pausanias remarks, that the city of Salamis was destroyed by the Athenians, in consequence of its having surrendered to the Macedonians when the former people were at war with Cassander; there still remained, however, some ruins of the agora, and a temple dedicated to Ajax. Chandler states that the walls may still be traced, and appear to have been about four miles in circumference (vol. 2, ch. 46.—Compare *Gell*, *Itin.*, p. 303).—Salamis, according to the Greek geographers, measured seventy or eighty stadia in length, or between nine and ten miles. Its

present name is *Colouri*, which is that also of the principal town. (*Cramer's Anc. Greece*, vol. 2, p. 364, *seqq.*)—III. A city in the island of Cyprus, situate about the middle of the eastern side. It was founded by Teucer, son of Telamon, and called by him after Salamis, his native place, from which he had been banished by his father. (*Horat.*, 1, 7, 21.) This city was the largest, strongest, and most important one in the island. (*Diod. Sic.*, 14, 98.—*Id.*, 16, 42.) Its harbour was secure, and protected against every wind, and sufficiently large to contain an entire fleet. (*Scylax*, p. 41.—*Diod.*, 20, 21.) The monarchs of Salamis exercised a leading influence in the affairs of the island, and the conquest of this place involved the fate of Cyprus at large. (*Diod.*, *l. c.*—*Id.*, 12, 3.) Under the Roman dominion the entire eastern part of the island was attached to the jurisdiction of Salamis. The insurrection of the Jews in Trajan's reign brought with it the ruin of a great portion of the city (*Euseb.*, *Chron.*, *ann.* 19, *Traj.*—*Oros.*, 7, 12); it did not, however, cause the entire downfall of Salamis, as it is still mentioned after this period by Ptolemy and in the Peutinger Table. In the reign of Constantine, however, an earthquake and inundation of the sea completed the downfall of the place, and a large portion of the inhabitants were buried beneath its ruins. (*Cedrenus*, *ad ann.* 29, *Constant. Mag.*—*Malala*, *Chron.*, l. xii., *Sub. Constantio Chloro.*) Constantius restored it, made it the capital of the whole island, and called it, from his own name, Constantia. (*Hierocles*, p. 706.) A few remains of this city still exist. (*Pococke*, 2, p. 313.—*Mannert*, *Geogr.*, vol. 6, pt. 1, p. 572, *seqq.*)

Salapĭa, a city of Apulia, near the coast, above the river Aufidius, and between that river and the Salapina Palus. According to Strabo, it was the emporium of Arpi: without such authority, however, we should have fixed upon Sipontum as answering that purpose better, from its greater proximity. (*Strab.*, 282.) This town laid claim to a Grecian origin. The Rhodians, who early distinguished themselves by a spirit of enterprise in navigation, asserted, that, among other distant colonies, they had founded, in conjunction with some Coans, a city named Salpia, on the Daunian coast. This account of Strabo's (654) seems confirmed by Vitruvius, who attributes the foundation of this settlement to a Rhodian chief named Elpias (1, 4.—Compare *Meurs. in Rhod.*, 1, 18). It is probable, however, that Salapia was at first dependant upon the more powerful city of Arpi, and, like that city, it subsequently lost much of the peculiar character which belonged to the Greek colonies from its intercourse with the natives. We do not hear of Salapia in Roman history till the second Punic war, when it is represented as falling into the hands of the Carthaginians, after the battle of Cannæ (*Liv.*, 24, 20); but, not long after, it was delivered up to Marcellus by the party which favoured the Roman interest, together with the garrison which Hannibal had placed there. (*Livy*, 26, 28.) The Carthaginian general seems to have felt the loss of this town severely; and it was probably the desire of revenge which prompted him, after the death and defeat of Marcellus, to adopt the stratagem of sending letters, sealed with that commander's ring, to the magistrates of the town, in order to obtain admission with his troops. The Salapitani, however, being warned of his design, the attempt proved abortive. (*Liv.*, 27, 28.—*App.*, *Han.*, 51.) The proximity of Salapia to the lake or marsh already mentioned, is said to have proved so injurious to the health of the inhabitants, that some years after these events they removed nearer the coast, where they built a new town, with the assistance of M. Hostilius, a Roman prætor, who caused a communication to be opened between the lake and the sea. Considerable remains of both towns are still standing, at some distance from each other, under the name of *Salpi*, which confirms this account of Vitruvius (1, 4.—Compare *Cicero*, *de Leg. Agr.*, 2.—*Plin.*, 3, 11.—*Cramer's Anc. Italy*, vol. 2, p. 284).

Salassi, a people of Gallia Cisalpina, in the northwestern angle of that country, and at the foot of the Alps. The main part of their territory lay chiefly, however, in a long valley, which reached to the summits of the Graian and Pennine Alps, the *Little* and *Great St. Bernard*. The passages over these mountains into Gaul were too important an object for the Romans not to make them anxious to secure them by the conquest of the Salassi. But these hardy mountaineers, though attacked as early as 609 U.C., held out for a long time, and were not finally subdued till the reign of Augustus. Such was the difficult nature of their country, that they could easily intercept all communication through the valleys by occupying the heights. Strabo represents them as carrying on a sort of predatory warfare, during which they seized and ransomed some distinguished Romans, and even ventured to plunder the baggage and military chest of Julius Cæsar. Augustus caused their country at last to be occupied permanently by a large force under Terentius Varro. A large number of the Salassi perished in this last war, and the rest, to the number of 36,000, were sold and reduced to slavery. (*Strabo*, 205.—*Dio Cass.*, 1, 53.—*Oros.*, 5, 4.—*Liv.*, *Epit.*, 53.) A city was built on the ground occupied by Varro's camp, and Augustus honoured the rising colony by giving it the name of Augusta Prætoria, now *Aosta*. (*Cramer's Anc. Italy*, vol. 1, p. 49, *seqq.*)

Salentīni, a people of Italy, in the territory of Messapia. They cannot be distinguished with accuracy from the Calabri, as we find the former appellation used by several writers in a very extensive sense, and applied, not only to the greater part of Messapia or Iapygia, but even to districts entirely removed from it. Strabo himself confesses the difficulty of assigning any exact limits to these two people; and he contents himself with observing, that the country of the Salentini lay properly around the Iapygian promontory. (*Strab.*, 277, 281.) It was asserted that they were a colony of Cretans, who, under the conduct of Idomeneus their king, had arrived thither in their wanderings after the capture of Troy. (*Virg.*, *Æn.*, 3, 400.) The Romans, under pretence of their having assisted Pyrrhus in his expedition into Italy, soon after invaded the territory of this insignificant people, and had no difficulty in taking the few towns which they possessed. (*Florus*, 1, 20.—*Liv.*, *Epit.*, 15.) The Salentini subsequently revolted, during the second Punic war, but they were again reduced by the consul Claudius Nero. (*Liv.*, 27, 36.)—It is probable that they derived their name from a town called Salentia, the existence of which is, however, only attested by Stephanus Byzantinus, who calls it a Messapian city (*s. v.* Σαλεντία).—The Salentinian promontory is the same with the Iapygian. (*Cramer's Ancient Italy*, vol. 2, p. 313.)

Salernum, a city of Campania, southeast of Neapolis, and near the shore of the Sinus Pæstanus. It was said to have been built by the Romans as a check upon the Picentini. It was not, therefore, like the modern town of *Salerno*, close to the sea, but on the height above, where considerable remains have been observed. (*Cluv.*, *Ital. Antiq.*, vol. 2, p. 1189.—*Romanelli*, vol. 3, p. 612.) According to Livy, Salernum became a Roman colony seven years after the conclusion of the second Punic war (34, 45.—*Vell. Paterc.*, 1, 14).—Horace tells us, that the air of Salernum was recommended to him by his physician for a complaint in his eyes. (*Cramer's Anc. Italy*, vol. 2, p. 214, *seqq.*)

Salĭi, I. a college of priests at Rome, instituted in honour of Mars, and appointed by Numa to take care

of the sacred shields called *Ancilia*, B.C. 709. (*Vid.* Ancile.) They were twelve in number. Their chief was called *præsul*, who seems to have gone foremost in the procession; their principal musician, *vates*; and he who admitted new members, *magister*. Their number was afterward doubled by Tullus Hostilius, after he had obtained a victory over the Fidenates, in consequence of a vow which he had made to Mars. The Salii were all of patrician families, and the office was very honourable. The 1st of March was the day in which the Salii observed their festival in honour of Mars. They were generally dressed in a short scarlet tunic, of which only the edges were seen; they wore a large purple-coloured belt above the waist, which was fastened with brass buckles. They had on their heads round bonnets with two corners standing up, in their right hand they carried a small rod, and in their left a small buckler, one of the ancilia, or shields of Mars. Lucan says that it hung from the neck. In the observation of their solemnity, they first offered sacrifices, and afterward went through the streets dancing in measured motions, sometimes all together, or at other times separately, while musical instruments were playing before them. Hence their name of Salii, from their moving along in solemn dance (*Salii a saliendo*). They placed their body in different attitudes, and struck with their rods the shields which they held in their hands. They also sung hymns in honour of the gods, particularly of Mars, Juno, Venus, and Minerva, and they were accompanied in the chorus by a certain number of virgins, habited like themselves, and called *Saliæ*. We have in Varro a few fragments of the Salian hymns, which, even in the time of that writer, were scarcely intelligible. Thus, for example,

"*Divum exta cante, Divum Deo supplice cante,*"

i. e., *Deorum exta canite, Deorum Deo* (*Jano*) *suppliciter canite*; and also the following:

"*omnia*
dapatilia comisse jani cusiones
duonus ceruses divius janusque venit,"

i. e., *Omnia dapalia comedisse Jani Curiones. Bonus creator Divius Janusque venit.*—Their feasts and entertainments were uncommonly sumptuous, whence *dapes saliares* is proverbially applied to such repasts as are most splendid and costly. (*Liv.*, 1, 20.—*Varro, L. L.*, 4, 15.—*Ovid, Fast.*, 3, 387.)—II. A German tribe of Frankish origin, whose original seat is not clearly ascertained. Wiarda makes it between the Silva Carbonaria (part of the forest of *Ardennes*) and the River Ligeris (*Lys*, in *Brabant*); Wersebe, however, in the vicinity of the Sala or *Saale*. They first made their appearance on the Insula Batavorum, where they were conquered by Julian; afterward in the territory of the Chamavi, by the Mosa or *Meuse*. Mannert seeks to identify them with the Cherusci. (*Amm. Marcell.*, 17, 8, *seqq.*—*Zosim.*, 3, 6.)

Sallustius, Crispus, a celebrated Latin historian, born at Amiternum, in the territory of the Sabines, in the year of Rome 668. He received his education in the latter city, and in his early youth appears to have been desirous to devote himself to literary pursuits. But it was not easy for one residing in the capital to escape the contagious desire of military or political distinction. He obtained the situation of quæstor, which entitled him to a seat in the senate, at the age of twenty-seven; and about six years afterward he was elected tribune of the commons. While in this office he attached himself to the fortunes of Cæsar, and, along with one of his colleagues, conducted the prosecution against Milo for the murder of Clodius. In the year of the city 704, he was excluded from the senate on the pretext of immoral conduct, but more probably from the violence of the patrician party, to which he was opposed. Aulus Gellius, on the authority of Varro's treatise, *Pius aut de Pace*, informs us that he incurred this disgrace in consequence of an intrigue with Fausta, the wife of Milo, who caused him to be scourged by his slaves. (*N. A.*, 17, 18.) It has been doubted, however, by modern critics, whether it was the historian Sallust who was thus punished, or his nephew Crispus Sallustius, to whom Horace has addressed the second ode of the second book. It seems, indeed, unlikely that, in so corrupt an age, an amour with a woman of Fausta's abandoned character should have been the real cause of his expulsion from the senate. After undergoing this ignominy, which, for the present, baffled all his hopes of preferment, he quitted Rome, and joined his patron, Cæsar, in Gaul. He continued to follow the fortunes of that commander, and, in particular, bore a share in the expedition to Africa, where the scattered remains of Pompey's party had united. That region being finally subdued, Sallust was left by Cæsar as prætor of Numidia; and about the same time married Terentia, the divorced wife of Cicero. He remained only a year in his government, but during that period enriched himself by despoiling the province. On his return to Rome he was accused by the Numidians, whom he had plundered, but escaped with impunity by means of the protection of Cæsar, and was quietly permitted to betake himself to a luxurious retirement with his ill-gotten wealth. He chose for his favourite retreats a villa at Tibur, which had belonged to Cæsar, and a magnificent palace, which he built in the suburbs of Rome, surrounded by delightful pleasure-grounds, afterward well known and celebrated by the name of the Gardens of Sallust. In these gardens, or his villa at Tibur, Sallust passed the concluding years of his life, dividing his time between literary avocations and the society of his friends; among whom he numbered Lucullus, Messala, and Cornelius Nepos.—Such being his friends and studies, it seems highly improbable that he indulged in that excessive libertinism which has been attributed to him, on the erroneous supposition that he was the Sallust mentioned by Horace in the first book of his Satires. The subject of Sallust's character is one which has excited some investigation and interest, and on which very different opinions have been formed. That he was a man of loose morals is evident; and it cannot be denied that he rapaciously plundered his province, like most Roman governors of the day. But it seems doubtful if he was that monster of iniquity he has been sometimes represented. He was extremely unfortunate in the first permanent notice taken of his character by his contemporaries. The decided enemy of Pompey and his faction, he had said of that celebrated chief, in his general history, that he was a man "*oris probi, animo inverecundo.*" Lenæus, the freedman of Pompey, avenged his master, by the most virulent abuse of his enemy (*Suetonius, de Illustr. Gramm.*, 15), in a work which should rather be regarded as a frantic satire than an historical document. Of the injustice which he has done to the life of the historian, we may, in some degree, judge from what he says of him as an author. He calls him, as we farther learn from Suetonius, "*Nebulonem vita scriptisque monstrosum; præterea priscorum Catonisque ineruditissimum furem.*" The life of Sallust, by Asconius Pedianus, which was written in the age of Augustus, and might have acted, at the present day, as a corrective or palliative of the unfavourable impression produced by this injurious libel, has unfortunately perished; and the next work on the subject now extant is a professed rhetorical declamation against the character of Sallust, which was given to the world in the name of Cicero, but was not written till long after the death of that orator, and is now generally assigned by critics to a rhetorician in the reign of Claudius, called Porcius Latro. The calumnies invented or exaggerated by Lenæus, and propagated in the scholastic theme

of Porcius Latro, have been adopted by Le Clerc, professor of Hebrew at Amsterdam, and by Professor Meisner, of Prague, in their respective accounts of the life of Sallust. His character has received more justice from the prefatory memoir and notes of De Brosses, his French translator, and from the researches of Wieland in Germany.—From what is known of Fabius Pictor and his immediate successors, it must be apparent that the art of historic composition at Rome was in the lowest state, and that Sallust had no model to imitate among the writers of his own country. He therefore naturally recurred to the productions of the Greek historians. The native exuberance and loquacious familiarity of Herodotus were not adapted to his taste; and simplicity, such as that of Xenophon, is, of all things, the most difficult to attain; he therefore chiefly emulated Thucydides, and attempted to transplant into his own language the vigour and conciseness of the Greek historian; but the strict imitation with which he followed him has gone far to lessen the effect of his own original genius.—The first work of Sallust was the *Conspiracy of Catiline*. There exists, however, some doubt as to the precise period of its composition. The general opinion is, that it was written immediately after the author went out of office as tribune of the commons, that is, A.U.C. 703. And the composition of the *Jugurthine War*, as well as of his general history, is fixed by Le Clerc between that period and his appointment to the prætorship of Numidia. But others have supposed that they were all written during the space which intervened between his return from Numidia in 709, and his death, which happened in 718, four years previous to the battle of Actium. It is maintained by the supporters of this last idea, that he was too much engaged in political tumults previous to his administration of Numidia to have leisure for so important compositions; that, in the introduction to Catiline's Conspiracy, he talks of himself as withdrawn from public affairs, and refutes accusations of his voluptuous life, which were only applicable to this period; and that, while instituting the comparison between Cæsar and Cato, he speaks of the existence and competition of these celebrated opponents as things that had passed over. —"*Sed mea memoria, ingenti virtute, diversis moribus, fuere viri duo, Marcus Cato et Caius Cæsar.*" On this passage, too, Gibbon, in particular, argues, that such a flatterer and party tool as Sallust would not, during the life of Cæsar, have put Cato so much on a level with him in the comparison. De Brosses argues with Le Clerc in thinking that the Conspiracy of Catiline at least must have been written immediately after 703; as he would not, after his marriage with Terentia, have commemorated the disgrace of her sister, who, it seems, was the vestal virgin whose intrigue with Catiline is recorded by Sallust. But, whatever may be the case as to Catiline's Conspiracy, it is quite clear that the Jugurthine War was written subsequently to the author's residence in Numidia, which evidently suggested to him this theme, and afforded him the means of collecting the information necessary for completing his work.—The subjects chosen by Sallust form two of the most important and prominent topics in the history of Rome. The periods, indeed, which he describes were painful, but they were interesting. Full of conspiracies, usurpations, and civil wars, they chiefly exhibit the mutual rage and iniquity of imbittered factions, furious struggles between the patricians and plebeians, open corruption in the senate, venality in the courts of justice, and rapine in the provinces. This state of things, so forcibly painted by Sallust, produced the conspiracy, and, in some degree, the character of Catiline. But it was the oppressive debts of individuals, the temper of Sylla's soldiers, and the absence of Pompey with his army, which gave a possibility, and even a prospect, of success to a plot which affected the vital existence of the commonwealth; and which, although arrested in its commencement, was one of those violent shocks which hasten the fall of a state.—The History of the Jugurthine War, if not so imposing or menacing to the vital interests or immediate safety of Rome, exhibits a more extensive field of action, and a greater theatre of war. No prince, except Mithradates, gave so much employment to the arms of the Romans. In the course of no war in which they had ever been engaged, not even the second Carthaginian war, were the people more desponding, and in none were they more elated with ultimate success. Nothing can be more interesting than the accounts of the vicissitudes of this contest. The endless resources and hair-breadth escapes of Jugurtha; his levity; his fickle and faithless disposition, contrasted with the perseverance and prudence of the Roman commander Metellus, are all described in a manner the most vivid and picturesque. —Sallust had attained the age of twenty-two when the conspiracy of Catiline broke out, and was an eye-witness of the whole proceedings. He had, therefore, sufficient opportunity of recording with accuracy and truth the progress and termination of the conspiracy. Sallust has certainly acquired the praise of a veracious historian, and we do not know that he has been detected in falsifying any fact within the sphere of his knowledge. Indeed, there are few historical compositions of which the truth can be proved on such evidence as the conspiracy of Catiline. The facts detailed in the orations of Cicero, though differing in some minute particulars, coincide in everything of importance, and highly contribute to illustrate and verify the work of our historian. But Sallust lived too near the period of which he treated, and was too much engaged in the political tumults of the day, to give a faithful account, unbiased by animosity or predilection; he could not have raised himself above all hopes, and fears, and prejudices, and therefore could not, in all their extent, have fulfilled the duties of an impartial writer. A contemporary historian of such turbulent times would be apt to exaggerate through adulation, or conceal through fear; to instil the precepts, not of the philosopher, but the partisan; and colour facts into harmony with his own system of patriotism or friendship. An obsequious follower of Cæsar, he has been accused of a want of candour in varnishing over the views of his patron; yet it is hard to believe that Cæsar was deeply engaged in the conspiracy of Catiline, or that a person of his prudence should have leagued with such rash associates, or followed so desperate an adventurer. But the chief objection urged against his impartiality is the feeble and apparently reluctant commendation he bestowed on Cicero, who is now acknowledged to have been the principal actor in detecting and frustrating the conspiracy. Though fond of displaying his talents in drawing characters, he exercises none of it on Cicero, whom he merely terms "*homo egregius et optumus consul*," which was but cold applause for one who had saved the commonwealth. It is true, that, in the early part of the history, praise, though sparingly bestowed, is not absolutely withheld. The election of Cicero to the consulship is fairly attributed to the high opinion entertained of his talents and capacity, which overcame the disadvantages of obscure birth. The mode adopted of gaining over one of the accomplices, and for fixing his own wavering and disaffected colleague, the dexterity manifested in seizing the Allobrogian deputies with the letters, and the irresistible effect produced by confronting them with the conspirators, are attributed exclusively to Cicero. It is in the conclusion of the business that the historian withholds from him his due share of applause, and contrives to eclipse him by always interposing the character of Cato, though it could not be unknown to any witness

of those transactions that Cato himself and other senators publicly hailed the consul as the father of his country; and that a public thanksgiving to the gods was decreed in his name, for having preserved the city from conflagration, and the citizens from massacre. This omission, which may have originated partly in enmity, and partly in disgust at the ill-disguised vanity of the consul, has in all times been regarded as the chief defect, and even stain, in the history of the Catilinarian Conspiracy.—Although not an eyewitness of the war with Jugurtha, Sallust's situation as prætor of Numidia, which suggested the composition, was favourable to the authority of the work, by affording opportunity of collecting materials, and procuring information. He examined into the different accounts, written as well as traditionary, concerning the history of Africa, particularly the documents preserved in the archives of King Hiempsal, which he caused to be translated for his own use, and which proved peculiarly serviceable in the detailed account which he has given of the inhabitants of Africa. In this history he has been accused of showing an undue partiality towards the character of Marius; and of giving, for the sake of his favourite leader, an unfair account of the massacre at Vacca. But he appears to do even more than ample justice to Metellus, since he represents the war as almost finished by him previous to the arrival of Marius, though it was, in fact, far from being concluded.—Sallust evidently regarded a fine style as one of the chief merits of an historical work. The style on which he took so much pains was carefully formed on that of Thucydides, whose manner of writing was, in a great measure, original, and, till the time of Sallust, peculiar to himself. The Roman has wonderfully succeeded in imitating the vigour and conciseness of the Greek historian, and infusing into his composition something of that dignified austerity which distinguishes the work of his great model; but when we say that Sallust has imitated the conciseness of Thucydides, we mean the rapid and compressed manner in which his narrative is conducted; in short, brevity of idea rather than of language. For Thucydides, although he brings forward only the principal idea, and discards what is collateral, yet frequently employs long and involved periods. Sallust, on the other hand, is abrupt and sententious, and is generally considered as having carried this sort of brevity to a vicious excess. The use of copulatives, either for the purposes of connecting his sentences with each other, or uniting the clauses of the same sentence, is in a great measure rejected. This produces a monotonous effect, and a total want of that flow and variety which is the principal charm of the historic period. Seneca accordingly (*Epist.*, 114) talks of the "*Amputatæ sententiæ, et verba ante expectatum cadentia*," which the practice of Sallust had succeeded in rendering fashionable. It was, perhaps, partly in imitation of Thucydides that Sallust introduced into his history a number of words almost considered as obsolete, and which were selected from the works of the older authors of Rome, particularly Cato the censor. It is on this point he has been chiefly attacked by Pollio, in his letters to Plancus. He has also been taxed with the opposite vice, of coining new words, and introducing Greek idioms; but the severity of judgment which led him to imitate the ancient and austere dignity of style, made him reject those sparkling ornaments of composition which were beginning to infect the Roman taste, in consequence of the increasing popularity of the rhetorical schools of declamation, and the more frequent intercourse with Asia. On the whole, in the style of Sallust, there is too much appearance of study, and a want of that graceful ease, which is generally the effect of art, but in which art is nowhere discovered.—Of all the departments of history, the delineation of character is the most trying to the temper and impartiality of the writer, more especially when he has been contemporary with the individuals he portrays, and in some degree engaged in the transactions he records. Five or six of the characters drawn by Sallust have in all ages been regarded as master-pieces. He has seized the delicate shades, as well as the prominent features, and thrown over them the most lively and appropriate colouring. Those of the two principal actors in his tragic histories are forcibly given, and prepare us for the incidents which follow. The portrait drawn of Catiline conveys a lively notion of his mind and person, while the parallel drawn between Cato and Cæsar is one of the most celebrated passages in the history of the conspiracy. Of both these famed opponents we are presented with favourable likenesses. Their defects are thrown into the shade; and the bright qualities of each different species by which they were distinguished, are contrasted for the purpose of showing the various qualities by which men arrive at eminence. The introductory sketch of the genius and manners of Jugurtha is no less able and spirited than the character of Catiline. The portraits of the other principal characters who figured in the Jugurthine war are also well brought out. That of Marius, in particular, is happily touched. His insatiable ambition is artfully disguised under the mask of patriotism; his cupidity and avarice are concealed under that of martial simplicity and hardihood; but, though we know, from his subsequent career, the hypocrisy of his pretensions, the character of Marius is presented to us in a more favourable light than that in which it can be viewed on a survey of his whole life. We see the blunt and gallant soldier, and not that savage whose innate cruelty of soul was first about to burst forth for the destruction of his countrymen. In drawing the portrait of Sylla, the memorable rival of Marius, the historian represents him also such as he appeared at that period, not such as he afterward proved himself to be. We behold him with pleasure as an accomplished and subtle commander, eloquent in speech and versatile in resources; but there is no trace of the cold-blooded assassin, the tyrant, and usurper.—History, in its original state, was confined to narrative; the reader being left to form his own reflections on the deeds or events recorded. The historic art, however, conveys not complete satisfaction, unless these actions be connected with their causes—the political springs or private passions in which they originated. It is the business, therefore, of the historian, to apply the conclusions of the politician in explaining the causes and effects of the transactions he relates. These transactions the author must receive from authentic monuments or records, but the remarks deduced from them must be the offspring of his own ingenuity. The reflections with which Sallust introduces his narrative, and those he draws from it, are so just and numerous, that he has by some been considered the father of philosophic history. It must always, however, be remembered, that the proper subject of history is the detail of national transactions; that whatever forms not a part of the narrative is episodical, and therefore improper, if it be too long, and do not grow naturally out of the subject. Now some of the political and moral digressions of Sallust are neither very immediately connected with his subject nor very obviously suggested by the narration. The discursive nature and inordinate length of the introduction to his histories have been strongly objected to. The first four sections of Catiline's Conspiracy have indeed little relation to the topic. They might as well have been prefixed to any other history, and much better to a moral or philosophic treatise. In fact, a considerable part of them, descanting on the fleeting nature of wealth and beauty, and all such adventitious possessions, are borrowed from the second oration of Isocrates. Perhaps the eight following sections are also disproportioned to the

length of the history; but the preliminary essay they contain on the degradation of Roman manners and decline of virtue, is not an unsuitable introduction to the conspiracy, as it was this corruption of morals which gave birth to it, and bestowed on it a chance of success. The preface to the Jugurthine War has much less relation to the subject which it is intended to introduce. The author discourses at large on his favourite topic, the superiority of mental endowments over corporeal advantages, and the beauty of virtue and genius. He contrasts a life of listless indolence with one of honourable activity; and finally descants on the task of the historian as a suitable exercise for the highest faculties of the mind. Besides the Conspiracy of Catiline and the Jugurthine War, which have been preserved entire, and from which our estimate of the merits of Sallust must be chiefly formed, he was the author of a civil and military history of the republic, in five books, entitled *Historia rerum in Republica Romana Gestarum.* This work was the mature fruit of the genius of Sallust, having been the last he composed, and is inscribed to Lucullus, the son of the celebrated commander of that name. It included, properly speaking, only a period of thirteen years, extending from the resignation of the dictatorship by Sylla till the promulgation of the Manilian Law, by which Pompey was invested with authority equal to that which Sylla had relinquished; and obtained, with unlimited power in the East, the command of the army destined to act against Mithradates. This period, though short, comprehends some of the most interesting and luminous points which appear in the Roman annals. During this interval, and almost at the same moment, the republic was attacked in the East by the most powerful and enterprising of the monarchs with whom it had yet waged war; in the West by one of the most skilful of its own generals; and in the bosom of Italy by its gladiators and slaves. The work was also introduced by two discourses, the one presenting a picture of the government and manners of the Romans, from the origin of their city to the commencment of the civil wars; the other containing a general view of the dissensions of Marius and Sylla; so that the whole book may be considered as connecting the termination of the Jugurthine War and the breaking out of Catiline's conspiracy. The loss of this valuable production is the more to be regretted, as all the accounts of Roman history which have been written are defective during the interesting period it comprehended. Nearly seven hundred fragments belonging to it have been amassed, from scholiasts and grammarians, by De Brosses, the French translator of Sallust; but they are so short and unconnected that they merely serve as landmarks, from which we may conjecture what subjects were treated of and what events recorded. The only parts of the history which have been preserved in any degree entire, are four orations and two letters. The first is an oration pronounced against Sylla by the turbulent M. Æmilius Lepidus, who, as is well known, being desirous, at the expiration of his year, to be appointed a second time consul, excited for that purpose a civil war, and rendered himself master of great part of Italy. His speech, which was preparatory to these designs, was delivered after Sylla had abdicated the dictatorship, but was still supposed to retain great influence at Rome. He is accordingly treated as being still the tyrant of the state; and the people are exhorted to throw off the yoke completely, and to follow the speaker to the bold assertion of their liberties. The second oration is that of Lucius Philippus, which is an invective against the treasonable attempt of Lepidus, and was calculated to rouse the people from the apathy with which they beheld proceedings that were likely to terminate in the total subversion of the government. The third harangue was delivered by the tribune Licinius. It was an effort of that demagogue to depress the patrician and raise the tribunitian power; for which purpose he alternately flatters the people and reviles the senate. The oration of Marcus Cotta is unquestionably a fine one. He addressed it to the people, during the period of his consulship, in order to calm their minds and allay their resentment at the bad success of public affairs; which, without any blame on his part, had lately, in many respects, been conducted to an unprosperous issue. Of the two letters which are extant, the one is from Pompey to the senate, complaining in very strong terms of the deficiency in the supplies for the army which he commanded in Spain against Sertorius; the other is supposed to be addressed from Mithradates to Arsaces, king of Parthia, and to be written when the affairs of the former monarch were proceeding unsuccessfully. It exhorts him, nevertheless, with great eloquence and power of argument, to join him in an alliance against the Romans: for this purpose, it places in a strong point of view their unprincipled policy and ambitious desire of universal empire: all which could not, without this device of an imaginary letter by a foe, have been so well urged by a national historian. It concludes with showing the extreme danger which the Parthians would incur from the hostility of the Romans, should they succeed in finally subjugating Pontus and Armenia. The only other fragment of any length, is the description of a splendid entertainment given to Metellus on his return, after a year's absence from his government of Farther Spain. It appears, from several other fragments, that Sallust had introduced, on occasion of the Mithradatic war, a geographical account of the shores and countries bordering on the Euxine, in the same manner as he enters into a topographical description of Africa in his history of the Jugurthine War. This part of his work has been much applauded by ancient writers for exactness and liveliness, and is frequently referred to, as the highest authority, by Strabo, Pomponius Mela, and other geographers. Besides his historical works, there exist two political discourses, concerning the administration of the government, in the form of letters to Julius Cæsar, which have generally, though not on sufficient grounds, been attributed to the pen of Sallust. The best editions of Sallust are, that of Cortius, *Lips.*, 1742, 4to; that of Havercamp, *Amst.*, 1742, 4to, 2 vols.; that of Burnouf, *Paris*, 1821, 8vo; that of Gerlach, *Basil.*, 1823, *seqq.*, 3 vols. 4to; and that of Frotscher, *Lips.*, 1823–30, 2 vols. 8vo. (*Dunlop's Roman Literature*, vol. 2, p. 143, *seqq.*)

Salmăcis, a fountain near Halicarnassus in Caria, which was fabled to render effeminate all who drank of its waters. It was here that Hermaphroditus, according to the poets, underwent his strange metamorphosis. The fountain was situate at the foot of a rock, and on the summit of this rock was a very strong castle, which a Persian garrison long held against Alexander. (*Arrian, Exp. Al.*, 1, 24.)

Salmantĭca, a city of Hispania, in the northeastern angle of Lusitania. It is very probably the same with the Elmantica of Polybius (3, 14) and the Hermandica of Livy (21, 5), which Hannibal took in his expedition against the Vaccæi. It is now *Salamanca*. (*Mannert*, vol. 1, p. 348.)

Salmōne, a city of Elis, of great antiquity, northwest of Olmypia. It is said to have been founded by Salmoneus. (*Apollod.*, 1, 9, 7.—*Strabo*, 356.)

Salmoneus, a king of Elis, son of Æolus and Enarete, who married Alcidice, by whom he had Tyro. He wished to be called a god, and to receive divine honours from his subjects; and, therefore, to imitate the thunder, he used to drive his chariot over a brazen bridge, and darted burning torches on every side, as if to imitate the lightning. This impiety provoked Jupiter. Salmoneus was struck with a thun-

derbolt, and placed in the infernal regions near his brother Sisyphus.—Consult, in explanation of this legend, the article Elicius, p. 467, col. 1, near the end. (*Hom.*, *Od.*, 11, 235.—*Apollod.*, 1, 9.—*Hygin.*, *fab.*, 60.—*Virg.*, *Æn.*, 6, 5, 85.)

Salmydessus (Σαλμυδησσός), or, as the later Greek and the Latin writers give the name, Halmydessus (Ἁλμυδησσός), a city of Thrace, on the coast of the Euxine, below the promontory of Thynias. The name properly belonged to the entire range of coast from the Thynian promontory to the mouth of the Bosporus. And it was this portion of the coast in particular that obtained for the Euxine its earlier name of *Axenos*, or "inhospitable." The shore was rendered dangerous by shallows and marshes; and when any vessels, either through want of skill or the violence of the wind, became entangled among these, the Thracian inhabitants poured down upon them, plundered the cargoes, and made the inhabitants slaves. In their eagerness to obtain the booty, quarrels often arose among the petty tribes in this quarter, and hence came eventually the singular custom of marking out the shore with stones, as so many limits within which each were to plunder. (*Xen.*, *Anab.*, 7, 6.) Strabo names the Astæ as the inhabitants of this region, whose territory reached to the north as far as Apollonia. The Thyni, no doubt, are included under this name. The republic of Byzantium put an end to this system of plunder.—The modern *Midjeh* answers to the ancient city of Salmydessus. (*Mela*, 2, 2.—*Plin.*, 4, 11.—*Diod. Sic.*, 14, 38.—*Mannert*, *Geogr.*, vol. 7, p. 149.)

Salōn, now *Salona*, the principal harbour of Dalmatia, and always considered as an important post by the Romans after their conquest of that country. Pliny styles it a colony (3, 22), which is confirmed by various inscriptions. (*Gruter.*, *Thes.*, 32, 12.) The name is sometimes written Salona and Salonæ. (*Cæs.*, *B. G.*, 3, 9.—*Hirt.*, *B. Alex.*, 43.) It was not the native place of the Emperor Dioclesian, as is commonly supposed. That monarch was born at Dioclea, in its vicinity; and to this quarter he retired after he had abdicated the imperial power. Here he built a splendid palace, the ruins of which are still to be seen at *Spalatro*, about three miles from *Salona*. (*Wesseling*, *ad. Itin. Anton.*, p. 270.—*Adam's Antiquities of Spalatro.*—*Cramer's Anc. Greece*, vol. 1, p. 36.)

Salviānus, a native of Colonia Agrippina (*Cologne*), one of the early fathers of the Christian Church. He led a religious life at Massilia during the greater part of the 5th century, and died in that city. Salvian was the author of several works on devotional subjects, of which there are yet extant a treatise "on the Providence of God" (*De gubernatione Dei*, &c.), in eight books; another in four books, written "Against avarice, especially in priests and clerical persons;" and nine pastoral letters. His works, as far as they remain, were collected and printed together, in two volumes 8vo, by Baluzius, *Paris*, 1663.

Salÿes, a people of Gaul, extending from the *Rhone*, along the southern bank of the Druentia or *Durance*, almost to the Alps. They were powerful opponents to the Greeks of Massilia. (*Liv.*, 5, 34.)

Samăra, a river of Gaul, now called the *Somme*. The name of this stream in intermediate geography was *Sumina* or *Sumena*, corrupted into *Somona*; whence the modern appellation. (*Vid.* Samarobriva.)

Samarīa, a city and country of Palestine, famous in sacred history. The district of Samaria lay to the north of Judæa. The origin of the Samaritan nation was as follows: In the reign of Rehoboam, a division was made of the people of Israel into two distinct kingdoms. One of these kingdoms, called Judah, consisted of such as adhered to Rehoboam and the house of David, comprising the two tribes of Judah and Benjamin; the other ten tribes retained the ancient name of Israelites under Jeroboam. The capital of the state of these latter was Samaria, which was also the name of their country. The Samaritans and the people of Judæa were lasting and bitter enemies. The former deviated in several respects from the strictness of the Mosaic law, though afterward the religion of the two nations became more closely assimilated; and, in the time of Alexander, the Samaritans obtained leave of that conqueror to build a temple on Mount Gerizim, near the city of Samaria, in imitation of the temple at Jerusalem, where they practised the same forms of worship. Among the people of Judæa, the name of Samaritan was a term of bitter reproach, and disgraceful in a high degree. The city of Samaria was situate on Mount Sameron, and was the residence of the kings of Israel, from Omri its founder to the overthrow of the kingdom. It was razed to the ground by Hyrcanus, but rebuilt by Herod, who completed the work begun by Gabinius, proconsul of Syria. Herod called it Sebaste, in honour of Augustus. (1 *Kings*, 16, 24.—*Ibid.*, 17, 6.—*Ibid.*, 22, 52.—2 *Kings*, 17, 6.—*Jerem.*, 23, 13.—*Jos.*, *Ant.*, 8, 7.—*Id. ibid.*, 13, 15.—*Id. ibid.*, 15, 11.—*Bell. Jud.*, 1, 6.)

Samarobrīva, a town of Gaul, now *Amiens*, the capital of the Ambiani. Its name appears to mean "the city on the Samara," since it lay on this river, and since the termination *briva* in Celtic is thought to have had, among its other meanings, that of "city" or "place." (*Vid.* Mesembria.) Some, less correctly, make it signify "the bridge" or "passage of the Samara," as, for example, Lemaire, in his Geographical Index to Cæsar. (*Amm. Marcell.*, 15, 27.—*Cæs.*, *B. G.*, 5, 24; 45, 51.)

Same, the only town in the island of Cephallenia noticed by Homer, from which we may infer that it was the most ancient and considerable. (*Od.*, 2, 249.) It was maintained by Apollodorus, that the poet used the word Samos to designate the island, and Same the town. It is certain, however, that in another passage (*Od.*, 14, 122), the latter name is applied to the island. (*Strabo*, 453.) When Cephallenia submitted to the Romans, Same, with other towns, gave hostages; but having afterward revolted, it sustained a vigorous siege for four months. At length the citadel Cyatis being taken, the inhabitants retired into their larger fortress; but surrendered the following day, when they were all reduced to slavery. (*Liv.*, 38, 28, *seqq.*) Strabo reports that some vestiges of this town remained in his day on the eastern side of the island. (*Strabo*, 455.) This spot retains the name of *Samo*, which is also that of the bay at the extremity of which it is situated. It exhibits still very extensive walls and excavations among its ruins, which have afforded various specimens of ancient ornaments, medals, vases, and fragments of statues. (*Holland's Travels*, vol. 1, p. 55.—*Dodwell*, vol. 1, p. 75.—*Cramer's Anc. Greece*, vol. 2, p. 52.)

Samnītes, a people of Italy, whose territory was bounded on the north by the Peligni and Frentani; to the west it bordered on the extremity of Latium and on Campania, being separated from the latter province by the Vulturnus, Mons Callicula, and the chain of Mount Tifata. To the south a prolongation of the same ridge divided the Samnites from the Picentini and Lucani. To the east they were contiguous to Apulia, from the river Tifernus to the source of the Aufidus. It is usual with geographers to regard the ancient Samnites as divided into three tribes, the Caraceni, Pentri, and Hirpini; to which others have added the Caudini and Frentani; but the former classification seems to rest on better authority.—Whatever difference of opinion may prevail among the writers of antiquity respecting the origin of other Italian tribes, they seem agreed in ascribing that of the Samnite nation to the Sabines. (Consult remarks under the article Sabini.) The Samnites, like the Romans, were an

ambitious and rising nation, rendered confident by their successes over the Tuscans and the Oscans of Campania; and formidable not only from their own resources, but also from the ties of consanguinity which connected them with the Frentani, Vestini, Peligni, and other hardy tribes of Central Italy. The rich and fertile territory of Campania was then the nominal object of the contest which ensued, but in reality they fought for the dominion of Italy, and consequently that of the world; which was at stake so long as the issue of the war was doubtful. Livy seems to have formed a just idea of the importance of that struggle, and the fierce obstinacy with which it was carried on, when he pauses in the midst of his narrative, in order to point out the unwearied constancy with which the Samnites, though so often defeated, renewed their efforts, if not for empire, at least for freedom and independence (10, 32). But when that historian recounts an endless succession of reverses sustained by this nation, attended with losses which must have quickly drained a far greater population, it is impossible to avoid suspecting him of considerable exaggeration and repetition; especially as several campaigns are mentioned without a single distinct fact or topographical mark to give reality and an appearance of truth to the narrative. Nor is Livy always careful to point out the danger which not unfrequently threatened Rome on the part of these formidable adversaries. It is true that he relates with great beauty and force of description the disaster which befell the Roman arms at the defiles of Caudium; but has he been equally explicit in laying before his readers the consequences of that event, which not only opened to the victorious Samnites the gates of several Volscian cities, but exposed a great portion of Latium to be ravaged by their troops, and brought them nearly to the gates of Rome? (*Liv.*, 9, 12.—Compare *Strabo*, 232, 249.) In fact, though often attacked in their own territory, we as often find the Samnite legions opposed to their inveterate foes in Apulia, in the territories of the Volsci and Hernici, and even in those of the Umbrians and Etruscans. (*Liv.*, 10.) Admirably trained and disciplined, they executed the orders of their commanders with the greatest alacrity and promptitude; and such was the warlike spirit of the whole population, that they not unfrequently brought into the field 80,000 foot and 8000 horse. (*Strabo*, 259.) A victory over such a foe might well deserve the honours of a triumph; and when the Romans had at length, by repeated successes, established their superiority, they could then justly lay claim to the title of the first troops in the world. But though the Samnites were often overmatched and finally crushed by the superior conduct and power of the Romans, it is evident that the spirit of independence still breathed strong in their hearts, and waited but for an opportunity to display itself. Thus, when Pyrrhus raised his standard in the plains of Apulia, the Samnite bands swelled his ranks, and seemed rather to strengthen the forces of that prince than to derive assistance from his army. Nor did they neglect the occasion which presented itself, on the appearance of Hannibal in their country, for shaking off the Roman yoke, but voluntarily offered to join him in the field against the common enemy. (*Liv.*, 23, 42.) Rome had already triumphed over Carthage, Macedon, and Antiochus, and was regarded as mistress of the world, when a greater danger than any she had before encountered threatened her dominion in Italy, and shook the very seat of her power. This was the breaking out of the Social war, which afforded the most convincing proof that the Samnite people were not yet conquered, in that bloody contest which, in the space of a few years, is said to have occasioned the loss of 300,000 lives. (*Vell. Paterc.*, 2, 15.) This people formed the chief strength and nerve of the coalition: such was their determined enmity against the Romans, that they even invited Mithradates, king of Pontus, to join his forces to those of the confederates in Italy. (*Diod.*, *Excerpt.*, 37.) Even though deserted by their allies and left to their own resources, they still continued in arms till the fortune of Sylla and the Romans prevailed, and they ceased to exist as a nation. It was not till he had achieved the total destruction of the last Samnite army, at the very gates of Rome, that Sylla at length felt assured of permanent success, and ventured to assume the title of Felix. His fear of the Samnite name, however, led him farther to persecute that unhappy people, thousands of whom were butchered at his command, and the rest proscribed and banished. He was said, indeed, to have declared, that Rome would enjoy no rest so long as a number of Samnites could be collected together. (*Strabo*, 249.—*Flor.*, 3, 21.—*Vell. Paterc.*, 2, 26.—*Liv.*, *Epit.*, 88.—*Plut.*, *Vit. Syll.*—*Cramer's Anc. Italy*, vol. 2, p. 221, *seqq.*)

SAMNIUM, I. a region of Italy, inhabited by the Samnites. (*Vid.* Samnites.)—II. A city of Samnium. It was long a matter of great doubt with antiquaries and geographers, whether we could admit the existence of a city called Samnium in the province of the same name, as the evidence of this fact rested only on an obscure passage of Florus (1, 16), and the still more uncertain testimony of Paulus Diaconus. (*Rer. Lang.*, 2, 20.) But it seemed to acquire additional confirmation from an inscription discovered in the tomb of the Scipios, in which the name of Samnium occurs as that of a town taken by Scipio Barbatus; nor can farther evidence be required on this point, after the proofs adduced by Romanelli from old ecclesiastical chronicles, which speak of a town named Samnia or Samne, on the site now called *Cerro*, near the source of the Vulturnus. (*Cramer's Anc. Italy*, vol. 2, p. 227.)

SAMMONIUM or SALMONE, as we find it written in the Acts of the Apostles (27, 7), a promontory of Crete, forming the extreme point of the island towards the coast. (*Dionys. Perieg.*, 109.) Strabo says it faces the Isle of Rhodes and Egypt; but his assertion that it is nearly in the same latitude with the Promontory of Sunium is erroneous (*Strab.*, 474), since, according to the best maps, Cape *Salomone*, by which name it is now distinguished, is more than two degrees to the east of the Attic headland. Mannert has endeavoured to prove that Cape *Sidero* or *Sumio*, as it is sometimes called, is the Sammonium of the ancients; but his reasons are certainly not conclusive. The very fact, indeed, of the Periplus allowing 120 stadia from the Dionysiades Insulæ to the Sammonian Promontory is decisive against him; as that distance agrees perfectly with Cape *Salomone*, whereas Cape *Sidero* is only fifty stadia at most from those islands. (*Cramer's Anc. Greece*, vol. 3, p. 371.—*Mannert*, *Geogr.*, vol. 8, p. 706.)

SAMOS, an island of the Ægean, lying off the lower part of the coast of Ionia, and nearly opposite the Trogilian Promontory. The intervening strait was not more than seven stadia in the narrowest part. (*Strab.*, 637.) The first inhabitants were Carians and Leleges, whose king Ancæus, according to the poet Asius, cited by Pausanias, married Samia, daughter of the Mæander. The first Ionian colony came into the island from Epidaurus, having been expelled from the latter quarter by the Argives. The leader of this colony was Procles, a descendant of Ion. Under his son Leogoras, the settlement was invaded by the Ephesians, under the pretext that Leogoras had sided with the Carians against Ephesus. The colony being expelled from Samos, retired for a time to Anæa in Caria, whence they again invaded the island, and finally expelled the Ephesians. Samos is early distinguished in the maritime annals of Greece, from the naval ascendancy it acquired in the time of Polycrates. (*Vid.*

Polycrates.) After the death of this ruler, the government was held for some time by Mæandrius, his secretary; but he was expelled by the troops of Darius, who placed on the throne Syloson, the brother of Polycrates, on account of some service he had rendered him in Egypt, when as yet he was but a private person. (*Herod.*, 3, 140.) Strabo reports, that the yoke of this new tyrant pressed more heavily on the Samians than that of Polycrates, and that, in consequence, the island became nearly deserted; whence arose the proverb, Ἕκητι Συλοσῶντος εὐρυχωρίη. (*Strab.*, 638. —Compare *Heraclid.*, *Pont.*, p. 211.) From Herodotus, however, we learn, that the Samians took an active part in the Ionian revolt, and furnished sixty ships to the fleet assembled at Lade; but, by the intrigues of Æaces, son of Syloson, who had been deposed by Aristagoras, and consequently favoured the Persian arms, the greater part of their squadron deserted the confederacy in the battle that ensued, and thus contributed greatly to the defeat of the allies. (*Herod.*, 6, 8, *seqq.*) On learning the result of the battle, many of the Samians determined to quit the island rather than submit to the Persian yoke, or that of a tyrant imposed by them. They accordingly embarked on board their ships, and sailed for Sicily, where they first occupied Calacte, and soon after, with the assistance of Anaxilas, tyrant of Rhegium, the important town and harbour of Zancle. Æaces was replaced on the throne of Samos, and, out of consideration for his services, the town and its temples were spared. After the battle of Salamis, the Samians secretly sent a deputation to the Greek fleet stationed at Delos, to urge them to liberate Ionia, they being at that time governed by a tyrant named Theomestor, appointed by the Persian king. (*Herod.*, 9, 90.) In consequence of this invitation, Leotychidas, the Spartan commander, advanced with his fleet to the coast of Ionia, and gained the important victory of Mycale. The Samians having regained their independence, joined, together with the other Ionian states, the Grecian confederacy, and with them passed under the protection, or, rather, the dominion of Athens. The latter power, however, having attempted to change the constitution of the island to a democracy, had nearly been expelled by the oligarchical party, aided by Pissuthnes, satrap of Sardis. Being overpowered, however, finally by the overwhelming force brought against them by the Athenians under Pericles, the Samians were compelled to destroy their fortifications, give up their ships, deliver hostages, and pay the expense of the war by instalments. This occurred a few years before the breaking out of the Peloponnesian war. (*Thucyd.*, 1, 115, *seqq.*) After this we hear little of Samos till the end of the Sicilian expedition, when the maritime war was transferred to the Ionian coast and islands. At this time Samos became the great *point d'appui* of the Athenian fleet, which was stationed there for the defence of the colonies and subject states; and there is little doubt that the power of Athens was alone preserved at this time by means of that island. We learn from Polybius (5, 35, 11), that, after the death of Alexander, Samos became for a time subject to the kings of Egypt. Subsequently it fell into the hands of Antiochus, and, on his defeat, into those of the Romans. It lost the last shadow of republican freedom under the Emperor Vespasian, A.C. 70.—The temple and worship of Juno contributed not a little to the fame and affluence of Samos. Pausanias asserts that this edifice was of very great antiquity; this, he says, was apparent from the statue of the goddess, which was of wood, and the work of Smilis, an artist contemporary with Dædalus. (*Pausan.*, 7, 4.—*Callim.*, *Epigr.*, *ap. Euseb.*, *Præp. Evang.*, 3, 8.—*Clem. Alex.*, *Protr.*, p. 30.) In Strabo's time, this temple was adorned with a profusion of the finest works of art, especially paintings, both in the nave of the building and the several chapels adjoining. The outside was equally decorated with beautiful statues by the most celebrated sculptors. Besides this great temple, Herodotus describes two other works of the Samians which were most worthy of admiration: one was a tunnel carried through a mountain for the length of seven stadia, for the purpose of conveying water to the city from a distant fountain. Another was a mole, made to add security to the harbour; its depth was twenty fathoms, and its length more than two stadia. (*Herod.*, 3, 60.)—The circuit of this celebrated island, which retains its ancient name, is 600 stadia, according to Strabo. Agathemerus reckons 630. Pliny, however, 87 miles, which make upward of 700 stadia. (*Plin.*, 5, 31.) It yielded almost every kind of produce, with the exception of wine, in such abundance, that a proverbial expression, used by Menander, was applied to it, φέρει καὶ ὀρνίθων γάλα. (*Strab.*, 637.) —The city of Samos was situate exactly opposite the Trogilian Promontory and Mount Mycale. The port was secure and convenient for ships, and the town, for the most part, stood in a plain, rising gradually from the sea towards a hill situate at some distance from it. The citadel, built by Polycrates, was called Astypalæa. (*Steph. Byz.*, *s. v.* Ἀστυπάλαια.—*Cramer's Asia Minor*, vol. 1, p. 402, *seqq.*) Dr. Clarke has the following remarks concerning this island: "As we sailed to the northward of the island of Patmos, we were surprised to see Samos so distinctly in view. It is hardly possible that the relative situation of Samos and Patmos can be accurately laid down in D'Anville's, or any more recent chart; for, keeping up to windward, we found ourselves to be so close under Samos, that we had a clear view both of the island and of the town. This island, the most conspicuous object, not only of the Ionian Sea, but of all the Ægean, is less visited, and, of course, less known than any other; it is one of the largest and most considerable of them all; and so near to the mainland, that it has been affirmed persons upon the opposite coasts may hear each other speak. Its surprising elevation and relative position with regard to the lower islands of *Fuorni* and *Nicaria* make it a landmark all over the Archipelago. According to Constantine Porphyrogenitus, any very lofty place was called Samos. The name of Καταβάτη was anciently given to that terrible rock which forms the cape and precipice upon its western side, as collecting the clouds and generating thunder." (*Travels*, vol. 6, p. 67, *Lond. ed.*)

Samosăta (Τὰ Σαμόσατα, but in Ammianus Marcellinus, 14, 8, *Samosata*, *-æ*), a city of Syria, the capital of the province of Commagene, and the residence of a petty dynasty. (*Amm. Marcell.*, 18, 4.) It was not only a strong city itself, but had also a strong citadel, and in its neighbourhood was one of the ordinary passages of the Euphrates, on the western bank of which river Samosata was situated. Samosata was the birthplace of Lucian. The modern name is *Somaisath* or *Seempsat*. (*Abulfeda*, *Tab. Syr.*, p. 244.—*Mannert*, *Geogr.*, vol. 6, pt. 1, p. 491.)

Samothrăce, an island in the Ægean, off the coast of Thrace. According to Pliny (4, 12), it lay opposite to the mouth of the Hebrus, and was twenty-eight miles from the coast of Thrace, and sixty-two from Thasos. The same authority makes it thirty-two miles in circuit. Though insignificant in itself, considerable celebrity attaches to it from the mysteries of Cybele and her Corybantes, which are said by some to have originated there, and to have been disseminated thence over Asia Minor and different parts of Greece.—It was said that Dardanus, the son of Jupiter and Electra, who was the imputed founder of Troy, had long dwelt in Samothrace before he passed over into Asia; and it is affirmed, that he first introduced into his new kingdom the mysteries practised in the island from which he had migrated (*Strabo*, 331),

and which, by some writers, was from that circumstance named Dardania. (*Callim.*, *ap. Plin.*, 4, 12.) Samothrace was also famous for the worship of the Cabiri, with which these mysteries were intimately connected. (*Vid.* Cabiri.)—Various are the names which this island is said to have borne at different periods. It was called Dardania, as we have already seen; also Electris, Melite, Leucosia (*Strabo*, 472.—*Schol. in Apoll. Rhod.*, 1, 917), and was said to have been named Samothrace (Thracian Samos) by a colony from the Ionian Samos, though Strabo conceives this assertion to have been an invention of the Samians. He deduces the name either from the word Σάμος, which implies an elevated spot, or from the Saii, a Thracian people, who at an early period were in possession of the island. (*Strabo*, 457.) Homer, in his frequent allusion to it, sometimes calls it simply Samos (*Il.*, 24, 78.—*Il.*, 24, 753); at other times the Thracian Samos. (*Il.*, 13, 12.)—The Samothracians joined the Persian fleet in the expedition of Xerxes; and one of their vessels distinguished itself in the battle of Salamis. (*Herod.*, 8, 90.) Perseus, after the battle of Pydna, took refuge in Samothrace, and was there seized by the Romans when preparing to escape from Demetrium, a small harbour near one of the promontories of the island. On this occasion, Livy asserts that the chief magistrate of Samothrace was dignified with the title of king (45, 6). Stephanus Byzantinus informs us there was a town of the same name with the island. This island was reduced, in the reign of Vespasian, along with the other isles of the Ægean, to the form of a province. It is now *Samothraki*. (*Cramer's Anc. Greece*, vol. 1, p. 335.)

Sana, a town of Macedonia, on the Sinus Singiticus, and situated on a neck of land connecting Athos with the continent. On the opposite side was Acanthus, and between the two places was cut the canal of Xerxes. (*Vid.* Acanthus.)

Sanchoniăthon, a Phœnician author, who, if the fragments of his works that have reached us be genuine, and if such a person ever existed, must be regarded as the most ancient writer of whom we have any knowledge after Moses. His father's name was Thabion, and he himself was chief hierophant of the Phœnicians. According to some, he was a native of Berytus, but Athenæus (3, 37) and Suidas make him a Tyrian. As to the period when he flourished, all is uncertain. Some accounts carry him back to the era of Semiramis, others assign him to the period of the Trojan war. St. Martin, however, endeavours to prove that he was a contemporary of Gideon, the judge of Israel, and flourished during the fourteenth century before the Christian era. (*Biographie Univ.*, vol. 40, p. 305, *seqq.*) The titles of the three principal works of this writer are as follows: 1. Περὶ τῆς Ἑρμοῦ φυσιολογίας ("*Of the Physical System of Hermes*").—2. Αἰγυπτιακὴ Θεολογία ("*Egyptian Theology*").—3. Φοινικᾶ ("*Phœnician History*"), cited also under other titles, one of which is Φοινίκων Θεολογία ("*Theology of the Phœnicians*").—All these works were written in Phœnician, and the preceding are their titles in Greek. The history was translated into the Greek language by Herennius Philo, a native of Byblus, who lived in the second century of our era. It is from this translation that we obtain all the fragments of Sanchoniathon that have reached our times. Philo had divided his translation into nine books, of which Porphyry made use in his diatribe against the Christians. It is from the fourth book of this last work that Eusebius took, for an end directly opposite to this, the passages that have come down to us. (*Præp. Evang.*, 1, p. 31.) And thus we have these documents relative to the mythology and history of the Phœnicians from the fourth hand.—St. Martin and others are inclined to the opinion that the three works mentioned above as having been written by Sanchoniathon, were only so many parts of one main production. According to Porphyry, the Phœnician history of Sanchoniathon was divided into eight books, while we learn, on the other hand, from Eusebius, that the version of Philo consisted of nine. Hence it has been supposed that the Greek translator had united two works, and that thus the treatise on the physical system of Hermes, or that on Egyptian theology, became a kind of introduction to the Phœnician History, and increased the number of books in the latter by one. And it has been farther supposed that the two titles of "Egyptian Theology" and "Physical System of Hermes" belonged both to one and the same work. (Compare *Bochart, Geogr. Sacr.*, 2, 17.)—The long interval of time between Sanchoniathon and his translator renders it extremely probable that the latter must often have erred in rendering into Greek the ideas of his Phœnician original; and we may suppose, too, that occasionally Philo may have been tempted to substitute some of his own. And yet, at the same time, the fragments of Sanchoniathon contain so many things evidently of Oriental origin, that it is extremely difficult to believe they were forged by Philo. A difference of opinion, however, ever has existed, and will continue to exist on this head. Grotius and other writers highly extol the fragments in question, on account of the agreement which they discover between them and the books of the Old Testament. Cumberland and Meiners, on the other hand, only see in them an attempt to prop up the religious system of the Phœnicians and Egyptians, and discover in them no other principle but those of the Porch concealed under Phœnician names. (*Cumberland, Sanchoniathon's Phœnician Hist., Lond.*, 1720, 8vo.—*Meiners' Hist. Doctrinæ de Vero Deo*, vol. 1, p. 63.—*Schöll, Hist. Lit. Græc.*, vol. 4, p. 115.)—In 1836 a work appeared in Germany with the following title: "*Sanchoniathons Urgeschichte der Phönizier in einem Auszuge aus der wieder aufgefundenen Handschrift von Philos vollständiger Uebersetzung. Nebst Bemerkungen von Fr. Wagenfeld. Mit einem Vorworte vom Dr. G. F. Grotefend, Hanover*, 1836" (Sanchoniathon's early History of the Phœnicians, condensed from the lately-found manuscript of Philo's complete translation of that work. With annotations by Fr. Wagenfeld, and a preface by Dr. G. F. Grotefend). This was followed, in 1837, by another work, purporting to be the Greek version of Philo itself, with a Latin translation by Wagenfeld: "*Sanchoniathonis Historiarum Phœniciæ libros novem, Græce versos a Philone Byblio, edidit, Latinaque versione donavit F. Wagenfeld, Bremæ*, 1837."—The whole is a mere forgery, very clumsily executed; and the imposture has been very ably exposed in the 87th and 89th numbers of the Foreign Quarterly Review.

Sancus, a deity of the Sabines, according to some, identical with Hercules. The name is said to have signified "heaven" in the Sabine tongue. (*Lyd., de Mens.*, p. 107 *ed. Schow.*, p. 250 *ed. Ræther.*) Sancus at first view would seem to have some connexion in form with the Sandăcus of Cilicia and the Sandon of Lydia. Another name for this deity was Semo, which recalls the Sem or Som of Egypt. (*Creuzer's Symbolik, par Guigniaut*, vol. 3, p. 493.)

Sandaliōtis, a name given to Sardinia from its resemblance to a sandal. (*Vid.* Ichnusa.)

Sandrocottus, an Indian of mean origin, who, having on one occasion been guilty of insolent conduct towards Alexander, was ordered by that monarch to be seized and put to death. He escaped, however, by a rapid flight, and at length dropped down completely exhausted. As he slept on the ground, a lion of immense size came up to him, licked the perspiration from his face, and, having awakened him, fawned upon and then left him. The singular tameness of the animal appeared preternatural to Sandrocottus, and was con-

strued by him into an omen of future success. Having collected, therefore, a band of robbers, and having roused the people of India to a change of affairs, he finally attained to sovereign power, and made himself master of a part of the country which had been previously in the hands of Seleucus. It is said, that, while waging war, and before coming to the throne, a wild elephant of very large size approached him on one occasion, and with the greatest docility suffered him to mount on its back, and used after this to bear him into the fight. (*Justin*, 15, 4.) The Sandrocottus of the Greeks is thought to be the same with the Chandragoupta of the Hindu writers. And Chandrageupta (i. e., "saved the moon") is regarded by many as a mere epithet or surname of the Hindu monarch Visoharada. (*De Marles, Hist. de l'Inde*, vol. 3, p. 255.—*Id. ib.*, vol. 1, p. 420.)

Sangarius, a river of Asia Minor, rising near a place called Sangia (Σαγγία), in Mount Adoreus, a branch of Mount Dindymus, in Galatia, and falling into the Euxine on the coast of Bithynia. Its source was 150 stadia from Pessinus. According to Strabo (543), it formed the true eastern boundary of Bithynia, and his account coincides in this with that of the earlier writers. (*Scylax*, p. 34.—*Apoll. Rhod.*, 2, 724.) The Bithynian kings, however, gradually extended their dominions farther to the east, and the Romans gave the country a still farther enlargement on this side. This river is called Sangaris by Constantine Porphyrogenitus (1, 5), and Sagaris by Ovid (*ep. e Pont.*, 4, 10). The modern name is the *Sakaria*. (*Mannert's Geogr.*, vol. 6, pt. 3, p. 607.)

Sannyrion, an Athenian comic poet, contemporary with Aristophanes. Little is known of him. One of his plays, entitled Δανάη (*Danaë*), in which he burlesqued a verse of the Orestes of Euripides (*Schol. ad Aristoph., Ran.*, p. 142.—*Schol. ad Eurip., Orest.*, 279), appears to have been acted about 407 B.C. (*Clinton, Fast. Hellen.*, p. 81.) Another comedy of his, entitled Γέλως ("*Laughter*"), is also mentioned. (*Clinton, Fast. Hellen.*, p. 91.—*Bentley's Phalaris*, vol. 1, p. 261, *ed. Dyce.*)

Santŏnes, a people of Gallia Aquitanica, north of the mouth of the Garumna, on the coast. Their capital was Mediolanum Santonum, now *Saintes*. (*Plin.*, 4, 19.—*Cæs., B. G.*, 1, 10.—*Id. ibid.*, 3, 11.)

Sapis, a river of Cisalpine Gaul, rising in Umbria, and falling into the Hadriatic below Ravenna. It is now the *Savio* or *Alpe*. It was also called Isapis. (*Plin.*, 3, 15.—*Sil. Ital.*, 8, 449.—*Lucan.*, 2, 405.)

Sapor, I. a king of Persia, who succeeded his father, Artaxerxes, about the 238th year of the Christian era. Naturally fierce and ambitious, Sapor wished to increase his paternal dominions by conquest; and, as the indolence of the emperors of Rome seemed favourable to his views, he laid waste the provinces of Mesopotamia, Syria, and Cilicia; and he might have become master of all Asia if Odenatus had not stopped his progress. If Gordian attempted to repel him, his efforts were weak, and Philip, who succeeded him on the imperial throne, bought the peace of Sapor with money. Valerian, who was afterward invested with the purple, marched against the Persian monarch, but was defeated and taken prisoner. Odenatus no sooner heard that the Roman emperor was a captive in the hands of Sapor, than he attempted to release him by force of arms. The forces of Persia were cut to pieces, the wives and treasures of the monarch fell into the hands of the conqueror, and Odenatus penetrated, with little opposition, into the very heart of the kingdom. Sapor, soon after this defeat, was assassinated by his subjects, A.D. 273, after a reign of 32 years. He was succeeded by his son, called Hormisdas.—II. The second of that name, succeeded his father Hormisdas on the throne of Persia. He was as great as his ancestor of the same name, and by undertaking a war against the Romans, he attempted to enlarge his dominions, and to add the provinces on the west of the Euphrates to his empire. Julian marched against him, but fell by a mortal wound. Jovian, who succeeded Julian, made peace with Sapor; but the monarch, always restless and indefatigable, renewed hostilities, invaded Armenia, and defeated the Emperor Valens. Sapor died A.D. 380, after a reign of 70 years, in which he had often been the sport of fortune. He was succeeded by Artaxerxes, and Artaxerxes by Sapor III., a prince who died after a reign of five years, A.D. 389, in the age of Theodosius the Great.

Sappho, I. a celebrated poetess, a native of Mytilene in the island of Lesbos, and nearly contemporaneous with her countryman Alcæus, although she must have been younger, since she was still alive in 568 B.C. About 596 B.C. she sailed from Mytilene in order to take refuge in Sicily. (*Marm. Par.*, *ep.* 36.) The cause of her flight appears to have been a political one, and she must at that time have been in the bloom of her life. At a much later period she produced the ode mentioned by Herodotus (2, 135), in which she reproaches her brother Charaxus for having purchased Rhodopis, and for having been induced by his love to emancipate her. (*Müller, Hist. Grec. Liter.*, p. 172.) Of all the females that ever cultivated the poetic art, Sappho was certainly the most eminent, and ancient Greece fully testified its high sense of her powers by bestowing on her the appellation of the "Tenth Muse." How great, indeed, was Sappho's fame among the Greeks, and how rapidly it spread throughout Greece itself, may be seen in the history of Solon, who was contemporary with the Lesbian poetess. Hearing his nephew recite one of her poems, he is said to have exclaimed that he would not willingly die till he had learned it by heart. (*Stobæus, Serm.*, 29, 28.) Indeed, the whole voice of antiquity has declared that the poetry of Sappho was unrivalled in grace and sweetness. This decision has been confirmed by posterity, though we have only a few verses remaining of her poetic effusions; for these are of a high character, and stamped with the true impress of genius.—The history of Sappho is involved in great uncertainty. It is known that, as we have already stated, she was born at Mytilene, in the island of Lesbos; but if we subject to a rigorous criticism the opinion so generally received in relation to her amorous propensities, and the misfortunes attendant upon these, we will come to the conclusion that the story of her passion for Phaon and its tragical consequences is a mere fiction. It is certain that Sappho, in her odes, made frequent mention of a youth, to whom she gave her whole heart, while he requited her passion with cold indifference. But there is no trace whatever of her having named the object of her passion, or sought to win his favour by her beautiful verses. The pretended name of this youth, Phaon, although frequently mentioned in the Attic comedies, appears not to have occurred in the poetry of Sappho. If Phaon had been named in her verses, the opinion could not have arisen that it was the courtesan Sappho, and not the poetess, who was in love with Phaon. (*Athenæus*, 13, p. 596, *e.*) Moreover, the marvellous stories of the beauty of Phaon have manifestly been borrowed from the myth of Adonis. (*Müller, Hist. Gr. Lit.*, p. 174.) According to the ordinary account, Sappho, despised by Phaon, took the leap from the Leucadian rock, in the hope of finding a cure for the pangs of unrequited love. But even this is rather a poetical image than a real event in the life of Sappho. The Leucadian leap was a religious rite, belonging to the expiatory festivals of Apollo, which were celebrated in this as in other parts of Greece. At appointed times, criminals, selected as expiatory victims, were thrown from the high overhanging rock into the sea: they were, however, sometimes caught at the bottom, and,

if saved, were sent away from Leucadia. (Concerning the connexion of this custom with the worship of Apollo, see *Müller's Dorians*, b. 1, ch. 11, § 10.) This custom was applied in various ways by the poets of the time to the description of lovers. Stesichorus, in his poetical novel named Calyce, spoke of the love of a virtuous maiden for a youth who despised her passion; and, in despair, she threw herself from the Leucadian rock. The effect of the leap in the story of Sappho (namely, the curing her of her intolerable passion) must, therefore, have been unknown to Stesichorus. Some years later, Anacreon says in an ode, "Again casting myself from the Leucadian rock, I plunged into the gray sea, drunk with love" (*ap. Hephæst.*, p. 130). The poet can scarcely, by these words, be supposed to say that he cures himself of a vehement passion, but rather means to describe the delicious intoxication of violent love. The story of Sappho's leap probably originated in some poetical images and relations of this kind; a similar story is told of Venus in regard to her lament for Adonis. (*Ptol., Hephæst., ap. Phot., cod.*, 191.—*ed. Bekk.*, vol. 1, p. 153.) Nevertheless, it is not unlikely that the leap from the Leucadian rock may really have been made, in ancient times, by desperate and frantic persons. Another proof of the fictitious character of the story is, that it leaves the principal point in uncertainty, namely, whether Sappho survived the leap or perished in it. (*Müller, Hist. Gr. Lit.*, p. 175.)—It appears that Sappho became united in marriage to an individual named Cercolas, and the fruit of this union was a daughter, named Cleis (Κλεΐς), who is mentioned by the poetess in one of her fragments. Having lost her husband, Sappho turned her attention to literary pursuits, and inspired many of the Lesbian females with a taste for similar occupations. She composed *lyric pieces*, of which she left nine books, *elegies*, *hymns*, &c. The admiration which these productions excited was universal: her contemporaries carried it to the highest pitch of enthusiasm, and saw in her a superior being: the Lesbians placed her image on their coins, as that of a divinity.—Sappho had assembled around her a number of young females, natives of Lesbos, whom she instructed in music and poetry. They revered her as their benefactress, and her attachment to them was of the most affectionate description. This intimacy was made a pretext by the licentious spirit of later ages for the most dishonourable calumnies. An expression in Horace ("*mascula Sappho*," *Ep.*, 1, 19, 28) has been thought to countenance this charge, but its meaning has been grossly misunderstood; and, what is still more to the purpose, it would appear that the illustrious poetess has been ignorantly confounded with a dissolute female of the same name, a native of Lesbos, though not of Mytilene. (*Vid.* Sappho II.) Indeed, as the Abbé Barthelemy has remarked, the accounts that have reached us respecting the licentious character of Sappho, have come only from writers long subsequent to the age in which she lived. Sappho, the favoured of the Muses, was, as we have just endeavoured to show, never enamoured of Phaon, nor did she ever make the leap of Leucadia. Indeed, the severity with which Sappho censured her brother Charaxus for his love for the courtesan Rhodopis, enables us to form some judgment of the principles by which she guided her own conduct. For although, at the time when she wrote this ode to him, the fire of youthful passion had been quenched within her breast, yet she never could have reproached her brother with his love for a courtesan, if she had herself been a courtesan in her youth; and Charaxus might have retaliated upon her with additional strength. Besides, we may plainly discern the feeling of unimpeached honour due to a freeborn and well-educated maiden, in the verses which refer to the relation of Alcæus and Sappho. Alcæus testifies that the attractions and loveliness of Sappho did not derogate from her moral worth, when he calls her "violet-crowned, pure, sweetly-smiling Sappho." (*Alcæus, fragm.*, 38, *ed. Blomf.*)—Sappho's misfortunes arose not, therefore, from disappointed love; they had, on the contrary, a political origin, and terminated in exile. It is probable that, being drawn into a conspiracy against Pittacus, tyrant of Mytilene, by the persuasions of Alcæus, she was banished from Lesbos along with that poet and his partisans. (*Marm., Oxon., ep.* 37.) She retired, as we have already remarked, to Sicily.—We know nothing farther of the life of Sappho. Her productions, which gained for her so exalted a reputation, are almost equally unknown. All that has reached us consists of, 1. A beautiful Ode to Venus, in the Sapphic measure, preserved by Dionysius of Halicarnassus.—2. A second ode, in the same measure, still more beautiful, descriptive of the tumultuous emotions of love, and preserved in part by Longinus.—3. Various fragments, all unfortunately very short, found in Aristotle, Plutarch, Athenæus, Stobæus, Hephæstion, Macrobius, Eustathius, and others.—4. Three epigrams.—Sappho also composed hymns to the gods, in which she invoked them to come from their favourite abodes in different countries; but there is little information extant respecting their contents.—The poems of Sappho are little susceptible of division into distinct classes. Hence the ancient critics divided them into books, merely according to the metre, the first containing the odes in the Sapphic measure, for the poetess enriched the melody of the language by a lyric measure of the most harmonious character, called after her own name; a measure which Catullus and Horace afterward introduced with so much success into the Latin tongue.—The best text of Sappho is that given by Blomfield, in the *Museum Criticum* (vol. 1, p. 3, *seqq.*). The best and fullest edition, however, is that of Neue, *Berol.*, 1827, 4to. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 205.—*Müller, Hist. Lit. Gr.*, p. 172.—*Barnes, Vit. Anacr.*, p. 29.—*Bayle, Dict., s. v. Sappho.*)—II. A native of Eresus, in the island of Lesbos, for a long time confounded with Sappho of Mytilene. The distinction between the two has only been recently drawn, and the memory of the celebrated poetess has at last been freed from the dishonourable imputations which had been so long attached to it. An ancient medal, brought from Greece in 1822, presents, along with the name ΣΑΠΦΩ (*Sappho*), a female head, with the letters ΕΡΕCΙ (*Eresi*), the allusion being to the Lesbian city of Eresus, where the medal was struck. (Consult *De Hautcroche, Notice sur la courtisane Sappho d'Eresus, Paris*, 1822.) This settles the question as to there having been two Sapphos, both natives of the same island. The period when this second Sappho flourished is far from being easy to determine. That she was a female of some celebrity appears evident from the inhabitants of Eresus having stamped her image on their coins; but, unfortunately, we have only a few words, scattered here and there in ancient authors, relative to this namesake of the Mytilenæan Sappho. The first of these authors is the historian Nymphis, cited by Athenæus (13, p. 596, *c.*), who speaks of Sappho, a courtesan of Eresus, as having been enamoured of Phaon (*Καὶ ἡ ἐξ Ἐρέσου δέ τις ἑταίρα Σαπφὼ, τοῦ καλοῦ Φάωνος ἐρασθεῖσα, περιβόητος ἦν, ὥς φησι Νύμφις ἐν Περίπλῳ Ἀσίας*).—The second authority is Ælian (*Var. Hist.*, 12, 19), who remarks, "I learn, too, that there was also another Sappho in the island of Lesbos, a courtesan, not a poetess" (*Πυνθάνομαι δὲ, ὅτι καὶ ἑτέρα ἐν τῇ Λέσβῳ ἐγένετο Σαπφὼ, ἑταῖρα, οὐ ποιήτρια*).—A third authority is Suidas, who distinguishes between Sappho the poetess, and Sappho who was enamoured of Phaon, and who leaped from Leucate; only by some negligence or other he makes the poetess a native of Eresus, and the other of Mytilene. The fact of the existence of two Sapphos

being thus proved by the testimony of three authors, it remains to examine which of the two was the one that loved Phaon, and leaped in despair from the promontory of Leucate. Herodotus, the oldest author that makes mention of Sappho, only knew the native of Mytilene. He is silent respecting her love for Phaon, and, considering the discursive nature of his history, he no doubt would have mentioned it had the circumstance been true. Hermesianax, a piece of whose on the loves of poets is quoted by Athenæus (13, p. 598, *seqq.*), speaks of Sappho's attachment for Anacreon, but is silent respecting Phaon, when, in fact, her fatal passion for the latter, and particularly its sad catastrophe, suited so well the spirit of his piece, that he could not have avoided mentioning them had they been true. In an epigram by Antipater of Sidon (*Ep.*, 70.—*Jacobs's Anthologia Gr.*, vol. 2, p. 25), relative to the death of Sappho, that poet is not only silent respecting her tragical end at Leucate, but, according to him, she fell in the course of nature, and her tomb was in her native island. In the Bibliotheca of Photius, to which we have already referred (vol. 1, p. 153, *ed. Bekker*), an extract is given from a work of Ptolemy, son of Hephæstion, in which is detailed a kind of history of the leaps from Leucate. It is remarkable that no mention is made in this account of the fate of Sappho, although many instances are cited of those who had made the hazardous experiment. All these negative authorities would seem to more than counterbalance the testimony of Ovid, who, in one of his Heroïdes, confounds the female who was enamoured of Phaon with the lyric poetess.—According to Strabo (452), Menander made Sappho to have been the first that ever took the leap. (*Menandri, Reliq.*, *ed. Meineke*, p. 105.) Now Menander lived in the fourth century before our era, and the existence of the Sappho, therefore, who threw herself from the rock of Leucate, may be traced up as far at least as three centuries prior to the Christian era. It does not, however, go back as far as the fifth century, since Herodotus, who flourished at that period, makes no mention of the tragic end of the Mytilenian poetess: the natural inference, therefore, is, that Sappho of Mytilene did not leap from the promontory of Leucate, and that Sappho of Eresus, who did, was not born when Herodotus wrote his history.—Visconti has the merit of having been the first modern writer who suspected that the episode of Phaon and the catastrophe at Leucate belonged rather to the second than the first Sappho. (*Iconogr. Greca*, vol. 1, p. 81, *seqq.*) His suspicions would have been changed into certainty if he could have foreseen the discovery of the ancient medal, brought to light after his decease, and which so fully establishes the existence of a second Sappho, a native of Eresus. (*Biogr. Univ.*, vol. 40, p. 398.—Compare the remarks of *Welcker*, *Sappho von einem herrschenden vorurtheil befreyt*, *Gött.*, 1816, 8vo.)

Saracēni, or, more correctly, Arraceni, a name first belonging to a people in Arabia Felix, and derived most probably from that of the town Arra. The application of the name Saraceni to all the Arabians, and thence to all Mohammedans, is of comparatively recent origin. Ammianus Marcellinus employs the term in question as having been used by others before him. (*Ammianus Marcell.*, 14, 4; 22, 15; 23, 6; 24, 2.)

Sardanapălus, the last king of Assyria, infamous for his luxury and voluptuousness. The greatest part of his time was spent in the company of his wives and favourites, and the monarch generally appeared in the midst of them disguised in the habit of a female, and spinning wool for his amusement. This effeminacy irritated his officers; Belesis and Arsaces conspired against him, and collected a numerous force to dethrone him. Sardanapalus quitted for a while his voluptuous retreat, and appeared at the head of his armies. The rebels were defeated in three successive battles; but at last Sardanapalus was beaten and besieged in the city of Ninus for two years. When all appeared lost, he burned himself in his palace, with his eunuchs, concubines, and all his treasures, and the empire of Assyria was divided among the conspirators. This event happened B.C. 820, according to Eusebius; though Justin and others, with less probability, place it 80 years earlier. (*Herod.*, 2, 150.—*Cic.*, *Tusc.*, 5, 35.)

Sardi, the inhabitants of Sardinia. (*Vid.* Sardinia.)

Sardes. *Vid.* Sardis.

Sardĭca or Serdica, and also Ulpia Sardica, a city belonging originally to Thrace, but subsequently included within the limits of Dacia Ripensis, and made the capital of this province. It was situated in a fertile plain, through which flowed the river Œscus. The Emperor Maximian was born in its vicinity, and it is known in the annals of the Church from a council having been held within its walls. Attila destroyed the city, but it was rebuilt, and the name changed by the Bulgarians to *Triaditza*, under which appellation it still exists. (*Eutrop.*, 9, 22.—*Nicetas*, 3.)

Sardinĭa, an island in the Mediterranean, south of Corsica and west of Italy. The oldest Greek form for the name was Σαρδώ, undeclined, but of the feminine gender, which the Latins converted into *Sardinia.* Herodotus writes ἐς Σαρδώ; Scylax and Scymnus give no inflections of the word; and Diodorus, in most instances, follows the original usage. (*Herod.*, 1, 170.—*Id.*, 5, 106.—*Scylax*, p. 2.—*Scymn.*, *ch.* v., 204.—*Diod.*, 4, 29, 82, &c.) At a later period the form began to be gradually declined, and hence we have Σαρδόνα in Polybius, though he gives Σαρδώ (from which others have the genitive Σαρδοῦς) as the form of the nominative. Strabo writes Σαρδώ, gen. Σαρδόνος. The inhabitants were called Sardoï (Σαρδῷοι) and Sardonii (Σαρδόνιοι); the Romans named them Sardi, rarely Sardinienses.—Scylax gives the distance between Sardinia and the mainland as one and a half days' sail, or 750 stadia; this, however, is too small, and Artemidorus is more correct when he makes it 1200 stadia. (*Scylax*, p. 2.—*Strabo*, 222.) That the island can be seen on a clear day from the coast of Italy, we learn from Strabo, and also from modern travellers. The area of Sardinia is given at the present day at 9200 miles, and the number of the inhabitants is estimated at about 4,000,000.—The Greeks compared the shape of this island to that of the human foot, and hence the appellation of Ichnusa that was sometimes given to it (Ἰχνοῦσα—ἴχνος, *vestigium*). Others, from its resemblance to the lower part of the sandal, term it Sandaliotis. (*Vid.* Ichnusa, and compare the remark of Pliny, 3, 7, "*Sardiniam Timæus Sandaliotim appellavit ab effigie soleæ, Myrsilus Ichnusam a similitudine vestigii.*")—Sardinia may be called a mountainous island, a chain of mountains running through it from north to south, though nearer to the eastern than the western coast. From the northern part of this chain another rises, which proceeds from east to west, and which separates the island, as it were, into two parts, from the present *Capo Comino* to *Capo Malergin.* This cross range is called by Ptolemy Μαινόμενα ὄρη (*Insani Montes*—"The Mad Mountains"). The mountains of Sardinia exercise a very important influence on the character of its coast, on the temperature, and on the productiveness of the island. The numerous side ranges, running down to the very coast, form spacious bays, and, on the southern and western shores, safe harbours. On the east side of the island, however, the cliffs are high and steep, and scarcely afford anywhere a safe anchoring place; while gusts of wind frequently blow with very sudden and great fury

from the interior of the mountain ranges, and do great damage to vessels along these shores. Hence probably the appellation of "*Insani Montes*," and hence, too, the language of Claudian (*Bell. Gildon.*, v. 512), "*Insanos infamat navita montes.*" Along the whole range, therefore, of the eastern coast, although so conveniently situated for intercourse with Italy, the ancients had but one harbour, Olbia, and that far to the north; and in modern days, too, no place of any importance is found along this part of Sardinia. The mountain atmosphere was healthy, but the rugged nature of the ranges and the wild character of the inhabitants forbade any attempts at cultivation. In the western and southern parts, on the other hand, the soil was fertile and well cultivated, but the climate very unhealthy. Thus Mela remarks (2, 7), "*ut fecunda ita pæne pestilens insula.*" The noxious effects of the climate were still more sensibly felt by strangers than by natives. Hence, whenever the Romans wished to designate a particularly unhealthy region, they named Sardinia; and so greatly did they dread the effects of its climate, that they never ventured to keep a standing force in it for any length of time. (*Cic.*, *ep. ad Quint.*, *fratrem*, 2, 3.—*Strabo*, 225.) The principal causes of this unhealthiness were the pools of stagnant water in the hollows of the island, and the want of northerly winds. These winds were kept off, as Pausanias believed (10, 17), by the mountains of Corsica and even of Italy. The Insani Montes also contributed their share in producing this. (*Claudian, Bell. Gildonic.*, v. 512, *seqq.*)—The fertility of the island is attested by all the ancient writers; neither was it infested by any snakes, nor by any beasts of prey. Rome obtained her supplies of grain not only from Sicily, but also from Sardinia; large quantities of salt, too, as in modern times, were manufactured on the western and southern coasts. The ancient writers speak of mines, and Solinus (c. 11) of silver ones: the names of various places in the island indicate a mining country, as Metalla, Insula Plumbaria, &c.; and Ptolemy makes mention of several mineral springs and baths. Two products of the island, however, deserve particular notice. One of these is its wool. Numerous herds of cattle were reared in the island, as might be expected among a people who paid little attention to, and derived little subsistence from agriculture. (*Diod.*, 5, 15.) It must be remarked, however, that the animals chiefly killed for food were of a mongrel kind, begotten between a sheep and a goat, and called *musmones*. (*Plin.*, 8, 49.—*Pausan.*, 10, 17.) They were covered with a long and coarse hair, and their skins served for the common clothing of the mountaineers, whom Livy hence styles *Pelliti*. In winter they wore the hair inward. (*Ælian, H. A.*, 16, 34.) In war they had small bucklers covered with these skins. They were named from this attire *Mastrucati*; and the *Mastrucati Latrunculi* were often very dangerous antagonists for the Romans. The other remarkable product of Sardinia was a species of wild parsley (*apiastrum*), called by Solinus *herba Sardonia*. It grew very abundantly around springs and wet places. Whoever ate of it died, apparently laughing; in other words, the nerves became contracted, and the lips of the sufferer assumed the appearance of an involuntary and painful laugh. Hence the expression *Sardonicus risus*. (*Pausan.*, 10, 17. —*Solin.*, c. 11.—*Plin.*, 20, 11.) It must be remarked, however, that the phrase μείδησε Σαρδόνιον occurs also in Homer (*Od.*, 20, 302), and that other explanations besides the one just mentioned are given by Eustathius.—Whence Sardinia received its first inhabitants we are not informed by any ancient writer. They speak, indeed, of settlements made at various times in the island, but the new-comers always found a rude race of inhabitants already in possession. The first that migrated to Sardinia were said to have been the Etrurians and Tyrrhenians, under Phorcys, a son of Neptune: these settled on the eastern coast. (*Servius, ad Virg.*, *Æn.*, 5, 829.) At a subsequent period, Sardus, a son of Hercules, led a colony thither. He introduced among the rude inhabitants, who were accustomed to dwell in caves, the first rudiments of civilization; taught them agriculture, and was their earliest lawgiver. In gratitude to him, they called the island after his name, Sardinia; sent, at a later period, his statue to Delphi, and worshipped him as a god under the appellation of *Sardus pater*, whence arose the forms *Sardipater* and *Sardopater*. (*Serv. ad Virg.*, *Æn.*, 8, 564.) After the Libyans came a colony of Iberians under Norax, from Bætica. He settled in the southern part of the island, and founded the city of Nora, which he called after his own name. Tradition also makes Aristæus, the father of Actæon, to have come to Sardinia with some Grecian followers after the death of his son. (*Sil. Ital.*, 12, 368.) He was the first to plant trees, and to teach the inhabitants how to make oil and cheese.—As regards the Grecian settlements in this island, it may be remarked, that, though the date of their first coming cannot be ascertained, it would appear, however, to have taken place at a very early period. The first of these colonies was that led by Iolaus. He brought with him many of the Thespiadæ or sons of Hercules, together with a considerable number of Attic families. The inhabitants of the part conquered by him were called from him Iolaï, and even at the present day a part of the territory of *Cagliari* is styled *Euradoria di Iola*. (*Diod. Sic.*, 4, 24, &c.—*Id.*, 5, 15.) The fertility of Sardinia soon invited over numerous Grecian settlers; and various petty republics were established, independent of each other. All of these engaged with activity in agriculture and commerce, and all rendered divine honours to Sardus, Aristæus, and Iolaus. Traces of Grecian customs and attire are said still to remain. (*Hörschelmann, Geschichte der Sardinien*, p. 7.) The Carthaginians would seem to have obtained a footing in Sardinia at a very early period, as the situation of the island in a commercial point of view was too important to be neglected. Its fertility, moreover, made it one of their granaries, and they used every means in their power to promote agricultural labours. Sardinia fell into the hands of the Romans 237 B.C., in the interval between the first and second Punic wars. Its new masters could only, as the Carthaginians had done before them, obtain possession, for a long period, of the shores of the island. The inhabitants of the interior defended themselves successfully for nearly 100 years. Indeed, it may be said that Sardinia was never completely subdued by the Roman arms (*Strabo*, 225), and the predatory movements of the mountaineers still occasioned trouble in the days of the emperors. (*Tac.*, *Ann.*, 2, 85.) In the fifth century it fell into the hands of the Vandals. (*Procop.*, *Bell. Vand.*, 2, 13.) The interior of the island, even at the present day, exhibits an astonishing degree of barbarism: the peasants are still dressed in leather or skins, and the mountains are still infested by banditti.—The present island of Sardinia presents many monuments that recall the successive sway of its several conquerors. The most remarkable, however, of these, are the very ancient structures called *Nurages* or *Nuraghes*, which have exercised the sagacity of various travellers. The number of these monuments is about 600. Those which are entire are 50 feet high, with a diameter of 90 feet at the base, and terminating at the summit in a cone. They are built on little hills, in a plain, of different sorts of stone, and, in some cases, are surrounded by a wall. The blocks of stone are of large size, and put together without cement. Some nuraghes are flanked by cones, to the number of from three to seven, which are grouped around the principal cone; they form a kind of casemates. The encompassing

wall is surmounted with a parapet. Each nuraghe is divided into three chambers or stories, the communication to which is effected by a kind of spiral ascent in the side wall. (*Mimant, Histoire de Sardaigne, Paris*, 1825.—*De la Marmora, Voyage en Sardaigne, Paris*, 1826.—*Petit Radel, Notices sur les Nuraghes de la Sardaigne, Paris*, 1826.) The author last cited regards the *nuraghes* as of Cyclopian or Pelasgic origin, and carries back the period of their construction to the 15th century before the Christian era. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 468.—*Balbi, Abrégé de Geographie*, p. 294.)

Sardis or Sardes (the Ionic forms of the name are *αἱ Σάρδις* and *Σάρδιες*, the ordinary Greek form is *αἱ Σάρδεις*), a city of Lydia, the ancient capital of the monarchs of the country. It was situate at the foot of Mount Tmolus, on the river Pactolus, which ran through the place; and on one of the elevations of the mountain, comprehended within the circuit of the city, was the site of a strong citadel. According to Herodotus (1, 84), a concubine of Males, king of Lydia, had brought forth a young lion, and the monarch was informed by the Telmessian diviners, that if this animal were carried by him quite round the works of the city, Sardis should be for ever impregnable. The young lion was brought to every other part of the place except the steep side of the citadel which faced Mount Tmolus, this latter part being neglected as altogether insuperable and inaccessible; and yet by this very part it was subsequently taken. This legend, combined with the statement of Joannes Lydus (*de Mens.*, p. 42), that *Sardis* was an old Lydian word denoting "the Year," has led Creuzer to give an astronomical turn to the whole tradition. (*Creuzer und Hermann, Briefe*, p. 106, *in notis*.)—Sardis was said to have been destroyed by the Cimmerians during their inroad into Asia (*Strabo*, 627), but to have been soon after rebuilt and strongly fortified: it is to this latter period, no doubt, that the legend above mentioned refers. As the capital of Crœsus, king of Lydia, it is frequently mentioned in Herodotus, and the historian relates the manner in which it fell into the hands of Cyrus, the citadel having been surprised on the very side that was deemed inaccessible. The city retained its size and importance under the Persian dominion. Herodotus (7, 31) names it, by way of distinction, "the city of the Lydians" (*τῶν Λυδῶν τὸ ἄστυ*), and it became the seat of the Persian satraps, as it had been of the Lydian kings. The fortifications, however, must have been destroyed by its new masters, since otherwise the Greeks could not have so easily penetrated into the place in the expedition which preceded the Persian war. From the account of Herodotus (5, 100), the citadel alone would appear to have remained. And yet, with all its greatness, Sardis could not have been in these early times a well-built city; at least the greater part of the houses would seem to have been constructed of reeds, according to the account of Herodotus, and even those which were built with bricks were roofed with reeds. One of these, on this occasion, was set on fire by a soldier, and immediately the flame spread from house to house, and consumed the whole city. The temple of Cybele also suffered in the conflagration, and it was this circumstance that gave Xerxes a pretext for destroying the temples of Greece.—The city and acropolis surrendered, at a later day, on the approach of Alexander after the battle of the Granicus. He encamped by the river Hermus, which was 20 stadia, or two miles and a half, distant. He went up to the acropolis, which was then fortified by a triple wall, and gave orders to have erected in it a temple and altar to Jupiter Olympus, on the site of the royal palace of the Lydian monarchs. The place, on account of its importance, was confided to Pausanias, one of his most trusty generals. (*Arrian, Exp. Alex.*, 1, 18.) After Alexander's death, we find Sardis to be the residence of Achæus, the governor, under the Syrian kings, of the whole Asiatic peninsula. (*Polyb.*, 577.) It was taken, after a long siege, by Antiochus (*Polyb.*, V, 15.—*Id.*, 8, 23), and again laid waste. At a subsequent period we find Sardis in the hands of the Romans, who, in accordance, probably, with a general rule pursued by them in Asia Minor, dismantled the citadel; at least, neither Strabo nor any writer after him makes mention of the castle of Sardis. The city sank, after this, into a place of inferior importance, and its principal trade was transferred to Smyrna and Ephesus. The Romans, however, made it the seat of a *conventus juridicus* for the northeastern part of Lydia, and its size still remained considerable. (*Strabo*, 625—*πόλις μεγάλη*.) In the reign of the Emperor Tiberius, Sardis, along with eleven other of the principal cities of Lower Asia, was destroyed by an earthquake. The calamity, according to Tacitus (2, 47), happened in the night, and was, for that reason, the more disastrous. Hills are said to have sunk, and valleys to have risen to mountains. The emperor made liberal grants to the ruined cities; and Sardis was indebted for its restoration to his munificence. Its inhabitants were exempted from all taxes for five years; and received a supply of one hundred thousand great sesterces.—Sardis is remarkable in the annals of Christianity as having been one of the seven churches of Asia.—The Turks made themselves masters of Sardis in the eleventh century, but soon lost it again. In the fourteenth century, however, it again fell into their hands, together with its citadel. Timur subsequently took both, and by him the place was probably destroyed for the last time. A miserable village called *Sart* is now found on the site of this once famous city. For an account of the present condition of the place, and of the antiquities in its neighbourhood, consult *Arundell's Seven Churches of Asia*, p. 176, *seqq.*—*Milner, History of the Seven Churches of Asia*, p. 303, *seqq.*—*Leake's Tour*, p. 265, 342.

Sardus, a son of Hercules, who led a colony to Sardinia, and gave it his name. (*Vid.* Sardinia.)

Sarepta or Zarephath, now *Sarfend*, a city on the shore of the Mediterranean, between Tyre and Sidon. It was the scene of one of the miracles of Elijah. (1 *Kings*, 17, 9.)

Sarmatĭa, an extensive country, bounded, according to Mela (3, 4), on the west by the river Vistula, and extending from the Sinus Codanus or *Baltic Sea*, to the Tanaïs or *Don*. Ptolemy, on the other hand, makes it reach from the Vistula to the Rha or *Wolga*, and to be separated by the river Tanaïs into two great divisions: 1. Sarmatia Europæa, the boundaries of which tract of country were, the Vistula on the west, Mount Carpatus and the river Tyras (or *Dniester*) on the south, the Palus Mæotis on the east, and the Sinus Codanus on the north. It corresponded to what is now part of *Russia, Poland, Lithuania, Prussia, Little Tartary*, &c.—2. Sarmatia Asiatica. This country reached from the Tanaïs to the mouth of the Rha, and from the northernmost point of Caucasus to unknown regions in the north. It corresponded, therefore, to *Astrackhan, Orenburg*, &c.—Ptolemy banished from his map of Europe the name of Scythia; but we must not suppose that he regarded all the nations between the Tanaïs and Vistula as Sarmatians. On the contrary, he expressly calls the Alani, whom he places between the Borysthenes and Tanaïs, a Scythian race.—The greater part of the Sarmatic nations, in the strictest sense of this name, were confounded together under the name of Hamaxobii, a term which alludes to their living, like the Scythians, in wagons (*Malte-Brun, Hist. de la Geogr.*, vol. 1, p. 126, *seqq. Brussels ed.*)

Sarnus, a river of Campania, now the *Sarno*, falling into the sea about a mile from Pompeii. Accord

ing to Strabo, it formed the harbour of that town, which was also common to the inland cities of Nola, Acerræ, and Nuceria. The same writer adds, that it was navigable for the space of eighteen miles; a circumstance which will scarcely be found applicable to the present stream; whence we should be led to conclude that a considerable change has taken place in its course. (*Strabo*, 247.) The Pelasgi, who occupied this coast at an early period, are said to have derived the name of Sarrastes from this river. (*Cramer's Anc. Italy*, vol. 2, p. 180.)

Saron, a king of Trœzene, unusually fond of hunting. He was drowned in the sea while pursuing a stag which had taken to the water, and divine honours were paid him after death. According to one account, he gave name to the Sinus Saronicus. Saron built a temple to Diana at Trœzene, and instituted festivals in honour of her, called from himself Saronia. (*Pausan.*, 2, 30.—*Mela*, 2, 3.)

Saronĭcus Sinus, now the *Gulf of Engia*, a bay of the Ægean Sea, lying to the southwest of Attica, and northeast of Argolis, and commencing between the promontories of Sunium and Scylleum. Some suppose that this part of the sea received its name from Saron, who was drowned there, or from a small river which discharged itself on the coast. Pliny, however, makes the name to have come from the forests of oak which at one time covered the shores of the gulf, the term σαρωνίς, in early Greek, signifying "an oak." (*Pliny*, 4, 9.—Compare *Schol. ad Callim.*, *H. in Jov.*, 22)

Sarpēdon, I. a son of Jupiter by Europa, the daughter of Agenor. He was driven from Crete by his brother Minos (*vid.* Rhadamanthus), and thereupon retired to Lycia, where he aided Cilix against the people of that country, and obtained the sovereignty of a part of it. Jupiter is said to have bestowed upon him a life of treble duration. (*Apollod.*, 3, 1, 2.—*Heyne, ad loc.*)—II. A son of Jupiter and Laodamia the daughter of Bellerophon. He was king of Lycia, and leader with Glaucus of the Lycian auxiliaries of Priam. The character of Sarpedon is represented as the most faultless and amiable in the Iliad. He was by birth superior to all the chiefs of either side, and his valour was not unworthy of his descent. The account of his conflict with Patroclus; the concern of Jupiter at his perilous situation; the deliberation of the god whether he should avert the hostile decrees of fate; and the subsequent description of his death, are among the most striking of all the episodes of the Iliad. (*Hom.*, *Il.*, 16, 419, *seqq.*)—III. A promontory of the same name in Cilicia, beyond which Antiochus was not permitted to sail by a treaty of peace which he had made with the Romans. (*Livy*, 38, 38.—*Mela*, 1, 13.)

Sarra, the earlier Latin name for the city of Tyre. The Oriental form was *Tsor* or *Sor*, for which the Carthaginians said *Tsar* or *Sar*, and the Romans, receiving the term from those, converted it into *Sarra*, whence they also formed the adjective *Sarranus*, equivalent to "Tyrian." (*Virg.*, *Georg.*, 2, 506.—*Scaliger*, *ad Paul. Diac.*, *s. v. Sarra.*) Servius erroneously deduces the appellation from *Sar*, which, according to him, is the Phœnician name for the *murex*, or shellfish that yielded the purple. (*Serv. ad Virg.*, *l. c.*) The Greek name Τύρος proceeds probably from an Aramaic pronunciation, *Tor*. (*Gesenius*, *Hebr. Lex.*, vol. 2, p. 672, *ed. Leo.*)

Sarrastes, a people of Campania on the Sarnus. (*Virg.*, *Æn.*, 7, 738.—*Vid.* remarks under the article Sarnus, at the end.)

Sarsĭna, a city of Umbria, in the northern part of the country and on the left bank of the Sapis, towards its source. It still retains its name. This city was the birthplace of Plautus, the comic writer, a circumstance to which he alludes in his Mostellaria (3, 2). Sarsina must have been once a place of note, as it gave its name to a numerous Umbrian tribe. (*Polyb.*, 2, 24.) From ancient inscriptions we may collect that it was a municipal town. (*Cramer's Anc. Italy*, vol. 1, p. 237.)

Saticŭla, a town of Samnium, the site of which has not been precisely determined. It seems, however, evident from Livy (23, 14), that we must seek for it among the mountains south of the Vulturnus and on the borders of Campania. It is supposed to correspond to the modern *Agata dei Goti*. (*Cramer's Anc. Italy*, vol. 2, p. 237.)

Satureium, a town in the Tarentine territory, frequently alluded to by the ancient writers. It was famed for the fertility of the surrounding country and for its breed of horses. (*Horat.*, *Sat.*, 1, 6, 59.)

Saturnalia, a festival in honour of Saturn, and the most remarkable one in the whole Roman year. It was celebrated in December, and at first lasted but one day (the 19th); it was then extended to three, and subsequently, by order of Caligula and Claudius, to seven. (*Macrob.*, *Sat.*, 1, 10.) The utmost liberty prevailed during its continuance: all was mirth and festivity; friends made presents to each other; schools were closed; the senate did not sit; no war was proclaimed; no criminal executed; slaves were permitted to jest with their masters, and were even waited on at table by them. This last circumstance probably was founded on the original equality of master and slave, the latter having been, in the early times of Rome, usually a captive taken in the war or an insolvent debtor, and, consequently, originally the equal of his master. (*Dion. Hal.*, 4, 24.—*Niebuhr*, *Hist. Rom.*, vol. 1, p. 319.) According to some, the Saturnalia were emblematic of the freedom enjoyed in the golden age, when Saturn ruled over Italy. (*Keightley's Mythology*, p. 524.)

Saturnĭa, I. a name given to Italy, because Saturn was fabled to have reigned there during the golden age. (*Virg.*, *G.*, 2, 173.)—II. A name given to Juno, as being the daughter of Saturn.—III. An ancient city of Etruria, whose ruins may be seen near the source of the Albinia, and which is mentioned by Dionysius of Halicarnassus (1, 21) as formerly occupied by the Pelasgi. According to Pliny (3, 5), its more ancient name was Aurinia. Aurinia received a colony from Rome, A.U.C. 569. (*Liv.*, 39, 55.)

Saturnīnus, I. L. Apuleius, a tribune of the commons, who, in A.U.C. 654, B.C. 100, united with Marius against the patricians, excited a sedition at Rome, intimidated the senate, caused several popular laws to be passed, and exercised a sort of usurped and tyrannical power for the space of three years. At length breaking out into open rebellion, and seizing, with his adherents, upon the Capitol, he was besieged there by Marius, who was now compelled, as consul, to act against him. Saturninus and his adherents eventually surrendered themselves to Marius, upon his promising to save their lives; but the people fell upon and destroyed them. (*Plut.*, *Vit. Mar.*—*Flor.*, 3, 16.)—II. P. Sempronius, a general of Valerian, proclaimed emperor in Egypt by his troops after he had rendered himself celebrated by his victories over the barbarians. His integrity, his complaisance and affability, had gained him the affection of the people; but his fondness of ancient discipline provoked his soldiers, who wantonly murdered him in the 43d year of his age, A.D. 262.—III. Sextus Julian, a Gaul, intimate with Aurelian. The emperor esteemed him greatly, not only for his private virtues, but for his abilities as a general, and for the victories which he had obtained in different parts of the empire. He was saluted emperor at Alexandrea, and compelled by the clamorous army to accept of the purple, which he had rejected with disdain and horror. Probus, who was then emperor, marched his forces against him, and besieged him in Alpamea, where he destroyed himself

when unable to make head against his powerful adversary.—IV. Pompeius, a writer in the reign of Trajan. He was greatly esteemed by Pliny the younger, who speaks of him with great warmth and approbation as an historian, a poet, and an orator. Pliny always consulted the opinion of Saturninus before he published his compositions. (*Plin.*, *Epist.*, 1, 8.—*Id.*, 1, 16.)

Saturnus (called by the Greeks Κρόνος), a son of Cœlus or Uranus, and Terra, or the goddess of the earth. Terra bore to Uranus a mighty progeny, the Titans, six males and six females. The youngest of the former was Saturn. These children were hated by their father, who, as soon as they were born, thrust them out of his sight into a cavern of Earth. (*Völcker*, *Myth. der Iap.*, 283.—Compare *Apollod.*, 1, 1, 3.) Earth, grieved at this unnatural conduct, produced "the substance of hoary steel," and, forming from it a sickle, roused her children, the Titans, to rebellion against their father; but fear seized on them all except Saturn, who, lying in wait with the sickle with which his mother had armed him, mutilated his unsuspecting father. The drops which fell on the earth from the wound gave birth to the Erinnyes, the Giants, and the Melian nymphs. (*Hes.*, *Theog.*, 155, *seqq.*)—After this, Saturn obtained his father's kingdom, with the consent of his brethren, provided he did not bring up any male children. Pursuant to this agreement, Saturn always devoured his sons as soon as born, because, as some observe, he dreaded from them a retaliation of his unkindness to his father, till his wife Rhea, unwilling to see her children perish, concealed from her husband the birth of Jupiter, Neptune, and Pluto, and, instead of the children, she gave him large stones, which he immediately swallowed, without perceiving the deceit. The other Titans having been informed that Saturn had concealed his male children, made war against him, dethroned and imprisoned him with Rhea; and Jupiter, who was secretly educated in Crete, was no sooner grown up, than he flew to deliver his father, and to place him on his throne. Saturn, unmindful of his son's kindness, conspired against him; but Jupiter banished him from his throne, and the father fled for safety into Italy, where the country retained the name of *Latium*, as being the place of his *concealment* (from *lateo*, "to lie concealed"). Janus, who was then King of Italy, received Saturn with marks of attention. He made him his partner on the throne; and the King of Heaven employed himself in civilizing the barbarous manners of the people of Italy, and in teaching them agriculture, and the useful and liberal arts. His reign there was so mild and popular, so beneficent and virtuous, that mankind have called it the *golden age*, to intimate the happiness and tranquillity which the earth then enjoyed. Saturn was father of Chiron, the centaur, by Philyra, whom he previously changed into a mare, to avoid the observation of Rhea.—Hesiod, in his didactic poem, says that Saturn ruled over the Isles of the Blessed, at the end of the earth, by the "deep-eddying ocean" (*Op. et D.*, 167, *seq.*); and Pindar gives a luxuriant description of this blissful abode, where the departed heroes of Greece dwelt beneath the mild rule of Saturn and his assessor Rhadamanthus. (*Ol.*, 2, 123, *seqq.*) At a later period, it was fabled that Saturn lay asleep, guarded by Briareus, in a desert island near Britannia, in the Western Ocean. (*Plut.*, *de Defect. Orac.*, 18.—*Id.*, *de Fac. in Orb. Lun.*, 26.—*Procop.*, *Bell. Goth.*, 4, 20.—Compare *Tzetz. ad Lycophr.*, 1204.) Saturn was in after times confounded with the grim deity Moloch, to whom the Tyrians and Carthaginians offered their children in sacrifice. The slight analogy of this practice with the legend of Saturn's devouring his children, may have sufficed for the Greeks to infer an identity of their ancient deity with the object of Phœnician worship. It was not improbably the circumstance of both gods being armed with a sickle, which led to the inference of the Κρόνος of the Greeks being the same with the Saturnus of the Latins. (*Buttmann*, *Mythologus*, vol. 2, p. 28, *seqq.*) The fabled flight of this last from Olympus to Hesperia or Italy, and his there establishing the golden age, may have been indebted for its origin to the legend of the reign of Kronus over the Islands of the Blessed in the western stream of Ocean. There were no temples of Kronus in Greece; but there was a chapel of Kronus and Rhea at Athens (*Pausan.*, 1, 18, 7), and sacrifices were made to him on the Kronian Hill at Olympia. (*Pausan.*, 6, 20, 1.) The Athenians, moreover, had a festival in his honour, named the Kronia, which was celebrated on the twelfth day of the month Hecatombæon, or at the end of July, and which, as described, strongly resembles the Italian Saturnalia. (*Demosth.*, *Timocr.*, p. 708.—*Philoc.*, *ap. Macrob.*, *Sat.*, 1, 10.)—The only epithet given to Kronus by the elder poets is *crooked-counselled* (ἀγκυλομήτης). Nonnus (25, 234) calls him *broad-bearded* (εὐρυγένειος). (*Keightley's Mythology*, p. 68, *seqq.*)—Among the Romans, in the sacrifices the priest always performed the ceremony with his head uncovered, which was unusual at other solemnities. The god is generally represented as an old man bent through age and infirmity. He holds a scythe in his right hand, with a serpent which bites its own tail, which is an emblem of time and of the revolution of the year. In his left hand he has a child, which he raises up as if instantly to devour it. Tatius, king of the Sabines, is fabled to have first built a temple to Saturn on the Capitoline Hill; a second was afterward added by Tullus Hostilius, and a third by the first consuls. On his statues were generally hung fetters, in commemoration of the chains he had worn when imprisoned by Jupiter. From this circumstance, all slaves that obtained their liberty generally dedicated their fetters to him. During the celebration of the Saturnalia, the chains were taken from the statues, to intimate the freedom and independence which mankind enjoyed during the golden age. At Rome the treasury was in his temple, intimating, it is said, that agriculture is the source of wealth. (*Plut.*, *Quæst. Rom.*, 42.) The *Nundinæ*, or market days, were also sacred to this god. (*Aul. Gell.*, 13, 22.—*Livy*, 8, 1.—*Id.*, 45, 33.)—Bochart considers Saturn to have been the same with Noah; and so well convinced of this is he, as to remark, "*Noam esse Saturnum tam multa docent, ut vix sit dubitandi locus.*" (*Geogr. Sacr.*, 1, 1.) This school of mythology, however, has long ago been succeeded by one of a more rational nature. According to others, Saturn was the same with Time, the Greek words which stand for Saturn and Time differing only in one letter (Κρόνος, *Saturn*, χρόνος, *time*); and on this account Saturn is represented as devouring his children, and casting them up again, as Time devours and consumes all things which it has produced, which at length revive again, and are, as it were, renewed: or else days, months, and years are the children of Time, which he constantly devours and produces anew. Niebuhr regards Saturn and Ops as the god and goddess of the earth, its vivifying and its receptively-productive powers. (*Rom. Hist.*, vol. 1, p. 66, *Cambr. transl.*) Creuzer makes Saturn the great god of nature, in many respects assimilated to Janus. He is the god who suffices for himself, the god who is satisfied with his own comprehensive powers. (*Symbolik*, *par Guigniaut*, vol. 3, p. 499.) Hence the derivation of the name from the Latin *Satur*, "full," "satisfied."

Satyri, demigods of the country, whose origin is unknown. They are represented like men, but with the feet and the legs of goats, short horns on the head, and the whole body covered with thick hair. The Romans called them indiscriminately *Fauni*, *Panes*, and *Silvani*.—Hesiod is the first who mentions the Satyrs; he says that they, the Curetes, and the mount

ain-nymphs, were the offspring of the five daughters of the union of Hecatæus with the daughter of Phoroneus (*ap. Strab.*, 471). The Laconian term for a Satyr was Tityrus (*Schol. ad Theocr.*, 7, 72), which also signified the buck-goat, or the ram that led the flock. (*Schol. ad Theocr.*, 3, 2.) Æschylus calls a Satyr a buck-goat (τράγος.—*Fragm.*, *ap. Plut.*, *de Cap.*, 2).—The Satyrs were associated with Bacchus, and they formed the chorus of the species of drama which derived its name from them. It has been supposed that they were indebted for their deification to the festivals of this deity, and that they were originally merely the rustics who formed the chorus, and danced at them in their goatskin dresses. (*Welcker, Nachtr. zur Tril.*, p. 211, *seqq.*—*Keightley's Mythology*, p. 233, *seq.*)

Sauromătæ, a people called *Sarmatæ* by the Latins. (*Vid.* Sarmatia.)

Savus, a river of Pannonia, rising in the Alpes Carnicæ, and flowing into the Danube at Singidunum. It forms near its mouth the southeastern boundary of Pannonia, and is now the *Sau* or *Saave*. (*Plin.*, 3, 18.—*Appian, Ill.*, 22.) The Danube, after its junction with the Savus, took the name of Ister. (*Vid.* Danubius.)

Saxŏnes, a people of Germany, whose original seats appear to have been on the neck of the Cimbric Chersonese, from the mouth of the Elbe to the Sinus Codanus and the river Chalusus (*or Trave*), corresponding to modern *Holstein*. They appeared for the first time in history about the beginning of the fourth century, as the chief tribe among the Ingævones. In the eighth century we find them in possession of a large part of Germany. A portion of the northwestern Saxons, in the fifth century, in connexion with the Angli, conquered England. — For some remarks on the etymology of the name of Saxones, *vid.* the article Scythia.

Scæa (*scil.* Porta. —Σκαιά, *scil.* πύλη), one of the gates of Troy. It received its name from σκαιός, "*left*," as it was on the *left* side of the city, facing the sea and the Grecian camp. (*Vid.* Troja.)

Scæva, I. a centurion in Cæsar's army, who behaved with great courage at Dyrrhachium. (*Cæs.*, *B. C.*, 3, 53.—*Sueton.*, *Vit. Jul.*, 68.—*Val Max.*, 3, 2.) —II. Memor, a Latin poet in the reign of Titus and Domitian.—III. A friend of Horace, to whom the poet addressed *Ep.* 1, 17.

Scævŏla, the surname of the most celebrated branch of the house of the Mucii, and said to have been derived from that individual of the line who acted with so much heroic firmness in the presence of Porsenna. (*Vid.* Porsenna.) The most distinguished of the name were the following: I. Caius Mucius Scævola. (*Vid.* Porsenna.)—II. Quintus Mucius Scævola, was prætor in 216 B.C. The next year he received Sardinia as a province. He died 209 B.C., while holding the office of "*Decemvir sacris faciundis.*"—III. Publius Mucius Scævola, the younger son of the preceding, was quæstor 188 B.C., tribune of the commons 183 B.C., prætor urbanus 179 B.C., and finally consul with M. Æmilius Lepidus, 175 B.C. In conjunction with his colleague, he carried on the war successfully in Cisalpine Gaul, especially against the Ligurians, and obtained the honours of a three days' thanksgiving and a triumph. This last circumstance is confirmed by the Capitoline fragments, and also by some consular medals.—IV. P. Mucius Scævola, elder son of the preceding, and a celebrated jurist. He was conspicuous also as a defender of the good old-Roman virtues and manners against the corruption and license which had been introduced into Italy from abroad. In 141 B.C. he was tribune of the commons, and accused the prætor L. Tubulus of bribery on a certain trial where he had presided. Tubulus anticipated his sentence by going into exile. As ædile (133 B.C.) Scævola restored the temple of Hercules, which had fallen in ruins to the ground. In 131 B.C. he was prætor urbanus; and soon after consul. He obtained Italy for his province.—V. Publius Mucius Scævola, son of the preceding, was at first tribune of the commons, then prætor, and at last pontifex maximus. He was particularly conspicuous as an opponent of the Gracchi. Having obtained the province of Asia, he distinguished himself so much in that government by his probity and justice, that the Asiatics celebrated a festival in his honour.—VI. Quintus Mucius Scævola, more commonly called by the Roman jurists Quintus Mucius, enjoyed a distinguished reputation as a lawyer. He collected together the opinions of previous lawyers, and he also gave a better order to the civil code. Mucius is the earliest jurist mentioned in the Pandects. He was Cicero's legal instructer.—VII. Cervidius Scævola, one of the most eminent jurists of later times. He is ranked by Modestinus after Paulus and Alpranus. (*Arnold, de Vitis Scævolarum, ed. Arnzen, Ultraj.*, 1767.)

Scalăbis, a city of Lusitania, north of the Tagus, called by Ptolemy Scalabiscus. It formed the third Conventus Juridicus of the province, and its jurisdiction probably took in all the country that lay to the north of the river. As a Roman colony it took the name of Præsidium Julium. It answers to the modern *Santarem*, a corruption for *St. Irene.* (*Plin.*, 4, 22.—*Itin. Ant.*, p. 420.)

Scaldis, a river of Gallia Belgica Secunda, rising in the territory of the Atrebates, and falling into the Mosa or *Meuse*. It is now the *Schelde.* (*Cæs.*, *B. C.*, 6, 37.—*Plin.*, 4, 13.)

Scamander, a river near Troy, rising in Mount Ida, and, after receiving the Simoïs, falling into the Hellespont near the promontory of Sigæum. According to Homer, it was called Xanthus by the gods and Scamander by men. The name Xanthus would seem to refer to the colour of its waters (Ξανθός, "*yellow*"). The modern name of the Scamander is the river of *Bounarbachi.* (*Vid.* Troja.—*Cramer's Asia Minor*, vol. 1, p. 97.)

Scandinavĭa, a name given by the ancients to that tract of territory which contains the modern *Norway*, *Sweden*, *Denmark*, *Lapland*, *Finland*, &c. The ancients had a very imperfect knowledge of Scandinavia, believing it to be totally encompassed by the sea, or even composed of many islands. The manner in which these islands, of the name of Scandiæ, are represented in the chart prepared from Ptolemy, has no relation to the real state of the country. The southern extremity, however, and of which the Danish isles of *Iceland*, *Funen*, &c., make a part, recall, in the name of *Skany* or *Scane*, the memory of its ancient denomination. Tacitus, without naming Scandinavia, speaks of this country as being environed by the ocean, which forms spacious gulfs, embracing islands of great extent; he ascribes it to Suevia, and places two nations thereon. What he reports of the Suiones, in having a marine, appears remarkable when we recollect that the ancient laws concerning navigation had their origin in Wisby, in the isle of Gothland. (*Germ.*, 44, *seqq.*) The country to which Tacitus conducts us retains the name of Sueonia in the writers of the middle ages, speaking precisely of Sweden. The other nation, the Sitones, whose sovereignty was in the hands of a woman, may have been Norway. According to Pliny, the only part of Scandinavia which was known was occupied by the Hilleviones, a numerous nation. (*D'Anville*, vol. 1, p. 122, *seqq.*)

Scaptesÿle or Scapte-Hyle (Σκαπτὴ ὕλη), which latter is the more correct form, a place on the coast of Thrace, over against the island of Thasos. It was celebrated for its gold-mines, which, according to Herodotus, belonged to the Thracians, and produced annually eighty talents. In these mines Thucydides the historian had some property, as he informs us (4, 104). The author of his life states that he resided there after

his banishment, and employed himself in arranging the materials for his history. (*Marcellin.*, *Vit. Thucyd.*, p. 10, *ed. Bip.*—*Plut.*, *de Exil.*, p. 605.)

Scardus or Scordus, a ridge of lofty mountains, forming the natural boundary of Illyria on the side of Macedonia. It was connected on the north with the great chain extending from the head of the Adriatic to the Euxine, and so well known in ancient times under the names of Orbelus, Rhodope, and Hæmus; while to the south its prolongation assumed the appellation of Pindus. The Turks and Servians call the range of Scardus *Tchar Dagh.* (*Cramer's Anc. Gr.*, vol. 1, p. 79, *seqq.*)

Scaurus, I. M. Æmilius, a Roman consul, who distinguished himself by his eloquence at the bar, and by his successes in Spain in the capacity of commander. He was sent against Jugurtha, and was, some time after, accused of suffering himself to be bribed by the Numidian prince. According to Sallust, this nobleman tarnished the lustre of his splendid talents by avarice and other degrading passions; while Cicero, on the contrary, speaks of him in the highest terms in various parts of his writings. Sallust's known dislike to the nobility may account, in some degree, for this discrepance. Scaurus wrote a work in three books, recording the principal occurrences and transactions of his own life, which Cicero commends, and considers equal to Xenophon's Life of Cyrus. Scaurus conquered the Ligurians, and in his censorship he built the Milvian bridge at Rome, and began to pave the road which, from him, was called the Æmilian. His son, of the same name, made himself known by the large theatre he built during his ædileship. This theatre, which could contain 30,000 spectators, was supported by 360 columns of marble, 38 feet in height, and adorned with 3000 brazen statues. This celebrated edifice, according to Pliny, proved more fatal to the manners and the simplicity of the Romans than the proscriptions and wars of Sylla had done to the inhabitants of the city. (*Cic.*, *Brut.*, 29.—*Val. Max.*, 4, 4.—*Plin.*, 34, 7; 36, 2.)—II. A Roman of consular dignity. When the Cimbri invaded Italy, the son of Scaurus behaved with great cowardice, upon which the father sternly ordered him never to appear again in the field of battle. The severity of the father's reproach induced the son to destroy himself.

Sceleratus, I. Campus, a plain at Rome near the Colline gate, where the vestal Minucia was buried alive when convicted of unchastity, and where a similar punishment was afterward accustomed to be inflicted on other similarly offending vestals. (*Liv.*, 8, 14.)—II. One of the gates of Rome was called *Scelerata*, because the 300 Fabii who were killed at the river Cremera had passed through it when they went to attack the enemy. It was before named *Carmentalis*.—III. There was also a street at Rome which received the name of the *Sceleratus Vicus*, because there Tullia had ordered her charioteer to drive over the body of her father, Servius Tullius. (*Liv.*, 1, 48. —*Ovid*, *Ib.*, 365.)

Scena or Scenus, a river of Hibernia, now the *Shannon.* (*Oros.*, 1, 2.)

Scenæ, I. a city of Mesopotamia, on the borders of Babylonia. (*Strabo*, 748.)—II. Mandræ, a city of Middle Egypt, the seat of a bishopric, between Aphroditopolis and Babylon. (*Itin. Ant.*, p. 163, 169.) —III. Veteranorum, a village in Lower Egypt, on the east side of the Nile, between Heliopolis and Vicus Judæorum. (*Itin. Ant.*, p. 169.)

Scenītæ, I. a nomadic tribe in Arabia Felix. (*Plin.*, 5, 11, 24.)—II. A nomadic tribe in Ethiopia (*Plin.*, 6, 26); according to Strabo, in Mesopotamia.

Scepsis, a city of Troas, situate beyond the river Cebren, near the highest part of Ida. It was founded by the Milesians; though Demetrius, a native of the place, assigns its origin to the son of Hector, and Ascanius the son of Æneas. The city was a strong one, and possessed a strong citadel; and, at a later period, was the seat of a particular dynasty of Dardan origin, which acknowledged, however, the Persian supremacy. (*Xen.*, *Hist. Gr.*, lib. 3, p. 285, *ed. Steph.*) Antigonus, at a later period, transferred its inhabitants to his new city of Alexandrea; they returned, however, under Lysimachus, and founded another city, to the north of the older Scepsis, which latter place from thenceforth took the name of Palæa Scepsis. The old city was afterward again inhabited; the new one, however, long survived it, and is supposed to answer to the modern *Eskiupschi.* (*Strabo*, 607.—*Plin.*, 5, 30.)—Strabo relates that the library of Aristotle, left by him to Theophrastus, fell, together with that of the latter, into the hands of Neleus, a scholar of Theophrastus. Neleus left his books to his descendants, illiterate persons, who kept them locked up and neglected; and, when Attalus of Pergamus was seeking to enlarge his library, they hid them under ground, where they were much injured by the damp and by worms. They were at last sold for a large sum to Apellicon of Teos. (*Strabo*, 609.) The whole subject is discussed by Brandis in the *Rheinisches Museum* (No. 1, p. 236, *seqq.*).

Schedia, a considerable village of Egypt, on the western side of the Canopic arm of the Nile, and the place where duties were levied on exports and imports. (*Strabo*, 800.) According to Reichard, its site is now occupied by *Dsjedje.*

Scherīa, an ancient name of Corcyra. (*Pausan.*, 2, 5.—*Plin.*, 4, 12.)

Sciăthos, an island off the coast of Thessaly, about four miles to the east of the Magnesian promontory. It is nearly fifteen miles in circuit. (*Plin.*, 4, 12.) The island once possessed a town of some size, which was destroyed by Philip, the son of Demetrius, to prevent its falling into the hands of Attalus and the Romans. (*Liv.*, 31, 28.—*Id.*, 44, 13.—*Strab.*, 436.) According to Scymnus (v. 582), its first settlers were Pelasgi from Thrace, who were succeeded by some Chalcidians from Eubœa. It produced good wine. (*Athen.*, 1, 51.)—The modern name is *Sciatho.* (*Cramer's Anc. Greece*, vol. 1, p. 451.)

Scillus, a town of Elis, below the Alpheus, and not far from the coast. Xenophon places it on the road leading from Lacedæmon to Olympia, about 20 stadia from the temple of Jupiter Olympus. The place is rendered interesting from Xenophon's having fixed his abode there during his exile. The town itself had been destroyed by the Eleans, in consequence of its uniting against them in the war with Pisa. But the territory being afterward wrested from Elis by the Lacedæmonians, they made it over to Xenophon, when that celebrated Athenian was banished by his fellow-citizens for having served in the army of the younger Cyrus. (*Pausan.*, 5, 6.) Xenophon has himself given us, in the Anabasis, an interesting account of his residence at Scillus, where he erected a temple to Diana Ephesia, in performance of a vow made during the famous retreat which he so ably conducted. (*Anab.*, 5, 3, 7.) Pausanias, who visited the ruins of Scillus, states that the tomb of Xenophon was pointed out to him, and over it his statue of Pentelic marble. He adds, that when the Eleans recovered Scillus, they brought Xenophon to trial for having accepted the estate at the hands of the Spartans, but that he was acquitted, and allowed to reside there without molestation (5, 6.—*Cramer's Anc. Greece*, vol. 3, p. 112).

Scinis, a cruel robber, who tied men to the boughs of trees which he had forcibly brought together, and which he afterward allowed to fly back, so that their limbs were torn in an instant from their body. (*Ovid*, *Met.*, 7, 440.)

Scipiădæ, a name applied by Virgil to the two Scipios, Africanus Major and Minor. (*Æn.*, 6, 843.)

SCIPIO, a celebrated family at Rome, whose name is identified with some of the most splendid triumphs of the Roman arms. They were a branch of the Cornelian House, and are said to have derived their family appellation from the Latin term *scipio*, "a staff," because one of their number, Cornelius, had guided his blind father, and been to him as a staff; or, as Macrobius expresses it, "*Non aliter dicti Scipiones; nisi quod Cornelius, qui cognominem patrem luminibus carentem pro baculo regebat, Scipio cognominatus, nomen ex cognomine posteris dedit.*" (*Sat.*, 1, 6.)—The most eminent of the name were, I. P. Cornelius Scipio, who served, B.C. 393, under the dictator Camillus, and distinguished himself at the taking of Veii. In 392 B.C. he was chosen military tribune with consular power, and, in conjunction with his colleague Cossus, ravaged the territory of the Falisci, and compelled them to sue for peace.—II. P. Cornelius Scipio, son of the preceding, was curule ædile 363 B.C.—III. P. Cornelius Scipio, son of the preceding, was master of the horse to the dictator Camillus, 346 B.C.—IV. P. Cornelius Scipio, son of the preceding, was dictator 305 B.C.; having been appointed such, not so much with a view to any warlike operations, as for the purpose of holding the consular comitia, the two consuls being absent in the field.—V. L. Cornelius Scipio, son of the preceding, was chosen *interrex* on the refusal of the dictator Manlius to hold the election for consuls under the Licinian law. He softened down the irritated feelings of the commons by procuring the election of C. Marcius Rutilius, a plebeian, to the consulship. He obtained the consulship himself 348 B.C., but, being prevented by severe illness from conducting the war against the Gauls, he transferred the command to his plebeian colleague, M. Popilius Lænas.—VI. L. Cornelius Scipio Barbatus, grandson of the preceding, was consul 298 B.C. He fought a bloody but indecisive battle with the Etrurians, near Volaterra. The enemy, however, having abandoned their camp in the night-season, the consul laid waste the adjacent country with fire and sword. He also reduced Samnium and Lucania. His tomb was discovered in 1780, containing an epitaph in very early Latin, commemorating the events of his life and his many virtues. (*Dunlop's Rom. Lit.*, vol. 1, p. 52, *seq.*)—VII. Cn. Cornelius Scipio Asina, so called from his having brought into the forum, on the back of a she-ass (*asina*), the money for a piece of ground which he had purchased, or, according to another account, his daughter's marriage-portion, in order to display it before the eyes of suiters. He was the son of the preceding. In 260 B.C. he superintended, with Duilius the consul, the building of the first Roman fleet, and subsequently sailed with 17 ships, in advance of the main fleet, to Messana in Sicily. He was taken, however, by a Carthaginian squadron, and carried to Africa. Having been at length released from confinement in Carthage, he returned home and obtained the consulship; and he now avenged his former disgrace by taking many places in Sicily, and particularly Panormus. He conquered also great part of Sardinia and Corsica. He was father to Publius and Cneus Scipio. Publius, in the beginning of the second Punic war, was sent with an army to Spain to oppose Hannibal; but, when he heard that his enemy had passed over into Italy, he attempted, by his quick marches and secret evolutions, to stop his progress. He was conquered by Hannibal near the Ticinus, where he would have lost his life had not his son, afterward surnamed Africanus, courageously defended him. He again passed into Spain, where he obtained some memorable victories over the Carthaginians and the inhabitants of the country. His brother Cneus shared the supreme command with him, but their great confidence proved their ruin. They separated their armies, and soon after Publius was attacked by the two Hasdrubals and Mago, who commanded the Carthaginian armies. The forces of Publius were too few to resist with success the three Carthaginian generals. The Romans were cut to pieces, and their commander was left on the field of battle. No sooner had the enemy obtained this victory, than they immediately marched to meet Cneus Scipio, whom the revolt of 30,000 Celtiberians had weakened and alarmed. The general, who was already apprized of his brother's death, secured an eminence, where he was soon surrounded on all sides. After desperate acts of valour he was left among the slain, or, according to some, he fled into a tower, where he was burned with some of his friends by the victorious enemy.—VIII. Publius Cornelius, surnamed *Africanus*, was son of Publius Scipio, who was killed in Spain. He first distinguished himself at the battle of Ticinus, where he saved his father's life. The battle of Cannæ, which proved so fatal to the Roman arms, did not dishearten the young Scipio; and he no sooner heard that some of his countrymen wished in despair to abandon Italy, than, sword in hand, he obliged them to swear eternal fidelity to Rome, and to promise to put to immediate death the first person who attempted to retire from his country. In his twenty-first year Scipio was made ædile. Not long after this, the Romans heard of the defeat and death of the two Scipios in Spain, and immediately young Scipio was appointed to avenge the death of his father and of his uncle, and to vindicate the military honour of the republic. It was soon known how able he was to be at the head of an army. The various nations of Spain were conquered, and in four years the Carthaginians were completely driven out. The whole province became tributary to Rome; New Carthage submitted in one day; and in a battle 54,000 of the enemy were left dead on the field. After these signal victories, Scipio was recalled to Rome, which still trembled in continual dread of Hannibal, who was at her gates. The conqueror of the Carthaginians in Spain was looked upon as a proper general to encounter Hannibal in Italy; but Scipio opposed the measures which his countrymen wished to pursue, and he declared in the senate that if Hannibal was to be conquered, he must be conquered in Africa. These bold measures were immediately adopted, though opposed by the age and experience of the great Fabius, and Scipio was empowered to conduct the war on the coast of Africa. With the dignity of consul he embarked for Carthage. Success attended his arms; his conquests were here as rapid as in Spain. The Carthaginian armies were routed, the camp of the crafty Asdrubal was set on fire during the night, and his troops totally defeated in a drawn battle. These repeated losses alarmed Carthage. Hannibal, who was victorious at the gates of Rome, was instantly recalled to defend the walls of his country, and the two greatest generals of the age met each other in the field. Terms of accommodation were proposed; but in the parley which the two commanders had together, nothing satisfactory was offered; and, while the one enlarged on the vicissitudes of human affairs, the other wished to dictate like a conqueror, and recommended the decision of the controversy to the sword. This celebrated battle was fought near Zama, and both generals displayed their military knowledge in drawing up their armies and in choosing their ground. Their courage and intrepidity were not less conspicuous in charging the enemy. A thousand acts of valour were performed on both sides; and though the Carthaginians fought in their own defence, and the Romans for fame and glory, yet the conqueror of Italy was vanquished. About 20,000 Carthaginians were slain, and the same number made prisoners of war, B.C. 202. Only 2000 of the Romans were killed. This battle was decisive: the Carthaginians sued for peace, which Scipio at last granted on the most severe

and humiliating terms. The conqueror after this returned to Rome, where he was received with the most unbounded applause, honoured with a triumph, and dignified with the appellation of *Africanus*. Here be enjoyed for some time the tranquillity and the honours which his exploits merited; but in him also, as in other great men, fortune showed herself inconstant. Scipio offended the populace in wishing to distinguish the senators from the rest of the people at the public exhibitions; and when he canvassed for the consulship for two of his friends, Scipio Nasica and Caius Lælius, he had the mortification to see his application slighted, and the honours which he claimed bestowed on a man of no character, and recommended neither by abilities nor meritorious actions. He retired from Rome no longer to be a spectator of the ingratitude of his countrymen, and in the capacity of lieutenant he accompanied his brother against Antiochus, king of Syria. In this expedition his arms were attended with his usual success, and the Asiatic monarch submitted to the conditions which the conquerors dictated. At his return to Rome Africanus found the malevolence of his enemies still unabated. Cato, his inveterate rival, seemed bent on his ruin; and he urged on the Petilii, two tribunes of the commons, to move in the senate that Africanus should be cited to give an account of all the money he had received from Antiochus, together with such spoil as was taken in that war. As soon as the Petilii had preferred their charge in the senate, Scipio arose, and, taking a roll of papers out of his bosom, which had been drawn up by his brother, he said, "In this is contained an accurate statement of all you wish to know; in it you will find a particular account both of the money and plunder received from Antiochus."—"Read it aloud," was the cry of the tribunes, "and afterward let it be deposited in the treasury." "That I will not do," said Scipio; "nor will I so insult myself;" and, without saying a word more, he tore it in pieces in the presence of all. It is not improbable that this tearing of his accounts furnished his enemies with the chief advantage they subsequently had against him. Not long after this, a tribune of the name of Nævius cited Scipio to answer before the people to the same charges as those which the Petilii had brought forward, and to other additional ones of a similar purport. The first day was spent in hearing the different charges. On the second day the tribunes took their seats at a very early hour. The accused soon after arrived, with a numerous train of friends and clients; and, passing through the midst of the assembly to the rostra, ascended without the least emotion, and, with that air of dignity and confidence which conscious innocence and superior virtue alone are able to inspire, addressed the assembly as follows: "*On this day, tribunes of the people, and you, Romans, I conquered Hannibal and the Carthaginians. Is it becoming to spend a day like this in wrangling and contention? Let us not then, I beseech you, be ungrateful to the gods, but let us leave this man here, and go to the Capitol, to thank them for the many favours they have vouchsafed us.*" These words had the desired effect. The tribes and all the assembly followed Scipio; the court was deserted, and the tribunes were left alone in the seat of judgment. Yet, when this memorable day was past and forgotten, Africanus was a third time summoned to appear; but he had fled before the impending storm, and retired to his country-house at Liternum. The accusation was therefore stopped, and the accusers silenced, when Gracchus, one of the tribunes, formerly distinguished for his opposition to Scipio, rose to defend him, and declared in the assembly that it reflected the highest disgrace on the Roman people that the conqueror of Hannibal should become the sport of the populace, and be exposed to the malice and envy of disappointed ambition. Some time after, Scipio died in the place of his retreat, about 184 years before Christ, in the 57th year of his age; and so strong was his sense of the ingratitude of his countrymen, that he directed his remains to be interred at Liternum, not to be conveyed to Rome. (*Vid.* Liternum.)—Notwithstanding all the displeasure and rancorous feeling that existed among certain individuals at Rome, the day on which the news of Scipio's death was known proved a day of general sorrow: for the very men who refused to pay him, when alive, the appropriate and usual honours, could not help mingling their tears with those of the people at large. Livy says he saw at Liternum the monument which was erected to him, and the statue which had stood on the top of it lying on the ground, where it had been blown down by a storm (38, 56). Pliny writes, that in his time was to be seen a myrtle of an extraordinary size growing at Liternum, underneath which was a cave, wherein, it was said, a dragon watched the soul of that great man. There were also to be seen some olive-trees planted by his own hand. (*Plin.*, 16, 43.) All these inconsiderable objects seem to show how much the idea of greatness is attached to every circumstance connected in the most distant manner with illustrious men; and the reason is, that each inspires interest, and, in spite of us, claims some degree of attention.—No character has been celebrated with more cordial praise than that of the elder Africanus. Besides the many rare gifts of nature that Scipio had above all others, there was in him also, as the old writer of his life words it, "a certain princely grace and majesty. Furthermore, he was marvellous gentle and courteous unto them that came to him, and had an eloquent tongue, and a passing gift to win every man. He was very grave in his gesture and behaviour, and ever wore long hair. In fine, he was a truly noble captain, worthy of all commendation, and excelled in all virtues, which did so delight his mind that he was wont to say that he was never less idle than when at leisure, nor less alone than when alone." (*Cic.*, *Off.*, 3, 1.)—In all Scipio's campaigns, Lælius was his chief assistant, and the man in whom he placed the greatest confidence. But the friendship subsisting between them was not more conspicuous than that which connected afterward the son of the one with the grandson of the other. Whether Lælius cheered the hours of Scipio's retirement is not distinctly marked in history by any writer. The poet Ennius is known to have been held in such esteem by him, that he ordered the statue of his learned friend to be placed on his sepulchre by his own, and the remains of the poet to be deposited in the same tomb. (*Plin.*, 7, 30.—*Ovid*, *A. A.*, 3, 409.) As an instance of Scipio's continence, ancient authors state that the conqueror of Spain refused to see a beautiful princess that had fallen into his hands after the taking of New Carthage, and that he not only restored her inviolate to her parents, but also added large presents for the person to whom she was betrothed. (*Berwick's Life of Scipio Africanus*, p. 140, *seqq.*)—IX. Lucius Cornelius Scipio, surnamed *Asiaticus*, accompanied his brother Africanus in his expedition into Spain and Africa. He was rewarded with the consulship A.U.C. 562, for his service to the state, and was empowered to attack Antiochus, king of Syria, who had declared war against the Romans. Lucius was accompanied in this campaign by his brother Africanus; and by his own valour and the counsels of the conqueror of Hannibal, he soon routed the enemy, and in a battle near the city of Sardes he killed 50,000 foot and 4000 horse. Peace was soon after settled by the submission of Antiochus, and the conqueror, at his return home, obtained a triumph and the surname of Asiaticus. He did not, however, long enjoy his prosperity. Cato, after the death of Africanus, turned his rancour against Asiaticus, and the two Petilii, his devoted adherents, presented a petition to the people, in which

they prayed that an inquiry might be made for the purpose of ascertaining what money had been received from Antiochus and from his allies. The petition was instantly received, and Asiaticus, charged with having suffered himself to be corrupted by Antiochus, was summoned to appear before the tribunal of Terentius Culeo, who was on this occasion created prætor. The judge, who was an inveterate enemy to the family of the Scipios, soon found Asiaticus, with his two lieutenants and his quæstor, guilty of having received, the first 6000 pounds' weight of gold and 480 pounds' weight of silver, and the others nearly an equal sum, from the monarch against whom, in the name of the Roman people, they were enjoined to make war. They were condemned to pay large fines; but, while the others gave security, Scipio declared that he had accounted to the public for all the money which he had brought from Asia, and therefore that he was innocent. Notwithstanding this grave protestation, the officers of justice were ordered to convey him to prison; but, while they were in the actual discharge of their duty, Sempronius Gracchus, one of the tribunes, interfered, and declared, "that he should make no objection to their raising the money out of his effects, but that he would never suffer a Roman general to be dragged to the common prison, wherein the leaders of the enemy, that were taken in battle by him, had been confined." When the entire property of Lucius Scipio was seized and valued, it was found inadequate to the payment of the sum demanded; and what redounded to his honour was, that, among all his effects, there was not found the trace of the smallest article that could be considered Asiatic. His friends and relations, indignant at the treatment he had received, came and offered to make compensation for his loss; but he refused to accept of anything except what was barely necessary for subsistence. Whatever was needful, says Livy, for domestic use, was purchased at the sale of his property by his nearest relations; and the public hatred now recoiled on all who were concerned in the prosecution. (*Livy*, 38, 60.) Some time after he was appointed to settle the disputes between Eumenes and Seleucus; and, at his return, the Romans, ashamed of their severity towards him, rewarded his merit with such uncommon liberality, that Asiaticus was enabled to celebrate games, in honour of his victory over Antiochus, for ten successive days at his own expense.—X. P. Cornelius Scipio Nasica was son of Cneus Scipio, and cousin to Scipio Africanus. He was refused the consulship, though supported by the interest and the fame of the conqueror of Hannibal; but he afterward obtained it, and in that honourable office conquered the Boii, and gained a triumph. He was also successful in an expedition which he undertook in Spain. When the statue of Cybele was brought to Rome from Phrygia, the Roman senate delegated one of their body, who was the most remarkable for the purity of his manners and the innocence of his life, to go and meet the goddess in the harbour of Ostia. Nasica was the object of their choice, and, as such, he was enjoined to bring the statue of the goddess to Rome with the greatest pomp and solemnity. Nasica also distinguished himself by the active part he took in confuting the accusations laid against the two Scipios, Africanus and Asiaticus. There was also another of the same name, who distinguished himself by his enmity against the Gracchi, to whom he was nearly related.—(*Paterc.*, 2, 1, &c.—*Flor.*, 2, 15.—*Liv.*, 29, 14, &c.)—XI. Publius Æmilianus, son of Paulus Æmilius, the conqueror of Perseus, was adopted by the son of Scipio Africanus, being already a relation of the Scipio family, since Africanus had married his aunt. He received the same surname as his grandfather, and was called *Africanus the Younger* on account of his victories over Carthage. Æmilianus first appeared in the Roman armies under his father, and afterward distinguished himself as a legionary tribune in the Spanish provinces, where he killed a Spaniard of gigantic stature, and obtained a mural crown at the siege of Intercatia. He passed into Africa to visit King Masinissa, the ally of Rome, and he was the spectator of a long and bloody battle which was fought between that monarch and the Carthaginians. (*Vid.* Masinissa.) Some time after Æmilianus was made ædile, and next appointed consul, though under the age required for that important office. The surname which he had received from his grandfather he was destined lawfully to claim as his own. He was empowered to finish the war with Carthage; and as he was permitted by the senate to choose his colleague, he took with him his friend Lælius, whose father of the same name had formerly enjoyed the confidence and shared the victories of the first Africanus. The siege of Carthage was already begun, but the operations of the Romans were not continued with vigour. Scipio had no sooner appeared before the walls of the enemy than every communication with the land was cut off, and, that they might not have the command of the sea, a stupendous mole was thrown across the harbour with immense labour and expense. This, which might have disheartened the most active enemy, rendered the Carthaginians more eager in the cause of freedom and independence; all the inhabitants, without distinction of rank, age, or sex, employed themselves without cessation to dig another harbour, and to build and equip another fleet. In a short time, in spite of the vigilance and activity of Æmilianus, the Romans were astonished to see another harbour formed, and fifty gallies suddenly issued under sail, ready for the engagement. This unexpected fleet, by immediately attacking the Roman ships, might have gained the victory; but the delay of the Carthaginians proved fatal to their cause, and the enemy had sufficient time to prepare themselves. Scipio soon got the possession of a small eminence in the harbour, and, by the success of his subsequent operations, he broke open one of the gates of the city and entered the streets, where he made his way by fire and sword. The surrender of above 50,000 men was followed by a reduction of the citadel, and the total submission of Carthage, B.C. 147. The captive city was set on fire; and, though Scipio was obliged to demolish its very walls to obey the orders of the Romans, yet he wept bitterly over the melancholy and tragical scene; and, in bewailing the miseries of Carthage, he expressed his fears lest Rome, in her turn, in some future age, should exhibit such a dreadful conflagration. The return of Æmilianus to Rome was that of another conqueror of Hannibal, and, like him, he was honoured with a magnificent triumph, and received the surname of *Africanus*. He was not long left in the enjoyment of his glory before he was called to obtain fresh honours. He was chosen consul a second time, and appointed to finish the war which the Romans had hitherto carried on without success against Numantia. The fall of Numantia was more glorious for Scipio than that of the capital of Africa. From his conquests in Spain Æmilianus was honoured with a second triumph, and with the surname of *Numantinus*. Yet his popularity was short-lived; and, by telling the people that the murder of their favourite, his brother-in-law Gracchus, was lawful, since he was turbulent and inimical to the peace of the republic, Scipio incurred the displeasure of the tribunes, and was received with hisses by the assembled people. His authority for a moment quelled their turbulence, when he reproached them for their cowardice, and exclaimed, *Factious wretches! do you think that your clamours can intimidate me? me, whom the fury of your enemies never daunted? Is this the gratitude that you owe to my father Paulus, who conquered Macedonia, and to me?*

Without my family you were slaves. Is this the respect you owe to your deliverers? Is this your affection? This firmness silenced the murmurs of the assembly; and, some time after, Scipio retired from the clamours of Rome to Caïeta, where, with his friend Lælius, he passed the rest of his time in innocent pleasures and amusement, in diversions which had pleased them when children; and these two eminent men were often seen on the seashore picking up light pebbles, and throwing them on the smooth surface of the waters. Though fond of retirement and literary ease, Scipio often interested himself in the affairs of state. His enemies accused him of aspiring to the dictatorship, and the clamours were most loud against him when he had opposed the Sempronian law, and declared himself the patron of the inhabitants of the provinces of Italy. This active part of Scipio was seen with pleasure by the friends of the republic; and not only the senate, but also the citizens, the Latins, and the neighbouring states, conducted their illustrious friend and patron to his house. It seemed almost the universal wish that the troubles might be quieted by the election of Scipio to the dictatorship, and many presumed that that honour would be on the morrow conferred upon him. In this, however, the expectations of Rome were frustrated: Scipio was found dead in his bed, to the astonishment of all; and those who inquired for the causes of this sudden death, perceived violent marks on his neck, and concluded that he had been strangled, B.C. 128. This assassination, as it was then generally believed, was committed by the triumvirs, Papirius Carbo, C. Gracchus, and Fulvius Flaccus, who supported the Sempronian law, and by his wife Sempronia, who is charged with introducing the murderers into his room. No inquiries were made after the authors of his death. Gracchus was the favourite of the mob, and the only atonement which the populace made for the death of Scipio was to attend his funeral, and to show their concern by their loud lamentations. Æmilianus, like his grandfather, was fond of literature, and he is said to have saved from the flames of Carthage many valuable compositions, written by Phœnician and Punic authors. In the midst of his greatness he died poor; and his nephew, Q. Fabius Maximus, who inherited his estate, scarce found in his house thirty-two pounds' weight of silver and two and a half of gold. His liberality to his brother and to his sisters deserves the greatest commendations; and, indeed, no higher encomium can be passed upon his character, private as well as public, than the words of his rival Metellus, who told his sons, at the death of Scipio, to go and attend the funeral of the greatest man that ever lived or should live in Rome.—XII. Q. Metellus Scipio, adopted son of Quintus Cæcilius Metellus. His previous name was P. Cornelius Scipio Nasica. Metellus Scipio was consul with Pompey, his son-in-law, towards the close of the year 52 B.C., the latter having been sole consul previously. Metellus and Pompey re-established the consulship, which had been completely prostrated by Clodius; and the former was afterward sent into Syria as proconsul, having sided, of course, with Pompey against Cæsar. After the battle of Pharsalia he passed into Africa to Juba, assembled a body of troops there along with that prince and Cato, and finally engaged with Cæsar in the battle of Thapsus, but was totally defeated, 46 B.C. Having endeavoured to escape to the coast of Spain, and being driven back by stress of weather to the African shore, his vessels were overpowered by the fleet of P. Sithius, and he, to avoid falling into the hands of Cæsar, destroyed himself. (*Appian, Bell. Civ.*, 2, 100.—*Auct.*, *Bell. Afric.*, 96.)

Sciron, a celebrated thief in Attica, who plundered the inhabitants of the country, and threw them down from the highest rocks into the sea, after he had obliged them to wait upon him and to wash his feet. Theseus attacked him, and treated him in the way that he himself was accustomed to treat travellers. According to Ovid, the earth, as well as the sea, refused to receive the bones of Sciron, which remained for some time suspended in the air, till they were changed into large rocks, called *Scironides Petræ*, or *Scironia Saxa*. (*Vid.* Scironides Petræ.) (*Ovid, Met.*, 7, 444.—*Mela*, 2, 13.—*Plin.*, 2, 47.—*Seneca, N. Q.*, 5, 17.)

Scironides Petræ or Scironia Saxa, a celebrated pass or defile on the southern coast of Megaris, said to have been the haunt of the robber Sciron until he was destroyed by Theseus. (*Eurip., Hippol.*, 979.—*Ovid, Met.*, 7, 444.) This narrow pass was situated, as we learn from Strabo (391), between Megara and Cromomyon, a small maritime town belonging to Corinth. The road followed the shore for the space of several miles, and was shut in on the land side by a lofty mountain, while towards the sea it was lined by dangerous precipices. Pausanias reports (1, 44), that it was rendered more accessible by the Emperor Hadrian, so that two carriages could pass each other. According to modern travellers, the Scironian Way, now called *Kaki Scala*, is difficult and rugged, and only frequented by passengers. The precipices are two hours from Megara and six from Corinth. (*Chandler*, vol. 2, c. 44.—*Dodwell*, vol. 2, p. 182.—*Walpole's Collection*, vol. 1, p. 332.)

Scodra, a city of Illyria, the capital of Gentius, situate between the rivers Clausula and Barbana. From the position here given to Scodra, which is that assigned by Livy (44, 31), the site of the place does not precisely correspond to that of *Scutari*. Scodra was a place of great strength, and might easily have defended itself against the Romans in their war with Gentius; but, instead of offering any resistance, it surrendered on the first approach of the enemy's forces. Polybius calls it Scorda. (*Excerpt.*, 28, 7.) In the division of the territories of Gentius, Scodra retained its distinction as capital of the Labeates. (*Cramer's Anc. Greece*, vol. 1, p. 41.)

Scombrus, a mountain range of Thrace, near Rhodope, and, together with the latter, forming part of the same great central chain. Thucydides calls the name Scomius (2, 96), but Aristotle Scombrus. (*Meteorol.*, 1, 13.)

Scopas, a celebrated architect and sculptor, born in the island of Paros, and who appears to have flourished chiefly between Olymp. 97 and 107 (B.C. 392 and 352). It was his fortune to be employed as one of the four artists who were engaged by Artemisia, queen of Caria, in erecting and adorning the Mausoleum, that splendid monument to the memory of her husband Mausolus. Scopas was employed also to contribute one of the columns to the temple of Diana at Ephesus, and the one which he executed was regarded as the most beautiful of all. He seems, indeed, to have been scarcely, if at all, inferior to Polycletus or Myron. His statues were numerous; among the most remarkable of them were, the images of Venus, Pothus, and Phaëthon. Many of his compositions were among the noblest ornaments of Rome in the days of Pliny. An Apollo of his workmanship stood on the Palatine Mount. A Vesta seated, with two female attendants reclining on the ground, adorned the Servilian gardens. His statues also of Neptune, of Thetis, and of Achilles, of the Nereïds riding on the mightiest monsters of the deep, were highly prized, and placed in the chapel of Cneius Domitius in the Flaminian circus. A colossal image of Mars, and an exquisite statue of Venus, were also greatly admired at Rome, and the latter was preferred to a similar statue by Praxiteles, which has been thought to have furnished the original idea of the Venus de Medicis. (*Sillig, Dict. Art.*, *s. v.*—*Strab.*, 604.—*Pausan.*, 8, 45, 4.—*Plin.*, 36, 5, 4.)

Scordisci, a numerous and powerful tribe of Illyria, in the interior of the country, and reaching as far as the Danube. Strabo divides them into the greater and the less, and places the former between the Noarus or *Gurck*, and the river Margus. The latter adjoined the Triballi and Mysi of Thrace. The Scordisci having successively subdued the nations around them, extended their dominion from the borders of Thrace to the Adriatic. They were, however, in their turn conquered by the Romans, though not without numerous struggles and much bloodshed. Though Strabo classes the Scordisci with the Illyrian nations, he seems also to acknowledge them as of Gallic origin: they were probably of the same race as the Taurisci and Carni, both Celtic people. (*Strab.*, 313.—*Id.*, 318.—*Flor.*, 3, 4.—*Liv.*, *Epit.*, 63.—*Cramer's Anc. Greece*, vol. 1, p. 46.)

Scoti, the ancient inhabitants of Scotland. It is generally conceded that the earliest inhabitants of Caledonia were of Celtic origin. According to Scottish traditions, the Scoti came from Spain, and were one people with the Silures, who occupied what now answers to Wales. They first possessed themselves of Ireland, which from them received the name of Scotia, and for some time retained the appellation. They afterward passed over into what was called from them *Scotland*. (*Ammian. Marcell.*, 20, 1.—*Id.*, 26, 4.—*Id.*, 27, 8.—*Beda*, *Hist. Eccles.*, 1, 1.—*Adelung*, *Mithradates*, vol. 2, p. 84.—*Mannert*, *Geogr.*, vol. 1, pt. 2, p. 92, *seqq.*)

Scribonĭa, a daughter of Scribonius, who married Augustus after he had divorced Claudia. He had by her a daughter, the celebrated Julia. Scribonia was some time after repudiated that Augustus might marry Livia. She had been married twice before she became the wife of the emperor. (*Suet.*, *Vit. Aug.*, 62.)

Scribonĭus, I. L. Libo, a Roman historian, author of Annals cited by Cicero (*Ep. ad Att.*, 13, 31).—II. Largus Designatianus, a physician, born at Rome, or in the island of Sicily. In A.D. 43 he accompanied the Emperor Claudius on his expediton into Britain. He was a physician of the Eclectic school, and wrote a treatise *De Compositione medicamentorum*. As this work is written in very inferior Latin, some critics have supposed that it was originally composed in Greek, and afterward translated into Latin. Scribonius has copied from Nicander, and has also derived many absurd and superstitious remedies from other medical writers. The best edition of this work is that of Rhodius, *Patav.*, 1655, 4to.

Scultenna, a river of Cisalpine Gaul, rising on the northern confines of Etruria, and flowing from the east of Mutina into the Padus. It is now the *Panaro*. (*Strab.*, 218.—*Liv.*, 41, 12.)

Scylacĭum, a Greek city, on the coast of the Bruttii, in a southwest direction from Crotona, and communicating its name to the adjacent gulf (Sinus Scylacius). According to Strabo, it was colonized by the Athenians under Mnestheus; but he neither mentions the time, nor the circumstances which led to its establishment. (*Strab.*, 361.) Servius, however, observes, that these Athenians were returning from Africa (*ad Æn.*, 3, 552). At a later period it received a Roman colony. (*Vell. Paterc.*, 1, 15.) Scylacium was the birthplace of Cassiodorus. It is now *Squillace*. The epithet *navifragum* is applied by Virgil to this place. (*Æn.*, 3, 553.) Heyne considers the appellation to allude to the rocky and dangerous shore in its vicinity, or else to the frequent storms which prevailed in this quarter, between Tria Promontoria Iapygum and Cocinthum. (*Heyne*, *ad Virg.*, *l. c.*—*Cramer's Anc. Italy*, vol. 2, p. 398.)

Scylax, a celebrated geographer and mathematician of Caryanda in Caria. He is noticed by Herodotus in a passage where the latter speaks of various discoveries made in Asia by Darius, son of Hystaspes, and tells of Scylax of Caryanda being sent by that monarch, along with others, to ascertain where the Indus entered the sea. He makes them to have reached the Indus, sailed down the river to the sea, and then, continuing their voyage on the sea towards the west, to have reached, in the 30th month, the place from which the Phœnician king despatched the Phœnicians to circumnavigate Africa. (*Herod.*, 4, 44.) Suidas gives a brief account of Scylax, in which he has evidently confounded different persons of the same name: "Scylax of Caryanda, a mathematician and musician, wrote a periplus of the coast beyond the Pillars of Hercules, a book respecting Heraclides, king of Mylassa, a description of the circuit of the earth, and an answer to Polybius's history." The periplus, which still remains, bearing the name of Scylax, is a brief survey of the countries along the shores of the Mediterranean and Euxine, of the western coast of Europe, together with part of the western coast of Africa, surveyed by Hanno, as far as the island of Cerne. It concludes with an account of the passages across the sea, from Greece to Asia, and an enumeration of 20 important islands in the order of their magnitude. A question has been raised as to the date of the periplus of Scylax. The subject has been discussed by Niebuhr, in his historical and philological tracts. (*Kleine historische und philologische Schriften*, p. 105, *seqq.*) Having first stated the opinions of former critics, and rejected the argument derived from the omission of the city of Rhodes (which was founded 408 B.C.), on account of the corruption of the text, Niebuhr remarks that the proofs of its date are partly positive and partly negative, viz., derived either from the notice of or a silence respecting certain towns. By positive arguments, it is shown that this work was written *after*, by negative that it was written *before*, a certain date. The uncertain interval being thus narrowed by different historical proof, Niebuhr determines that this periplus was written about 360 B.C. (*Foreign Review*, vol. 4, p. 193.) Letronne has subsequently written on the same subject (*Journal des Savans*, *Fevr. Avr. et Mai*, 1825), and has pronounced the periplus of Scylax a compilation, in which the materials of different writers and times have been made use of. In this opinion Müller coincides. (*Etrusker*, vol. 1, p. 159.) Clinton (*Fasti Hellenici*, pt. 2, p. 564) thinks that Suidas confounded him with the more ancient Scylax, who wrote, according to him, after Polybius, B.C. 146, and he considers the opinion of Vossius most probable, that the extant work is an epitome of the ancient Scylax. This periplus has reached us in a corrupted state. The best editions of Scylax are, that of Hudson, in the *Geographi Græci Minores*; and that of Gail, in his edition of the same writers, *Paris*, 1826, vol. 1, p. 151, *seqq.*

Scylla, I. a daughter of Nisus, king of Megara, who became enamoured of Minos as that monarch besieged her father's capital. (*Vid.* Nisus.)—II. A fearful monster, of whom mention is made in the Odyssey. Having escaped the Sirens, and shunned the Wandering Rocks, which Circe had told him lay beyond the mead of these songsters, Ulysses came to the terrific Scylla and Charybdis, between which, the goddess had informed him, his course lay. She said (*Od.*, 12, 73, *seqq.*) he would come to two lofty cliffs opposite each other, between which he must pass. One of these cliffs towers to such a height that its summit is for ever enveloped in clouds, and no man, even if he had twenty hands and as many feet, could ascend it. In the middle of this cliff, she says, is a cave facing the west, but so high that a man in a ship passing under it could not shoot up to it with a bow. In this den dwells Scylla (*Bitch*), whose voice sounds like that of a young whelp; she has twelve feet and six long necks, with a terrific head, and three rows of close-set teeth on each. Evermore she stretches out

these necks and catches the porpoises, seadogs, and other large animals of the sea which swim by, and out of every ship that passes each mouth takes a man. The opposite rock, the goddess informs him, is much lower, for a man could shoot over it. A wild fig-tree grows on it, stretching its branches down to the water; but beneath, "divine Charybdis" three times each day absorbs and regorges the dark water. It is much more dangerous, she adds, to pass Charybdis than Scylla. As Ulysses sailed by, Scylla took six of his crew; and when, after he had lost his ship and companions, he was carried by wind and wave, as he floated on a part of the wreck between the monsters, the mast by which he supported himself was sucked in by Charybdis, and he held by the wild fig-tree till it was thrown out again, when he resumed his voyage.—Such is the earliest account we have of these monsters, in which, indeed, it may be doubted if Charybdis is to be regarded as an animate being. The ancients, who were so anxious to localize all the wonders of Homer, made the Straits of Messina the abode of Scylla and Charybdis. The whole fable has been explained by Spallanzani, according to whom Scylla is a lofty rock on the Calabrian shore, with some caverns at the bottom, which, by the agitation of the waves, emit sounds resembling the barking of dogs. The only danger is when the current and wind are in opposition, so that vessels are impelled towards the rock. Charybdis is not a whirlpool or involving vortex, but a spot where the waves are greatly agitated by pointed rocks, and the depth does not exceed 500 feet. (*Spallanz.*, 3, p. 99.)—In Homer the mother of Scylla is named Cratæis (*Od.*, 12, 124), but her sire is not spoken of. Stesichorus called her mother Lamia (*Eudocia*, 377); Hesiod said she was the daughter of Phorbas and Hecate (*Schol. ad Apoll. Rhod.*, 4, 828); Arcesilaus said, of Phorcys and Hecate (*Schol. ad Od.*, 12, 85); others asserted that Triton was her sire. (*Eudocia*, 377.) Later poets feigned that Scylla was once a beautiful maiden, who was fond of associating with the Nereids. The seagod Glaucus beheld and fell in love with her, and, being rejected, applied to Circe to exercise her magic arts in his favour. Circe wished him to transfer his affections to herself; and, filled with rage at his refusal, she infected with noxious juices the water in which Scylla was wont to bathe, and thus transformed her into a monster. (*Ovid, Met.*, 14, 1, *seqq.*—*Hygin.*, *fab.*, 199.) According to another account, the change in Scylla's form was effected by Amphitrite, in consequence of her intimacy with Neptune. (*Tzetz. ad Lycophr.*, 650.) Charybdis was said to have been a woman who stole the oxen of Hercules, and who was, in consequence, struck with thunder by Jupiter, and turned into a whirlpool. (*Serv. ad Æn.*, 3, 420.—*Keightley's Mythology*, p. 271, *seqq.*)

Scyllæum, a promontory of Argolis, opposite the Attic promontory of Sunium, and said to have derived its name from Scylla, the daughter of Nisus. It formed, together with the promontory of Sunium, the entrance of the Saronic Gulf, and closed, also, the Bay of Hermione. (*Strab.*, 373.)

Scymnus, a Greek geographer, a native of Chios, who flourished about 80 B.C., during the reign of Nicomedes II., king of Bithynia. He dedicated to this monarch his work entitled *Periegesis* (Περιήγησις), or *Description of the World*, written in Greek Iambics. We have remaining of this the first 741 lines, and fragments of 236 others, which together form, according to the critics, not more than a fourth part of the entire work. Scymnus informs the monarch that he has collected and abridged, for his use, all the information he found scattered among various writers respecting the establishment of colonies, the founding of cities, &c. He proposes to give, first, an account of all that is clear and well ascertained in geographical knowledge; while he promises to treat, in a separate part of the work, of what is obscure, in order that Nicomedes may thus have a concise outline of the geography of the day. This work, which has little merit as a poem, is somewhat more valuable as a geographical treatise; the information it gives respecting the establishment of the Greek colonies is particularly useful; but in some other respects it is not very accurate. This production, together with the fragments (which we owe to the labours of Holstenius), may be found in the minor Greek geographers, of Hudson, Gail, &c.

Scyrias, a name applied to Deïdamia as a native of Scyros. (*Ovid, A.*, 1, 682.)

Scyros, an island of the Ægean Sea, northeast of Eubœa, and now called *Scyro*. Thucydides informs us that its first inhabitants were Dolopians, who were afterward expelled by the Athenians (1, 98). It is to this early period that we must assign the adventures of Achilles and the birth of Neoptolemus. (*Strabo*, 437.) Here Theseus was said to have terminated his existence, by having fallen, or been pushed down a precipice. (*Lycophr.*, 1324.) Scyros, according to Strabo, was also celebrated for its breed of goats and its quarries of varied marble, which vied with those of Carystus and Synnada. In the geographer's time it was in great request at Rome for public edifices and other ornamental purposes. (*Strab.*, 437.—*Plin.*, 36, 26.—*Cramer's Anc. Greece*, vol. 1, p. 453.)

Scythæ, the inhabitants of Scythia. (*Vid.* Scythia.)

Scythia, a general name given by the ancient Greeks and Romans to a large portion of Asia, and divided by them into *Scythia intra* and *extra Imaum*, that is, on either side of Mount Imaus. The Scythians have been considered by some writers as the same people with the Gomerians, and as being the descendants of Gomer, the eldest son of Japhet. Their name is derived by some from the Teutonic *scheten* or *schuten*, or the Gothic *skiuta*, all signifying "to shoot," this nation being very expert with the bow. (Compare *Jamieson's Hermes Scythicus*, p. 6.) Others make it equivalent to the Latin *potatores*; others, again, derive it from *shakhaa*, "a quiver;" while a fourth class deduce the term from the Persian *Ssagh*, "a dog," and suppose it to have been applied by way of contempt. This last opinion, however, to say nothing of the others, is decidedly erroneous, since the dog was held in high estimation among the Persians, and ranked among the good animals of Ormusd. (*Plut.*, *de Isid. et Osir.*, p. 369, *F.*, p. 514, *Wytt.*) It was a symbol also of faith, and especially of the hope of an immortal existence, and holds a conspicuous place, therefore, on sepulchral monuments. (Compare *Creuzer, Symbolik*, vol. 1, p. 752.) Sir William Jones likewise indulges in some speculations on this subject (*Asiatic Researches*, vol. 2, p. 401), as well as Ritter in his *Erdkunde* (vol. 2, p. 729). Von Hammer, however, appears to furnish the most ingenious explanation. According to this learned Orientalist, the writers of the East, and, more particularly, the work entitled Schahnameh, refer what the Greeks tell us concerning the incursion of the Sacæ, to the Turks and *Ssakalib*, as they are styled; and even the very festival which the Greeks term τὰ Σάκαια is found in the ancient Persian calendar as a day set apart to commemorate a victory gained over the Turks. Hence Von Hammer proposes to read Τούργους for Ἀμουργίους in the text of Herodotus (7, 64). These Turks are the same, according to the German scholar, with the Turanians, and with the *Ssakalib* of the Schahnameh; and this name *Ssakalib*, from *Ssaklab* or *Scoklob*, presents a remarkable coincidence with what Herodotus states respecting the Scythians (4, 6), that they call themselves Σκολότοι. As in Herodotus, therefore, the Sacæ and Amyrgii are said to be the same, so in the Schahnameh the Turks and the *Ssakalib* are identical. This same term *Ssakalib* will

furnish also the root of the name *Slavi;* and if the theory of another writer be admitted, the Saxones will be descended from the Sacæ. (Compare *Bähr, ad Ctes.*, p. 97.)—The earliest detailed account of the Scythian race is given by Herodotus, who states, as has already been remarked, that they called themselves by the general name of *Scoloti* (Σκολότοι). The appellation of *Scythians* (Σκύθαι) originated with the Greeks along the Euxine. Their primitive seats were in the vicinity of the Caspian; but, being driven from these by the Massagetæ, they migrated to the countries around the Tanaïs and north of the Euxine, and the head settlement of the race, according to Herodotus, was now between the Tanaïs and Borysthenes. Only a few tribes attended to agricultural pursuits and had fixed abodes; the greater part were of nomadic habits, and roamed about in their wagons, which served them for abodes. These last subsisted on the produce of their flocks and herds. Herodotus divides them into *Royal Scythians* (Βασιλήϊοι Σκύθαι), the *Nomadic Scythians* (Νομάδες), and the *Agricultural* (Γεωργοί). Besides these, there were other tribes living to the west of the Borysthenes, and separated from the main body of the race, such as the *Callipodæ* and *Alazones*. Until the time of Ptolemy, but little was known respecting the Scythians except what had been obtained from the narrative of Herodotus. In the days of Ptolemy, Scythia, as known to Herodotus, had changed its name to that of Sarmatia (compare *Plin.*, 4, 12), and the northern part of Asia above the Sacæ and beyond Sogdiana, with an indefinite extent towards the east, was now denominated Scythia. The range of Mount Imaus was considered as dividing this extensive region into two parts, and hence arose the two divisions of *Scythia intra Imaum* and *Scythia extra Imaum*, or Scythia within and without the range of Imaus. The former of these, *Scythia intra Imaum*, had the following limits assigned to it: on the north, unknown lands; on the east, Imaus; on the south, the Sacæ, Sogdiana, and Margiana, as far as the mouth of the Oxus, and the Caspian Sea to the mouth of the Rha; on the west, Asiatic Sarmatia. *Scythia extra* Imaum had the following boundaries: on the north, unknown lands; on the west, Imaus; on the south, a part of India; and on the east, Serica.—The Scythians made several irruptions into the more southern provinces of Asia, especially B.C. 624, when they remained in possession of Asia Minor for 28 years.

Scythopŏlis, a city of Judæa, belonging to the half tribe of Manasseh, on the west of and near to the Jordan. Its Hebrew name was *Bethsan, Bethshean*, or *Bethshan*. It was called Scythopolis, or the city of the Scythians, as the Septuagint has it (Σκυθῶν πόλις.—*Judges*, 1, 27), from its having been taken possession of by a body of Scythians in their invasion of Asia Minor and Syria. It is now *Bysan* or *Baisan*. (*Plin.*, 5, 18.—*Ammian. Marcell.*, 19, 27.—*Joseph.*, *Ant.*, 5, 1.—*Id. ibid.*, 12, 12.—*Id.*, *Bell. Jud.*, 3, 4.)

Sebaste, I. *vid.* Samaria.—II. The name was common to several cities, as it was in honour of Augustus. *Sebaste* (Σεβαστή, *sc.* πόλις) is the Greek form for *Augusta*, *sc. urbs*.

Sebennȳtus, a town of the Delta in Egypt, north of Busiris, and the capital of the Sebennytic nome. The modern *Semenud* corresponds to its site. (*Plin.*, 5, 18.)

Sebētus, a small river of Campania, now the *Maddalona*, falling into the Bay of *Naples*, whence the epithet *Sebetis*, given to one of the nymphs who frequented its borders, and became mother of Œbalus by Telon. (*Virg.*, *Æn.*, 7, 734.)

Sedetāni, a people of Spain, supposed to have been the same with the Edetani. (*Vid.* Edetani.)

Sedūni, a nation of Gaul on the south bank of the Rhodanus, to the east of Lacus Lemanus. They opposed Hannibal near the very summit of the Alps, when he crossed these lofty mountains to invade Italy Their capital was afterward called *civitas Sedunorum*, now *Sion*. They appear to have sent out numerous colonies, in quest, no doubt, of a milder climate. Hence we find tribes of this name in various places. (*Cæs.*, *B. G.*, 3.)

Sedusii, a German nation on the northeast bank of the Rhenus. They are named in conjunction with the Marcomanni, and are supposed to have been situate between the *Danube*, the *Rhine*, and the *Necker* (*Nicer*).

Segesta, a town of Sicily. (*Vid.* Ægesta.)

Segni, a people, with a town of the same name, in Belgic Gaul. A small town, called *Signei*, points out the place which they once inhabited. (*Cæs.*, *B. G.*, 6.)

Segobrĭga, the capital of the Celtiberi, in Hispania Tarraconensis, southwest of Cæsaraugusta. According to Reichard, it is now *Priego;* but the actual position is much disputed. (Compare *Ukert, Geogr.*, vol. 2, p. 459.)

Segontĭa or Seguntĭa, I. a town of Hispania Tarraconensis, in the territory of the Celtiberi, and to the west of Cæsaraugusta.—II. A city of the Arevaci, in Hispania Tarraconensis, now *Siguenza*. (*Itin. Ant.*, 436, 438.)

Segovia, a city of Hispania Tarraconensis, in the farthest part of the territory of the Arevaci, towards the southwest. It is now *Segovia*. (*Plin.*, 3, 4.)

Sejānus, Ælius, a native of Vulsinii, in Etruria, and prime minister to the Emperor Tiberius. His father was Seius Strabo, a Roman knight, commander of the prætorian guard in the reign of Augustus. His mother was descended from the Junian family. Sejanus was at first one of the train of Caius Cæsar, but he afterward gained so great an ascendancy over Tiberius, that the emperor, who was naturally of a suspicious temper, was free and open with him, and, while he distrusted others, he communicated his greatest secrets to this fawning favourite. For eight years did this unprincipled man retain an undivided influence over the mind of the emperor; and during that period he contrived to procure the death or banishment of almost every person who might have checked his progress to the possession of imperial power, which was the object of his treacherous ambition. The death of Drusus, the son of Tiberius, was effected by him and the adulterous Livilla (*vid.* Drusus II.); to him also is attributed the death of the two eldest sons of Germanicus, and the banishment of their mother, the celebrated Agrippina. The younger son, Caligula, escaped, in all probability, in consequence of his almost constant residence with the army. But the master-stroke of policy by which Sejanus strove to secure his object, was his persuading the emperor to remove from the cares and dangers of Rome, and to indulge his passions in a retirement where he would have none around him but the depraved ministers of his vices. Tiberius accordingly retired to Capreæ, where he abandoned himself to the most disgusting and unnatural indulgences, leaving Sejanus at Rome, in possession of all but the name of imperial power. To this base and bloody favourite the senate displayed the most degrading servility; the people gave him honours second only to those of the emperor; and the sceptre itself seemed on the point of passing into his grasp. Already were his statues set up by the Romans in their dwellings, in public places, and in temples, along with those of the reigning family, when Tiberius, in an interval of sobriety (he was now almost always intoxicated), either of himself perceived the pass to which matters had come, or was made aware of the real views of Sejanus by his own suit for the hand of an imperial princess, the adulterous widow of Drusus; or finally, as Josephus states, was informed of his plans by a billet from Antonia, the widow of the emperor's brother. The whole demeanour and management of Tiberius, when he had formed the res-

olution of destroying the man who had hitherto been his all-intrusted confidant and all-powerful minister, is admirably described by Dio Cassius. After a singular course of dissembling, by which he withheld his victim from proceeding to extremities, he sent Macro with full powers to arrest Sejanus, put him to death, and take his place. The decree of arrest was accordingly read in the senate; Sejanus was enticed into the senate-house, by the pretext that Macro was the bearer of a letter, by virtue of which the minister was to receive the dignity of tribune; and, being instantly condemned, was dragged through the streets, and put to death with the utmost ignominy, by those who, a few hours before, had followed him with acclamations. The execution of Sejanus was followed by that of his innocent children, relations, and even distant connexions. The numerous persons crowded into the prisons as friends of Sejanus were, without any judicial proceeding, massacred *en masse*, and even their bodies were subjected to indignities. (*Suet.*, *Vit. Tib.*—*Tacit.*, *Ann.*, 4, 1, *seqq.*—*Id. ib.*, 5.—*Dio Cass.*, 58, 9, *seqq.*)

SELEMNUS. *Vid.* Argyra II.

SELĒNE, the sister of Helios, and the same with Luna or the Moon. According to another view of the subject, she was the daughter of Helios, the latter being regarded as the source of light. (*Eurip.*, *Phœn.*, 178, *seqq.*—*Nonnus*, 44, 191.) A third view makes her the mother by him of the four Seasons. (*Quint. Smyrn.*, 10, 334, *seq.*) In one of the Homeric hymns Selene is called the daughter of Pallas, son of Megamedes. It was said that Selene was enamoured of Endymion, on whom Jupiter had bestowed the boon of perpetual youth, but united with perpetual sleep; and that she used to descend to him every night, on the summit of Mount Latmus, the place of his repose. She bore to Jupiter a daughter named Pandia; and Hersa (*Dew*) was also the offspring of the King of Heaven and the Goddess of the Moon. (*Hom. Hymn.*, 32, 15.—*Alcman*, *ap. Plut.*, *Quæst. Nat.*, 24.) In explanation of this last legend it may be remarked, that the moon was naturally, though incorrectly, regarded as the cause of dew; and nothing, therefore, was more obvious than to say that the dew was the progeny of the moon and sky personified after the usual manner of the Greeks.—The name Selene (Σελήνη) is plainly derived from σέλας, *brightness*, and is one of the large family of words of which ἕλα or ἕλη (*Helle*, *Germ.*), may be regarded as the root. (*Keightley's Mythology*, p. 61, *seq.*)

SELEUCĪA, I. a famous city of Asia, built by Seleucus, one of Alexander's generals, and situate on the western bank of the Tigris, about forty-five miles north of ancient Babylon. It was the capital of the Macedonian conquests in Upper Asia, and is said to have been the first and principal cause of the destruction of Babylon. Pliny reports (6, 26) that the intention of Seleucus was to raise, in opposition to Babylon, a Greek city with the privilege of being free. Many ages after the fall of the Macedonian empire, Seleucia retained the genuine characteristics of a Grecian colony, arts, military virtue, and the love of freedom. Its population consisted of 600,000 citizens, governed by a senate of 300 nobles. The rise of Ctesiphon, however, in its immediate vicinity, proved injurious to Seleucia; but it was fated to receive its death-blow from the hands of the Romans. The inhabitants had ever shown themselves friendly to the latter people, and had yielded them very effectual aid in their expeditions against the Parthians; and yet a general of the Emperor Trajan's plundered and set fire to the place. The cause of this severe treatment is unknown: it may have been that the inhabitants, accustomed to self-government, were restless under the yoke of their new allies. (*Dio Cass.*, 68, 30.) The sudden death, however, of Trajan, and the rapid departure of his army, prevented at this time the total destruction of the city. That fate befell it under Verus, the colleague of Marcus Aurelius. A general of his, notwithstanding a friendly reception from the inhabitants, destroyed the city under the pretext of its having violated its faith. (*Eutrop.*, 8, 5.—*Capitolin.*, *Verus*, c. 8.—*Dio Cass.*, 71, 2.) Some idea of the size of the place in its best days may be formed from the circumstance that even at this period 400,000 prisoners were taken. (*Oros.*, 8, 15.) The ruins of Seleucia, and those of Ctesiphon on the opposite side of the river, are called by the Arabs at the present day *Al Modain* (El Madeien), or "the two cities." (*Mannert*, *Geogr.*, vol. 5, p. 397, *seqq.*, part 2.)—II. A city of Susiana, in the territory of the Elymæi. According to Strabo, it was subsequently called Solyce (Σολύκη), and lay on the river Hedyphon. (*Strabo*, 744.—*Plin.*, 6, 27.)—III. A city of Cilicia Trachea, a short distance to the north of the mouth of the Calycadnus. It was founded by Seleucus Nicator, and is sometimes called, for distinction' sake, Seleucia Trachea. (*Steph. Byz.*, *s. v.*—*Amm. Marcell.*, 14, 2.)—IV. A city in the northwestern part of Pisidia, south of Amblada. It was sometimes called *Seleucia Ferrea*, and *ad Taurum*. (*Hierocl.*, p. 673.)—V. A city on the coast of Pamphylia, west of Side, and coinciding probably with the Syllon of Scylax.—VI. A city of Apamene, not far from the city of Apamea. It was sometimes called *Seleucia ad Belum*. (*Pliny*, 5, 23.—*Hierocles*, p. 712.)—VII. A city of Syria, on the seacoast, near the mouth of the Orontes, and southwest of Antioch. It was called Seleucia Pieria, from Mount Pierus in its vicinity, and was founded by Seleucus. The city was strongly fortified, and had a large and secure harbour. Browne identifies Seleucia with *Suadea*, the port of Antioch, about four hours distant from it. Others give the modern name as *Kepse*. (*Strabo*, 751.—*Polyb.*, 5, 59.—*Mela*, 1, 12.—*Pliny*, 5, 18.)

SELEUCĬDÆ, a surname given to the dynasty of Seleucus, comprising the monarchs who reigned over Syria from B.C. 312 to B.C. 66. The first of these dates gives the commencement of the reign of Seleucus Nicator, the founder of the dynasty. The last date gives the time when Pompey reduced Syria under the Roman sway. Some compute the era of the Seleucidæ from B.C. 301, the date of the battle of Ipsus. (Consult *Vaillant*, *Seleucidarum Imperium*, *Horag.*, 1732.—*Reineccius*, *Familia Seleucidarum*, *Wittenb.*, 1571.—*Clinton*, *Fast. Hell.*, vol. 2, p. 308, *seqq.*)

SELEUCIS, a division of Syria, which received its name from Seleucus, the founder of the Syrian empire, after the death of Alexander the Great. It was called *Tetrapolis* from the four cities it contained, called also sister cities; Seleucia, Antioch, Laodicea, and Apamea.

SELEUCUS, I. surnamed *Nicator*, or "the Conqueror," was the son of Antiochus, a general of Philip's. He served from early youth under Alexander, accompanied him to Asia, and there had commonly the command of the elephants. After the death of that monarch he was appointed to the command of the cavalry, and, on the second division of the provinces, received the government of Babylonia. He was at first on friendly terms with Antigonus, and acknowledged his authority; but the latter having taken offence at some slight provocation, Seleucus fled to Ptolemy in Egypt. Returning with an army which he had collected from various quarters, Seleucus recovered the possession of Babylon, which had, after his departure, fallen into the hands of Antigonus; and the citizens of the place themselves, by whom his mild government had made him much beloved, aided him in effecting this (B.C. 312). Nicanor and Evagoras, the governors of Media and Persia, immediately took up arms in behalf of

Antigonus, the latter himself and his son Demetrius being too far distant to act in person. But Seleucus, having planted an ambuscade, surprised the hostile camp in the night, and gained a complete victory. From the recovery of Babylon by Seleucus, the historians of all nations, except the Chaldæans alone, date the era of the Seleucidæ, or dynasty of Seleucus, in Upper Asia. A temporary absence of Seleucus in Media, where he was prosecuting his conquests, left Babylon at the mercy of the enemy, and Demetrius, by rapid marches, was enabled to regain possession of it; but his subsequent departure, and the return of Seleucus, soon restored things to their former condition. Seleucus now carried his victorious arms into Persia, Bactria, Hyrcania, and many other countries of Upper Asia, and, on account of the rapidity of his conquests, assumed the title of *Nicator*, and with it that of king, in imitation of the other successful generals of Alexander. Having united subsequently with Ptolemy, Cassander, and Lysimachus against Antigonus, and the latter having lost his life in the defeat at Ipsus, the kingdom of Syria, Armenia, Mesopotamia, Catalonia, and a part of Asia Minor, were added to the possessions of Seleucus, and he became the greatest and most powerful of all the generals of Alexander. He now built Antiochia, calling it after the name of his father, and made it the capital of his dominions. Many other cities, too, were erected in other quarters. The great power of Seleucus having caused at first uneasiness, and afterward having given rise to a confederacy against him, this monarch sought to draw Demetrius to his side, by giving him in marriage his daughter Stratonice, and intrusting him with an army. But jealousy towards his son-in-law soon induced Seleucus to deprive him of his new command, and hold him in confinement until his death. Seleucus after this took up arms against Lysimachus, at the urgent entreaties of the friends of Agathocles, son of Lysimachus, whom the father had put to death on a false charge brought against him by his stepmother. His real motive, however, was the removal of a dangerous neighbour; and in this he was completely successful; for, having invaded Asia Minor, he defeated and slew Lysimachus in the battle of Compedion (B.C. 281). Ptolemy Soter had died above a year before this battle took place, and Seleucus now remained alone of all the Macedonian captains, the fellow-soldiers and friends of Alexander. He became ardently desirous of revisiting Macedonia, and reigning in a country where he had first drawn breath; but his schemes were frustrated by assassination. As he was on his march to Macedon, he was murdered by Ptolemy Ceraunus, the expatriated prince of Egypt, who wished to obtain for himself the Macedonian throne; and he thus fell B.C. 280, in the 73d year of his age, and the 32d of his reign.—II. The second of the name, surnamed *Callinicus*, succeeded his father Antiochus Theos on the throne of Syria. He attempted to make war against Ptolemy, king of Egypt, but his fleet was shipwrecked in a violent storm, and his armies soon after conquered by his enemy. He was at last taken prisoner by the Parthians, and retained by them ten years, until the period of his death, which was occasioned by a fall from his horse in hunting, B.C. 226.—III. The third, succeeded his father Seleucus II., while the latter was in captivity. He was surnamed *Ceraunus* ("thunderbolt"), an ostentatious and unmerited title, as he was a very weak, timid, and irresolute monarch. He was murdered by two of his officers after a reign of three years, B.C. 223, and his brother Antiochus, though only fifteen years old, ascended the throne, and rendered himself so celebrated that he acquired the name of the Great.—IV. The fourth, succeeded his father Antiochus the Great on the throne of Syria. He was surnamed *Philopator*, or, according to Josephus, *Soter*. His empire had been weakened by the Romans when he became a monarch, and the yearly tribute of a thousand talents to these victorious enemies concurred in lessening his power and consequence among nations. Seleucus was poisoned after a reign of twelve years, B.C. 175. His son Demetrius had been sent to Rome, there to receive his education, and he became a prince of great abilities.—V. The fifth, succeeded his father Demetrius Nicator on the throne of Syria, in the twentieth year of his age. He was put to death in the first year of his reign by Cleopatra, his mother, who had also sacrificed her husband to her ambition. He is not reckoned by many historians in the number of the Syrian monarchs.—VI. The sixth, one of the Seleucidæ, son of Antiochus Gryphus, killed his uncle Antiochus Cyzicenus, who wished to obtain the crown of Syria. He was some time after banished from his kingdom by Antiochus Pius, son of Cyzicenus, and fled to Cilicia, where he was burned in a palace by the inhabitants, B.C. 93.—VII. A prince of Syria, to whom the Egyptians offered the crown of which they had robbed Auletes. Seleucus accepted it, but he soon disgusted his subjects, and received the surname of *Cybiosactes*, for his meanness and avarice. He was at last murdered by Berenice, whom he had married.

Selge, the largest and most powerful of the cities of Pisidia, situate north of the Eurymedon. It is said by some of the ancient writers to have been founded by a Lacedæmonian colony. (*Strabo*, 570.—*Dionys. Perieg.*, v. 860.—*Steph. Byz.*, *s. v.*—*Polyb.*, 5, 76.) The probability, however, is, that this was a mere supposition, grounded upon the valour of the inhabitants, since, independent of the difficulty of establishing a colony in an inland and mountainous country, amid rude and savage tribes, we find Arrian expressly styling the inhabitants of Selge *Barbarians*, when making mention of an embassy sent by them to Alexander. (*Exp. Alex.*, 1, 28, 1.) In a later age, however, we find the people of Selge laying open claim to the honour of a Spartan origin, and even adding to their medals the name of Lacedæmon.—The city was large, and the inhabitants very warlike. They could bring into the field, according to Strabo, an army of 20,000 men (*Strab.*, 570), and they maintained their independence for a long period against the petty princes in the vicinity. To the Romans they subsequently paid a stipulated sum for permission to live under their old republican institutions; but under the weak emperors after the time of the Antonines they rendered little more than a mere nominal obedience. At a later period we read of its effectually resisting an army of the Goths. (*Zosimus*, 5, 15.) Mr. Fellows describes some splendid ruins, which he considers to be those of Selge. (*Asia Minor*, p. 172, *seq.*)

Selīnus (*-untis.*—Σελινοῦς, -οῦντος), I. a large and flourishing city of Sicily, situate on the southern shore of the western part of the island, and in a southwest direction from Lilybæum. It was founded, according to Thucydides (6, 4), by a Doric colony from Megara or Hybla, on the eastern coast of Sicily, a hundred years after the establishment of the parent city, which latter event took place about the eighteenth Olympiad. (Compare, however, the remarks of Mannert, *Geogr.*, vol. 9, pt. 2, p. 370.)—Selinus soon became a rich and powerful city, in consequence of the fertile territory in which it was situated, and was engaged in almost continual wars with the neighbouring city of Ægesta or Segeste. The weakness of the latter place induced its inhabitants to call in the aid of Carthage, which power gladly availed itself of an opportunity of meddling in the affairs of the island. A powerful Carthaginian army was accordingly sent, and Selinus, notwithstanding the brave resistance of its inhabitants, was taken, plundered, and in a great measure destroyed. (*Diod. Sic.*, 13, 42.—*Id.*,

13, 57.) About 16,000 men fell in the siege or during the slaughter that followed the taking of the place, 5000 were led away to Carthage into slavery, 2600 fled to Agrigentum, and many wandered about the adjacent country. Selinus would seem, from this account, to have been a city of more than 30,000 inhabitants.—The Carthaginians afterward allowed the fugitives to return to their ruined city, and again inhabit it. (*Diod.*, 13, 59.) A short time before his death, Dionysius the elder, of Syracuse, made himself master of Selinus and the adjacent places, but they all, not long after, reverted to their former possessors. The Carthaginians at last, during the first Punic war, feeling the difficulty of maintaining this post, transferred the few remaining inhabitants to Lilybæum, and Selinus was destroyed. (*Diod. Sic.*, 24, 1.—*Mannert, Geogr.*, vol. 9, pt. 2, p. 370, *seqq.*) A description of the ruins of Selinus may be found in Hoare's *Classical Tour*, vol. 2, p. 78, *seqq.* The ruins exist near what is called *Torre di Polluce*, and, according to Sir R. Hoare, their modern appellation is *Pilieri del Castel Vetrano.*—II. A city of Cilicia Trachea, the most westerly place in that province with the exception of Laertes, and situated on the coast. Its site was on a rock surrounded by the sea, at the mouth of the river Selinus. The Emperor Trajan died here; and from him the place took the new name of Trajanopolis. (*Strabo*, 681.—*Liv.*, 33, 20.) The modern name is *Selenti.*—Its territory was called Selentis. (*Mannert, Geogr.*, vol. 6, pt. 2. p. 85.)

Sellasia, a town of Laconia, northeast of Sparta, and commanding one of the principal passes in the country. It was situate near the confluence of the Œnus and Gongylus, in a valley confined between two mountains, named Evas and Olympus. (*Polyb.*, 2, 6.) It commanded the only road by which an army could enter Laconia from the north, and was, therefore, a position of great importance for the defence of the capital. Thus, when Epaminondas made his attack on Sparta, his first object, after forcing the passes which led from Arcadia into the enemy's country, was to march directly upon Sellasia with all his troops. (*Xen.*, *Hist. Gr.*, 5, 5, 17.) Cleomenes, tyrant of Sparta, was attacked in this strong position by Antigonus Doson, and totally defeated after an obstinate conflict. (*Polyb.*, 2, 66, *seqq.*)—No modern traveller appears to have explored the site of Sellasia. (*Cramer's Anc. Greece*, vol. 3, p. 221.)

Sellēis, a river of Elis, in the Peloponnesus, rising in Mount Pholoë, and falling into the sea below the Peneus. Near its mouth stood the town of Ephyre. (*Strabo*, 337.)

Selymbria, a city of Thrace, founded by the Megarensians at a still earlier period than Byzantium. (*Scymn.*, c. 714.—*Scylax*, p. 28.—*Herodot.*, 6, 33.) The name of its founder, the leader of the colony, was Selys (Σῆλυς), at least Strabo explains the name by Σήλους πόλις ("the city of Selys"), the term *bria* being the Thracian word for "a city." It became a flourishing city, of considerable strength, and for a long time defended itself against the inroads of the Thracians, and the attempts of Philip of Macedon. It fell at last, however, into the hands of this monarch. It sank in importance after this event.—With the common people in the Doric dialect, the form Salambria was used. The writers of the middle ages give Selybria, from which comes the modern *Selivria.* The city changed its name at a late period to that of Eudoxiapolis, in honour of the wife of the Emperor Arcadius. (*Mannert, Geogr.*, vol. 7, p. 173, *seqq.*)

Semĕle, a daughter of Cadmus by Hermione, the daughter of Mars and Venus. (*Vid.* Bacchus.)

Semirămis, a celebrated queen of Assyria, daughter of the goddess Derceto by a young Assyrian. She was exposed in a desert, but her life was preserved by doves for one whole year, till Simmas, one of the shepherds of Ninus, found her and brought her up as his own child. Semiramis, when grown up, married Menones, the governor of Nineveh, and was present at the siege of Bactra, where, by her advice and directions, she hastened the king's operations and took the city. The monarch, having seen and become enamoured of Semiramis, asked her of her husband, and offered him his daughter Sosana instead; but Menones, who tenderly loved his wife, refused, and, when Ninus had added threats to entreaties, he hung himself. No sooner was Menones dead than Semiramis married Ninus, by whom she had a son called Ninyas. Not long after this Ninus died, and Semiramis became sole ruler of Assyria. Another account, however, makes her to have put Ninus to death. According to this latter statement, Semiramis, having secured the co-operation of the chief men of the state by gifts and promises, solicited the king to put the sovereign power in her hands for five days. He yielded to her request, and all the provinces of the empire were commanded to obey Semiramis. These orders were executed but too exactly for the unfortunate Ninus, who was put to death, says this account, either immediately, or after some years' imprisonment. Semiramis, on attaining to sovereign power, resolved to immortalize her name, and with this view commenced the building of the great city of Babylon, in which work she is said to have employed two millions of men, who were collected out of all the provinces of her vast empire. She visited every part of her dominions, and left everywhere monuments of her greatness. To render the roads passable and communication easy, she hollowed mountains and filled up valleys, and water was conveyed, at a great expense, by large and convenient aqueducts to barren deserts and unfruitful plains. She was not less distinguished for military talents, and reduced many neighbouring and also distant nations under her sway. India, in particular, felt the power of her arms. At length, being plotted against by her son Ninyas, and recalling to mind a response which she had received some time before from the oracle of Ammon, she voluntarily abdicated in favour of her son, and immediately disappeared from the eyes of men. Some said that she was changed into a dove, and that several birds of this species having alighted upon the palace, she flew away along with them. Hence, according to the legend, the dove was held sacred by the Assyrians. Semiramis is said to have lived 62 years, and to have reigned 42 years. (*Diod. Sic.*, 2, 4, *seqq.*—*Val. Max.*, 9, 3.—*Herod.*, 1, 185.—*Mela*, 1, 3.—*Paterc.*, 1, 6.—*Justin*, 1, 1, &c.—*Propert.*, 3, 11, 21.)—For an account of Semiramis altogether different from the received one, consult the work of Cirbied and Martin, *Recherches Curieuses sur l'Histoire Ancienne*, cap. 17, p. 176, *seqq.*—The legend of Semiramis serves to connect together the Assyrian and Syrian mythologies. That she was an historical personage seems extremely doubtful, inasmuch as all that is related of her wears so evidently the garb of fiction. There appears, indeed, a very striking resemblance between the account given of Semiramis and the Hindu fable of Mahadevi and Parvadi as detailed in the Puranas, and both narratives have probably emanated from the same source. The very name, too, would seem to favour this idea, for Semiramis becomes in Sanscrit *Sami-Ramasi* or *Isi*, "*quæ Sami arborem colit.*" Others, however, give a different etymology, and make the term *Semiramis* denote "a wild dove" (*columbam feram montanamque*), and a third class regard it as equivalent to "the mother of doves" (*Semir* or *Samir*, the Syriac for "a dove," and *Amis*). The worship of doves among the Syrians and Assyrians is well known, and appears to lie at the base of the whole fable. (Consult *Voss.*, *Idolol.*, 1, 23.—*Creuzer*, *Symbolik*, vol. 2, p. 70, *seqq.*—*Von Hammer, Fundgruben des Orients*,

vol. 1, p. 209.—*Id.*, *ad Schirin.*, vol. 1, p. 36, n. 4.—*Dalberg*, *ad Scheik Mohammed*, *Fanis Dabistan*, p. 110, *seqq.*—*Bähr*, *ad Ctes.*, p. 415.)—Regarded as a matter of authentic history, the narrative of Semiramis presents many chronological difficulties. This is fully apparent in the discrepance that exists among various writers relative to the era of her reign. Thus, for example, if we adopt the traditions which Ctesias, Diodorus Siculus, Justin, Eusebius, and Georgius Syncellus have followed as their guides, Semiramis will have been anterior to Augustus at least eighteen centuries; while, on the other hand, Larcher makes her to have been the wife of Nabonassar, and to have exercised sovereign sway during the latter years of that prince's reign, when he was prevented from ruling by a severe malady. (*Larcher*, *Hist. d'Herod.*—*Chronol.*, vol. 7, p. 171.)

Semnōnes, called by Strabo Σέμνωνες, by Ptolemy Σέμνονες, by Velleius Paterculus Senones, and by Tacitus Semnones. They were a German nation, and, according to Velleius Paterculus (2, 106), the Albis or *Elbe* separated their territories from those of the Hermunduri; while, from Ptolemy's account, they would seem to have inhabited what is now *Brandenburg*. They originally formed a part of the kingdom of Maroboduus, but afterward separated from it along with the Langobardi. Mannert is of opinion that the name of Semnones was given by the German tribes, not to a single nation, but to all the nations in the vicinity of the Elbe, from whom the more southern Germans were descended. (*Geogr.*, vol. 3, p. 334.) The Semnones must not be confounded with the Senones, a Celtic race who settled on the coast of Umbria. (*Vid.* Senones.)

Semōnes, an inferior class of divinities, such as Priapus, Silenus, the Fauns, &c. They were called Semones (i. e., *semi-homines*) from their holding a middle kind of rank between gods and men. Certain deified heroes were also included under this appellation. (*Ovid*, *Fast.*, 6, 213.)

Semprōnĭa, I. a Roman matron, daughter of Scipio Africanus the elder, and mother of the two Gracchi. (*Vid.* Cornelia III.)—II. A sister of the Gracchi, and wife of the younger Scipio Africanus. She was suspected of having been privy, along with Carbo, Gracchus, and Flaccus, to the murder of her husband.—The name of Sempronia was common to the females of the families of the Sempronii, Scipios, and Gracchi.

Semprōnĭa Lex, I. *de Magistratibus*, by C. Sempronius Gracchus, the tribune, A.U.C. 630, ordained that no person who had been legally deprived of a magistracy for misdemeanours should be capable of bearing an office again. This law was afterward repealed by the author.—II. Another, *de Civitate*, by the same, A.U.C. 630. It ordained that no capital judgment should be passed over a Roman citizen without the order of the people.—III. Another, *de Comitiis*, by the same, A.U.C. 635. It ordained that, in giving their votes, the centuries should be chosen by lot, and not give it according to the order of their classes.—IV. Another, *de Provinciis*, by the same, A.U.C. 630. It enacted that the senators should appoint provinces for the consuls every year before their election.—V. Another, called *agraria prima*, by T. Sempronius Gracchus, the tribune, A U.C. 620. (*Vid.* Agrariæ Leges.)—VI. Another, called *agraria altera*, by the same. It required that all the ready money which was found in the treasury of Attalus, king of Pergamus, who had left the Romans his heirs, should be divided among the poorer citizens of Rome, to supply them with all the various instruments requisite in husbandry, and that the lands of that monarch should be farmed out by the Roman censors, and the money drawn from thence should be divided among the people.—VII. Another, *de Civitate Italis danda*, by the same, that the freedom of the state should be given to all the Italians.—VIII. Another, called *Frumentaria*, by C. Sempronius Gracchus. It required that corn should be distributed among the people, so much to every individual, for every *modius* (or peck) of which it was required that they should only pay the trifling sum of a *semissis* and a *triens*.—IX. Another, *de Usura*, by M. Sempronius, the tribune, A.U.C. 560, long before the time of the Gracchi. It ordained that, in lending money to the Latins and the allies of Rome, the Roman laws should be observed as well as among the citizens. The object of this law was to check the fraud of usurers, who lent their money in the name of the allies at higher interest than what was allowed at Rome.—X. Another, *de Judicibus*, by C. Sempronius Gracchus, A.U.C. 630. It required that the right of judging, which had been assigned to the senatorian order, should be transferred from them to the Roman knights.—XI. Another, *Militaris*, by the same, A.U.C. 630. It enacted that the soldiers should be clothed at the public expense, without any diminution of their usual pay. It also ordered that no person should be obliged to serve in the army before the age of seventeen. (*Plut.*, *Vit. Gracc.*)

Semprōnĭus, the father of the Gracchi. (*Vid.* Gracchus.)

Sena, I. Julia, a city of Etruria, to the east of Volaterræ. The designation Julia implies a colony founded by Julius or Augustus Cæsar. It is mentioned by Tacitus (*Hist.*, 4, 45) and Pliny (3, 5). The modern name is *Sienna*.—II. A city of Umbria in Italy, on the seacoast, northwest of Ancona, and near the mouth of the river Misus. It was a settlement made by the Galli Senones, after their irruption into Italy, A.U.C. 396. The Romans colonized it after they had expelled, or, rather, exterminated the Senones, A.U.C. 471 (*Polyb.*, 2, 19), but, according to Livy (*Epit.*, 11), some years before that date. During the civil war between Sylla and Marius, Sena, which sided with the latter, was taken and sacked by Pompey. (*Appian*, *Civ. Bell.*, 1, 88.) The modern name is *Senigaglia*. (*Cramer's Anc. Italy*, vol. 1, p. 258.)

Senĕca, I. M. Annæus, a rhetorician and orator, born at Corduba, in Spain, of equestrian family, about 58 B.C. He came to Rome, where he contracted an intimate friendship with Porcius Latro, and where he taught rhetoric and oratory until his fifty-second year. He then returned to his native city, and married Helvia, a female distinguished for her beauty and talents, who made him the father of three sons, L. Annæus Seneca, the philosopher; M. Annæus Novatus, who, having been adopted by Junius Gallio, took the name of Junius Annæus Gallio, and was, as proprætor of Achaia, the judge of St. Paul (*Acts*, 18, 12); and Annæus Mela, the father of the poet Lucan. After the birth of his three sons, Seneca went back to Rome, and there passed the remainder of his life. We have two works of this writer remaining, one entitled *Suasoriarum liber* i., the other *Controversiarum libri* x. Each of these contains passages from discourses which had been pronounced on various occasions, and from debates which had taken place in the schools, in his presence, between the most celebrated rhetoricians. The subjects of these were fictitious causes or questions, proposed for discussion by the professors, such as the following: "Shall Alexander embark on the ocean?"—"Shall the three hundred Spartans at Thermopylæ, after being abandoned by the other Greeks, betake themselves to flight?"—"Shall Cicero apologize to Marc Antony?"—"Shall Cicero consent to burn his works, if Antony insists upon the sacrifice?" &c.—Seneca addressed these works to his sons. We discover in them some fine thoughts, and some traits of eloquence; but they are filled, at the same time, with subtle refinements and frigid declamation. We see plain indications of a declining taste. Neither of these productions is complete. They have been often

printed along with the works of Seneca the philosopher, and the best of the editions thus given is that of Heinsius, *Amst.*, 1620, 8vo. A separate edition appeared from the Bipont press in 1783, 8vo; and in 1831, from the Paris press, by Bouillet, forming part of the collection of Lemaire. From some researches of Niebuhr, he would seem to have been the author also of a history. (*Niebuhr, ad Cic., Liv. et Senecæ, fragm.*, p. 104, *Rom.*, 1820.)—II. L., A celebrated Roman writer, son of M. Annæus Seneca, the rhetorician, and Helvia, born at Corduba, in the second or third year of the Christian era. He was still very young when his father removed to Rome, where the son received his education. The oratorical profession became his choice when he attained to years of maturity, and he plead in several causes before the public tribunals. The frantic Caligula, who was jealous of every species of talents, sought to destroy him, but spared his life, it is said, when it was represented to him that Seneca's health was feeble, and that he would, in all probability, be only short lived. He afterward attained to the quæstorship. In the first year of the reign of Claudius, Messalina, who hated him, had Seneca implicated in the accusation of adultery which was brought against the paramours of Julia, daughter of Germanicus, and caused him to be banished to the island of Corsica, where he passed eight years of seclusion. Agrippina, the second wife of Claudius, recalled him from banishment, and appointed him tutor to Nero, in conjunction with Burrhus. The latter was the young prince's instructer in military science, and endeavoured to communicate his own sedateness and gravity of manners. Elegant accomplishments, taste for the arts, and polite address were Seneca's province. Among other tutorial employment, he composed Nero's speeches. The first, a funeral oration for Claudius, was unfortunate in its effect, according to Tacitus. (*Ann.*, 13, 3.) Nero's next harangue, probably also written by Seneca, though Tacitus does not say so, gave universal satisfaction. It was delivered on his first appearance in the senate, and promised a reign of moderation. Dio Cassius says that this address was ordered to be engraven on a pillar of solid silver, and to be publicly read every year when the consuls entered on their office.—Seneca soon obtained an exclusive influence over his pupil, and engaged Annæus Serenus, who stood high in his esteem and friendship, to assist him in the means, not very creditable, of preserving his ascendancy, by supplying Nero with a mistress, and persecuting his patroness Agrippina, whose indignation rose above all restraint. Tacitus puts into her mouth a few emphatic words, said to have been uttered in the emperor's hearing. They have been finely imitated and expanded by Racine, in his tragedy of Britannicus; and Gray, in his short fragment of Agrippina, has done little more than translate Racine. Agrippina regained a temporary influence, and succeeded in punishing some of her accusers and rewarding her friends. Among the promotions obtained by her was that of Balbillus to the province of Egypt. It seems strange that a person so highly spoken of by Seneca should have been patronised by Agrippina at this juncture.—It was not till Suillius had too justly upbraided, but, at the same time, coarsely reviled Seneca, that the latter incurred any large portion of popular censure. Among the grounds on which Suillius attacked him were those of usury, avarice, and rapacity. That he was avaricious is beyond all question; but his practices must have been exorbitant to justify so violent an invective as that recorded by Tacitus, and where Suillius charges him with having amassed 300,000,000 sesterces. (*Ann.*, 13, 42.) The only historical authority on which Seneca's memory is loaded with the charge of usury, is that of Dio, who says that the philosopher had placed very large sums out at interest in Britain, and that his vexatious and unrelenting demands of payment had been the cause of insurrections among the Britons. But Dio's veracity has been suspected on some occasions;—and as for the colour given to the imputation by the passage quoted from Tacitus, it must be remembered that it occurs as proceeding from the mouth of an enraged enemy. These imputed faults could scarcely escape a hint from Juvenal, although he had made use of him before as a contrast to Nero, and seems generally favourable to his character.—Seneca's share in the death inflicted on Agrippina by her son, and a strong suspicion that he drew up the palliative account of it, bears still harder on his fame. The savage mode of the assassination, and the meanness of the posthumous honours paid to her, a circumstance of infinitely more importance than modern ideas attach to it, as affecting the future happiness and condition of the departed spirit, reflect incredible disgrace on all concerned. Retribution soon overtook these unworthy compliances with the will of a wicked master. Nero, to whom, in the usual descent from bad to worse, the slightest infusion of virtue was an offence, listened to evil counsellors, and with complacency allowed the most respectable of his adherents to be traduced, and among them, in particular, Seneca. He was charged with having exorbitant wealth, above the condition of a private citizen, and yet, with unappeasable avarice, grasping after more: his rage for popularity was represented as no less violent; he was accused of courting the affections of the people, and, by the grandeur of his villas and the beauty of his gardens, hoping to vie with imperial splendour. In matters of taste and genius, too, and especially in poetic composition, he had the hardihood to become the rival of his imperial master. The skill of the prince, moreover, in the management of chariots, was reported to be with him a matter of raillery. (*Ann.*, 14, 52.) There is too much reason to believe that his numerous villas, his extensive gardens and great riches, whetted the edge of these accusations. His speech to the emperor, in which he offers to resign all his wealth and power, and asks permission to retire, is a fine specimen of apologetic eloquence. His admissions confirm Dio's account of his immoderate riches; but the historian probably exaggerates when he imputes the insurrection in Britain to his exactions. From this time he avoided the court, and lived an abstemious life in constant danger. His works, however, show that he was more useful in retirement than while filling high offices. He devoted himself to philosophy, natural and moral. Nero now sought his destruction; and Piso's conspiracy, to which he was supposed to be a party, gave an opportunity. (*Tac.*, *Ann.*, 15, 60, *seqq.*) His death took place in the following manner: Sylvanus the tribune, by order of Nero, surrounded Seneca's magnificent villa, near Rome, with a troop of soldiers, and then sent in a centurion to acquaint him with the emperor's orders, that he should put himself to death. On the receipt of this command, he opened the veins of his arms and legs, and then was put into a hot bath: this was found ineffectual; at his time of life, says Tacitus, the blood was slow and languid. The decay of nature, and the impoverishing diet to which he had used himself, left him in a feeble condition. He ordered the vessels of his legs and joints to be punctured. After that operation he began to labour with excruciating pains. Lest his sufferings should overpower the constancy of his wife, or the sight of her afflictions prove too much for his sensibility, he persuaded her to retire into another room. He called for his secretaries, and, as life was ebbing away, dictated his final discourse. Fatigued at last with pain, worn out, and exhausted, he requested his friend Statius Annæus, whose fidelity and medical skill he had often experienced, to administer a draught of hemlock. The potion was swallowed, but without any immediate

effect. He then desired to be placed in a warm bath, and, the vapour soon overpowering him, there breathed his last. Seneca's wife was permitted to live.—Juvenal bestows high commendation on Seneca, and other ancient authors as well as Juvenal, who was a diligent reader of Seneca's works, have been lavish of their praises. Martial takes many occasions of mentioning him with some commendatory epithet. Why did St. Jerome saint him? The reason is thus explained by Dr. Ireland, in a communication to Mr. Gifford while translating Juvenal.—"The writer to whom you refer seems to have used the term without much consideration. In Jerome's time, it was applied to Christians at large, as the general distinction from the pagans. Indeed, it was given to those who had not yet received baptism, but who looked forward to it, and were therefore called candidates for the faith. It could be only a charitable extension of this term that led Jerome to place Seneca among the *sancti;* for he still calls him a stoic philosopher. The case is, that in the time of St. Jerome certain letters were extant, which were said to have passed between Seneca and St. Paul. In one of these the former had expressed a wish, that he were to the Romans what Paul was to the Christians. This Jerome seems to have interpreted as an evangelical sentiment. He therefore placed Seneca among the ecclesiastical writers and saints; in other words, he presumptively styled him a Christian, though not born of Christian parents."—The sketch of Seneca's life here given, when checked by the authorities, will not warrant his being ranked in any respect with the first Christian worthies. His early career was confessedly irregular and licentious. This, if sincerely repented of, might be forgiven. But his conduct after his recall, making allowance for the calumny and wholesale libel of the times, was, to speak of it in measured and negative terms, not altogether commendable. That his philosophical professions had some occasional influence on his imperial pupil; that they did a little towards stemming the torrent of profligacy with the people for a time, we are willing and desirous to concede: but that the practice of the preacher too frequently counteracted the tendency of his preaching, it would be uncandid to deny. Of the later political delinquencies he was unquestionably innocent. With respect to Piso's conspiracy, it was the current report at Rome, that the conspirators, after having employed Piso to get rid of Nero, meant to destroy Piso himself, and raise Seneca to the vacant throne; but the conception of such a scheme could have been nothing short of madness. Seneca was at the time old and infirm; and his tamperings in conduct with the virtue which he rigidly taught, and with the self-denial he stoically enforced in his writings as what the wise man could undeniably exemplify, had rendered him too unpopular to make the tenure of the empire safe in his hands for the shortest period of time. In respect of this charge he was shamefully treated. But his personal biography, on the whole, has an unfortunate tendency. Whatever may be thought of his excellences or defects as a writer, or of the caricature and priggishness of the Stoic sect, he was in his writings an earnest, a highly-pretending, and apparently a sincere advocate of ascetic severity. When the professions of such persons are belied by their lives and conduct, the interests of society cannot fail to suffer. If his ministry was corrupt, his behaviour under Nero's frown was not magnanimous. It is true, he did not abandon his literary pursuits; but his resignation was lip-deep; and his exaggerated affectation of sickness under infirmity, his anxiety about diet and fear of poison, show that his fine reasoning and great calmness when doomed to die, his excellent discourses and ostentation of firmness, had more of theatrical exhibition than of natural and self-possessed reality. His calling for the particular poison (hemlock) which was given to criminals at Athens, shows that philosophical ostentation adhered to him even in the agonies of death; for he had thus expressed himself in one of his letters; "*cicuta magnum Socratem fecit: Catoni gladium assertorem libertatis extorque, magnam partem detraxeris gloriæ.*" (*Ep.* 13.)—His character and love of Stoical paradox are admirably delineated by Massinger, who had considered him well; and, though the quaintness and studied point of his manner had rendered him almost indiscriminately acceptable to the readers and writers of that period, the shrewd old dramatist had thoroughly appreciated him where he was weak as well as where he was strong.—It remains that we consider Seneca as a philosopher and an author. He was the principal ornament of Stoicism in his day, and a valuable instructer of mankind. If, when commanded to die, neither he nor his nephew Lucan maintained to the utmost the dignity of philosophy, the infirmity of human nature may plead as the excuse. Some little vanity may appear on the scene of Seneca's dissolution; but there was nothing cowardly and nothing inconsistent. As a writer, he was exactly made of that stuff which invites to controversy. To say that his style is faulty is to say no more than that he lived after the Augustan age. But perhaps our admiration of pure style, and our desire, by constant contemplation, to impregnate our own with the same spirit, makes us too exclusive. We shall lose much that is instructive and valuable if we determine to read nothing which is not perfectly written. Tacitus and Juvenal, as well as Seneca and Lucan, are beyond the pale of best Latinity. Yet who would relinquish the possession of either. Mr. Hodgson thinks that Quintilian's character of Seneca is nothing short of absolute condemnation. He asks why he should have been so scrupulous in omitting Seneca's name, while he examined every different style of eloquence, if he intended to attack him at the close of his discussion. The spirited and poetical annotator of Juvenal is right in his estimate of Seneca to a certain extent; but surely he bears a little hard on Quintilian, as he avers that the great critic does on his client. In various passages Quintilian will be found to bestow no faint praise upon Seneca. Suetonius, in his Caligula, gives the contradictory opinions of the emperor and the public rather than his own. The decision of Aulus Gellius is unfavourable, but his verdict is comparatively of little importance, though the anecdotes in his miscellany pleasantly fill up many an hiatus in the small talk of classical literature. (*Malkin's Classical Disquisitions*, p. 286, *seqq.*)—The works of Seneca that have come down to us are the following: 1. *De Ira*, "On Anger," in three books. Lipsius concludes, from a passage of this treatise, that it was composed in the time of Caligula; whence it would follow that this is the earliest of the productions of Seneca, since it is ascertained with sufficient certainty that all the others were composed under Claudius and Nero. The inference drawn by Lipsius, however, has been disputed. The work itself is well written, and contains some good reasoning, blended, however, with some exaggeration as regards the principles of the porch.—2. *De Consolatione, ad Helviam matrem*, "On Consolation, addressed to his mother Helvia." Seneca addressed this work to his mother during his banishment to Corsica, to console her not only under the misfortune that had befallen her in his sentence, but under all that had ever been experienced by her. It is well written, and is that one of his works which inspires the reader with most esteem for the moral character of the author.—3. *De Consolatione, ad Polybium*, "On Consolation, addressed to Polybius." This piece was written, according to the generally-received opinion, during the third year of Seneca's banishment, to a freedman of Claudius named Polybius, who had lately lost a broth-

er, a young man of great promise. It contains some fine passages, but is unworthy of coming from the pen of Seneca, on account of the gross flattery with which it abounds. Diderot, in his Essay on the Life of Seneca, has attacked the authenticity of the work, and Ruhkopf, one of the latest editors of Seneca, has followed in the same path.—4. *De Consolatione, ad Marciam.* Another consolatory epistle to a friend who had lost her son. It is a touching and eloquent piece, and was written under Claudius, after the return of Seneca from exile.—5. *De Providentia, sive quare bonis viris mala accidant, cum sit Providentia*, "On Providence, or why, if there be a superintending Providence, evils happen to the good!" It is not a general dissertation on Providence, but merely an attempt to justify Providence, and refute the cavils and murmurs of the discontented. The piece ends with recommending suicide to the unfortunate as their last refuge! It was written under the reign of Nero, and forms part of a complete treatise on ethics, of which Seneca speaks in his letters.—6. *De Animi tranquillitate*, "On Serenity of Mind." This work, written soon after the return of Seneca to Rome, has not the usual form of his productions. It is preceded by a letter of Annæus Serenus, in which that friend depicts to Seneca the disquietude, and disgust of life, which torment him, and requests his advice. Seneca replies, and shows the mode in which this mental malady may be combated.—7. *De Constantia sapientis, sive quod in sapientem non cadit injuria*, "Of the firmness of the sage, or proof that the wise man can suffer no injury." This work is based on the principles and paradoxes of the porch. It is addressed to Annæus Serenus.—8. *De Clementia*, "On Clemency." Addressed to Nero. It was in three books, and was composed during the second year of the prince's reign. The subject is rather the mild administration of government. A great part of the second, and the third book, are lost.—The diction in this work is simpler and nobler than in the other works of Seneca.—9. *De Brevitate vitæ*, "On the shortness of life." Addressed to Paulinus, the father, or else the brother of Seneca's second wife, and who filled the station of *Præfectus Annonæ.* Seneca recommends him to renounce his public employments in a spirit directly contrary to that in which he urges Serenus to engage in public affairs. These contradictions sometimes occur in the works of Seneca.—10. *De Vita Beata*, "On a Happy Life." Addressed to Gallio, the brother of Seneca.—11. *De Otio aut secessu sapientis*, "On the Leisure or Retirement of the Sage." The first twenty-seven chapters are wanting. Some critics believe that it formed part of the preceding.—12. *De Beneficiis*, "On Benefits." In seven books. Seneca treats, in this fine work, of the manner of conferring benefits, and the duty of him who receives them, and collaterally of gratitude and ingratitude. It was written at the close of Seneca's life, when he had retired from the court of Nero to the solitude of his villa.—13. One hundred and twenty-four letters, addressed to Lucilius Junior. Though Seneca has given to these pieces an epistolary form, they are rather moral treatises on various subjects. We find in them many excellent maxims, and a real treasure of practical philosophy. They were written during the later years of Seneca, after his retirement from court.—14. Ἀποκολοκύνθωσις, "The Metamorphosis into a Gourd." A Varronian Satire, directed against the Emperor Claudius. It is unworthy a philosopher like Seneca, and in very bad taste.—15. *Naturalium Quæstionum libri* vii., "Seven books of Questions on Nature." Independently of the importance of the subjects discussed, the work has the accidental merit of making us acquainted with the point to which the ancients carried their scientific researches without the aid of instruments. In some cases it will be found that they have anticipated modern discoveries. "The theory of earthquakes," says Humboldt, "as given by Seneca, contains the germs of all that has been stated in our own times concerning the action of elastic vapours enclosed in the interior of the globe." (*Voyage aux contrées équinoxiales*, vol. 1, p. 318, *ed.* 4to.)—We have also, in the early editions, *fourteen letters of Seneca to St. Paul*, or of the apostle to the philosopher, which were at one time received as genuine, but are now regarded as spurious. And yet St. Jerome and St. Augustine cite them, without expressing the least doubt as to their authenticity. It may be remarked, moreover, that an old tradition in the church makes an intimate friendship to have subsisted between St. Paul and Seneca. This tradition can scarcely be regarded as mere fable, and derives considerable support from the singular resemblance that has been found to exist between many passages from the writings of these distinguished men. (Consult *Schöll, Hist. Lit. Rom.*, vol. 2, p. 446, *seqq.*) Neither is there anything improbable in this tradition as regards the time. The apostle is supposed to have arrived in Rome in the spring of 61 A.D. The prætorian prefect allowed him to occupy a separate dwelling, with a soldier for a guard. This prefect was Burrhus, the friend of Seneca; and the latter, it is very natural to suppose, heard of the new-comer through him. Seneca, indeed, may have received some information respecting the apostle at an earlier period; for the proprætor of Achaia, before whom St. Paul was brought at Corinth, was Seneca's own brother, who, having passed by adoption into another family, had taken the name of Junius Annæus Gallio. The Roman governor could hardly fail to make some mention of the apostle in his letters home.—There are also some tragedies ascribed to Seneca. Quintilian supposes that the *Medea* is his composition; while, according to others, the *Troades* and the *Hippolytus* were also written by him, and the *Agamemnon, Hercules Furens, Thyestes*, and *Hercules in Œta*, were composed by his father. Lipsius has imagined that the Medea, which he regards as the best of these tragedies, was written by Seneca the philosopher, and that the rest were the productions of another of the same name, who lived in the time of Trajan. Most critics, following the first part of the hypothesis of Lipsius, assign the *Medea* to Seneca, but they likewise ascribe to him the *Hippolytus, Agamemnon*, and *Troades*; and some of them give this latter piece the preference to the *Medea.* The remaining tragedies they consider to be the productions of various writers, appended to the tragedies of Seneca by editors or copyists. As to these compositions, it is hardly possible to find a really good tragedy among them. All, even the *Medea*, are defective in plan and in the management of the piece; they are all barren of action and full of declamation. We find in them, it is true, occasional bold thoughts, and expressions approaching the sublime, but they are often misplaced. They are modelled after the Greek tragedies, but are very far from being good copies, and are generally fatiguing by reason of the exaggeration and emphatic tone which reign throughout. The best editions of Seneca are, that of Lipsius, *Antv.*, 1652, fol. (the best of his five); that *cum notis variorum*, printed at Amsterdam, 1672, 3 vols. 8vo; that of Ruhkopf, *Lips.*, 1797–1811, 5 vols. 8vo; of the philosophical works, that of Bouillet, *Paris*, 1827–30, 5 vols. 8vo, forming part of the collection of Lemaire. The best editions of the tragedies separately are, that of Gronovius, *Lugd. Bat.*, 1661, 8vo; that of Baden, *Lips.*, 1821, 8vo, 2 vols.; and that of Pierrot, *Paris*, 1829–32, 3 vols. 8vo, forming part of Lemaire's collection.

Senŏnes, I. a nation of Gallia Transalpina, who, under the conduct of Brennus, invaded Italy and pil-

aged Rome. They afterward settled in Umbria, on the coast of the Adriatic. After some years of conflict with the Romans they were expelled, or rather exterminated, A.U.C. 471. (*Polyb.*, 2, 19.) Livy, however, makes the date of this event some years earlier. (*Liv.*, *Epit.*, 11.)—II. A people of Germany. (*Vid.* Semnones.)

Septimius I. or Titus Septimius, a Roman knight, intimate with Horace, and to whom the latter addressed one of his Odes (2, 6). He appears, from the words of Horace on another occasion (*Epist.*, 1, 3, 9, *seqq.*), to have been a votary of the Muses; and, according to one of the scholiasts, he composed lyric pieces and tragedies. None of his productions have reached us.—II. Aulus Septimius Severus, a Roman poet, who flourished under Vespasian. He was highly esteemed for his lyric talents, but none of his pieces have reached us. One of his poems was entitled *Opuscula Ruralia* or *Opuscula Ruris*, consisting of several books; another was called *Falisca*, in which he sang the praises of his villa among the Falisci. The metre of this poem was peculiar in its kind, each line being composed of three dactyls and a pyrrhic. Wernsdorff ascribes to him the *Moretum*, a poem commonly assigned to Virgil. (*Burmann, ad Anthol. Lat.*, lib. 1, ep. 27.—*Wernsdorff, Poet. Lat. Min.*, vol. 2, p. 247, *seqq.*)—III. Q. Septimius, the translator of the work of Dictys Cretensis into Latin, and who lived in the time of the Emperor Dioclesian. (*Vid.* Dictys I.)

Sequăna (called by Ptolemy Σεκόυανεα), a river of Gallia Transalpina, rising in the territory of the Ædui, and flowing by Lutetia or *Paris* into the Atlantic. It is now the *Seine*. (*Cæs.*, *B. G.*, 1, 1.—*Id. ib.*, 8, 87.)

Sequăni, a people of Gallia Transalpina, whose territory lay to the east of that of the Ædui and Lingones, and was separated from them by the Arar; while it was parted from that of the Helvetii by the range of Mount Jura. Their country answers to the modern *Departmens du Doubs et du Jura.* (*Cæs.*, *B. G.*, 1, 9.—*Id. ib.*, 6, 12, &c.)

Serapēum or Serapīon, I. a name given to the temples of Serapis in Egypt, of which there were a great number. (*Creuzer, Dionysus*, p. 181.)—II. A celebrated temple of Serapis in Alexandrea, and one of the two temples in which the famous library was deposited. (*Vid.* Serapis, and Alexandrea.)—III. Another temple of Serapis in Egypt, situate to the south of Heroöpolis. A settlement grew up around it; and the place was also famous for being the middle point in the road from north to south. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 486.)—IV. A temple of Serapis at Rome, on the Capitoline Hill, erected by Caracalla. (*Vid.* Serapis.)

Serapīon. *Vid.* Serapeum.

Serapīon, I. a physician of Alexandrea, the successor of Philinus, in what was called the Empiric school (i. e., the school of observation and experience.) In consequence of the great extension which he gave to this system, he is regarded by some as its inventor. (*Cels.*, *Præf.*, p. 3.) Mead believes that he was a disciple of Erasistratus, from his having found the name of Serapion on a medal discovered at Smyrna; but this opinion is untenable. (*Sprengel, Hist. de la Med.*, vol. 1, p. 483, *seqq.*)—II. An epigrammatic poet, a native of Alexandrea, who lived in the time of Trajan. One of his epigrams is preserved in the Anthology. (*Jacobs, Catal. Poet. Epig.*, *s. v.*)—III. An Alexandrean rhetorician. (*Suid.*, *ed. Kust.*, vol. 3, p. 284.(—IV. A philosophical poet of Alexandrea. (*Plut.*, *Op.*, vol. 2, p. 396, *D. F.*)

Serāpis or Sarāpis, a celebrated Egyptian deity. There would appear to have been two of the name, an earlier and a later one. I. The earlier Serapis, we are assured by Plutarch, was none other than Osiris himself. (*Plut.*, *de Sid.*, c. 28.) Diodorus Siculus makes the same declaration (1, 2); and in a hymn of Martianus Capella we find both these names assigned to one god: "*Te Serapim Nilus, Memphis veneratur Osirim.*" (*Hymn. ad Sol.*) The same inference may be drawn from the connexion of the name of Serapis with that of Isis. He is frequently mentioned by ancient authors as the consort of this goddess, which shows that they regarded Serapis as another title of Osiris. Diogenes Laertius, Clemens of Alexandrea (*Strom.*, 5, p. 45), and Macrobius (*Sat.*, 1, 20), to whom we might add many other authors, speak of Isis and Serapis as the great divinities of the Egyptians. Yet the same authors make some distinction between Osiris and Serapis. Thus, Plutarch asserts that Serapis was Osiris after he had changed his nature, or after he had passed into the subterranean world; and it is apparently in conformity with this idea that Diodorus calls him the Egyptian Pluto. (*Cuper.*, *Harpocr.*, p. 85.) Jablonski, after having regarded Osiris as simply the orb of the sun, obtains an easy explanation of the nature and distinction of Serapis. The latter, according to this author, represented the sun in the winter months, after he had passed the autumnal equinox, and had reached the latter days of his career; or the solar Osiris, after he had entered upon the period of his decrepitude in the month of Athyr. Osiris then descended to the shades, and it was at this era that he became Serapis. (*Prichard, Analysis of Egyptian Mythology*, p. 89, *seqq.*)—II. Another and later Egyptian deity, whose statue and worship were brought from Sinope to Alexandrea, during the reign of Ptolemy Soter. A curious passage in Tacitus (*Hist.*, 4, 83) gives us the legend connected with this singular affair. The worship of this Serapis had not been confined to Sinope, but had spread along the coasts of the Euxine, and the deity was regarded by mariners in this quarter as the patron of maritime traffic. His fame had even travelled eastward, and a temple anciently raised to him in Babylon was repaired and adorned by Alexander. Ptolemy's object in bringing the worship of this divinity into Egypt appears to have been, that the blind superstitions directed in that country against a seafaring life might be counteracted by other superstitions of a more useful tendency. In what way his worship was blended with that of the earlier Serapis we are unable to say. Possibly there were some general points of resemblance in the attributes of the two deities, and some accidental similarity in name. Be this as it may, however, the worship of the latter Serapis soon merged in itself that of the earlier Osiris, and Jupiter-Serapis became the great divinity of Alexandrea. (Compare *Creuzer, Dionysus*, p. 183, *seqq.*)

Serbōnis, a lake between Egypt and Palestine, and near Mount Casius. Pliny makes it to have been 150 miles long. Strabo assigns it 200 stadia of length and 50 of breadth. It had communicated with the Mediterranean by an opening which was filled up in the time of Strabo. The fable makes Typhon to have lain at the bottom of this lake or morass, and the Egyptians called its opening *the breathing-place of Typhon.* The place has taken the name of *Sebaket-Bardoil*, from a king of Jerusalem of that name, who died at Rhinocolura on his return from an expedition into Egypt.

Seres, a nation of Asia. Isaac Vossius, in his commentary on Pomponius Mela (*ad Pomp. Mel.*, 2, 27), observes, that whoever doubts the identity of the Seres, mentioned by the ancient writers, with the modern Chinese, may as well doubt whether the sun which now shines be the same with that which formerly imparted light: "*Sinenses hodiernos antiquorum Seres esse qui dubitat, is quoque dubitet licet idemne nunc atque olim sol luxerit.*" An eminent geographer of more recent times, M. Malte-Brun (*System of Geography*, vol. 2, p. 462.—Compare the note of the English trans-

lator), has ventured, however, in opposition to an opinion so positively expressed, to consider Serica, or the country of the Seres, as including merely the western parts of *Thibet*, *Serinagur*, *Cashmere*, *Little Thibet*, and perhaps a small portion of *Little Buckharia*. On the other hand, an English writer, Mr. Murray, in a paper inserted in the Transactions of the Royal Society of Edinburgh (vol. 8, p. 171), maintains, in accordance with Vossius, the perfect identity of the Seres with the natives of China. This latter production we have never had the opportunity of perusing. It is said, however, to be extremely interesting and satisfactory, and to be based in part upon the narrative of Ptolemy the geographer, and in part upon various discoveries made by modern travellers in the mountainous regions of Asia which lie immediately north of India. This subject has likewise been discussed in some of the numbers of the Classical Journal (vol. 1, p. 53; 3, p. 295; 6, p. 204; 7, p. 32).—As Ptolemy is our chief authority in settling this long-agitated question, his statement is entitled to the first notice, although he is far from being the earliest writer who makes mention of the Seres. According to this geographer (*Ptol.*, *Geogr.*, *ed. Erasm.*, p. 25, *seqq.*), it appears that the agents of a Macedonian merchant, on their way from Hierapolis to Sera, crossed the rivers Euphrates and Tigris, entered Assyria, and advanced to Ecbatana, the capital of Media; then passing through the Pylæ Caspiæ, and the chief cities of Parthia, Hyrcania, and Margiana, on the north of Persia, they arrived at Bactra; thence they proceeded to the mountainous country of the Comedes, and reached a place in Scythia called *Λιθίνος πύργος*, the *Stone-Castle* or *Tower of Stone*; from this spot to Sera, the capital of Serica, they were travelling during the space of seven months. What is meant by the Stone-Castle seems never to have been satisfactorily explained until very recently. Dr. Hager, in his Numismatical History of the Chinese (*Description des Medailles Chinoises du Cabinet Imperial de France, precedé d'un Essai du Numismatique Chinoise: par J. Hager.*—Compare *Class. Jour.*, vol. 1, p. 54), considers the Stone-Castle to have been the same with the *Tashkand* of modern times, and the principal city of eastern *Turkistan*. This, indeed, he demonstrates, not only from geographical coincidences, but from the obvious etymology of its Tartar name; *Tash* signifying "a stone," and *kand* "a castle," "tower," or "fortress." And in this etymology he is confirmed by parallel instances given by Du Halde, in his description of China, by the Oriental geography of Ebn Haukal, and other works. The route of the caravans, after leaving the Stone-Castle and proceeding farther to the east, is involved in difficulty and obscurity. Ptolemy's only source of information respecting this part of their journey seems to have been the verbal statements of the traders themselves. They informed him that the time occupied by this part of the undertaking was seven months, and that the direction along which they proceeded inclined from east a little to the south. Marinus, the geographer, as quoted by Ptolemy, computes these seven months' travel at 36,200 stadia; Ptolemy, however, taking into consideration the slow progress which the caravans must necessarily make in passing over mountains more or less covered with snow, and in stopping at various places on the route, diminishes this distance by one half, and makes the space traversed during these seven months to have been about 18,100 stadia, or 1709 geographical miles. It appears unnecessary here to enter into the computation of latitude and longitude as made by the Greek geographer. (*Ptol.*, *Geogr.*, *ed. Erasm.*, p. 113, *et seqq.*) The computation of Mannert, however, is followed. This writer observes, that the diminution is incorrectly printed in the edition of Erasmus: ("In der Erasmischen griechischen Ausgabe ist diese Verkleinerung unrichtig ausgedrückt.") Suffice it to say, that, to one who examines the text with care and attention, the Sera of Ptolemy will appear, if not actually to coincide with, at least to have been in the immediate vicinity of, *Singan*, the chief city of the modern province of *Shen-si* in China. (*Mannert*, *Geogr.*, vol. 4, p. 505.)—Let us now compare, for a moment, with what we have thus far stated, the account given of Serica by Ptolemy himself. (*Ptolem.*, *Geogr.*, p. 414.) Ἡ *Σηρικὴ περιορίζεται, ἀπὸ μὲν δύσεως τῇ ἐκτὸς Ἰμαοῦ ὄρους Σκυθίᾳ. Ἀπὸ δὲ ἄρκτων, ἀγνώστῳ γῇ· ὁμοίως δὲ καὶ ἀπ' ἀνατολῶν ἀγνώστῳ γῇ. Ἀπὸ δὲ μεσημβρίας τῷ τε λοιπῷ μέρει τῆς ἐκτὸς Γάγγου Ἰνδικῆς καὶ ἔτι Σίναις.* "Serica is bounded on the west by Scythia beyond Imaus (*Scythia extra Imaum*); on the north by unknown land, as well as on the east; on the south by the remaining portion of India beyond the Ganges, and also by the Sinæ." The geographer then proceeds to state (*ibid.*): *Ὄρη δὲ διέζωσεν Σηρικὴν, τά τε καλούμενα Ἄννιβα, καὶ τῶν Αὐξακίων τὸ ἀνατολικὸν μέρος, καὶ τὰ καλούμενα Ἀσμιραῖα ὄρη, καὶ τῶν Κασίων τὸ ἀνατολικὸν μέρος, καὶ τὸ Θάγουρον ὄρος, ἔτι δὲ τῶν Ἡμωδῶν καὶ Σηρικῶν καλουμένων τὸ ἀνατολικὸν μέρος, καὶ τὸ καλούμενον Ὀττορόκορρας.* "Mountains intersect Serica; namely, the range which is called Anniba, and the eastern part of the Auxakian chain, together with those that are denominated Asmiræa, the eastern part of the Casian range, Mount Thaguron, the eastern part of the Montes Emodi and the Seric chain as they are styled, and what is called Ottorokorras." The continuation of the Auxakian chain is in the Russian province of *Irkutchk*; the Asmiræan Mountains are those which form the northern boundary of the desert of *Cobi*; the Casian range extends from the country of the Chochotes for the most part along the Chinese wall towards the northeast; Mount Thaguron is the southern part of the Mongolian Mountains, which stretch from the *Hoang-ho* towards the north; the eastern part of the Montes Emodi is the chain which stretches from Northern Thibet towards the southern part of the Chinese province of *Shen-si*, while Ottorokorras is its continuation, traversing the province of *Shen-si*, and giving rise to numerous tributaries of the *Hoang-ho*. (*Mannert*, *Geogr.*, vol. 4, p. 495.) The geographer next proceeds to describe the rivers of Serica. According to him, two streams in particular flow through the greater part of the country of the Seres (*Διαῤῥέουσι δὲ δύο μάλιστα ποταμοὶ τὸ πολύ τῆς Σηρικῆς*), the Œchardes (Οἰχάρδης) and the Bautisus (Βαύτισος). (The Erasmian edition of Ptolemy calls this river *Βαυτής*.) The former of these springs from three sources: one among the Auxakian Mountains under the 51st parallel of latitude; a second farther to the southeast, among the Asmiræan Mountains, under the parallel of 47½; and the third much farther to the west, among the Casian Mountains, under the 44th parallel. The Œchardes, from this description of it, appears to be no other than the modern *Selanga*. The Bautisus, the second river which is mentioned, rises in the Casian chain, on the borders of Serica, to the southwest of one of the sources of the Œchardes, under the 43d parallel, runs towards the southeast to the Montes Emodi, for the distance of about four degrees, and here receives a second arm. This last branch rises among the Montes Emodi under the 37th parallel. (*Charte des Ptolemæus*, appended to *Ukert's Geogr.*) From this map it will appear that the 51st parallel nearly coincides with the mouth of the Borysthenes, and the 43d nearly with that of Byzantium. The parallel of 37 is one degree north of that of Rhodes by the same map. Eight degrees eastward of the spot where these two arms unite, the Bautisus receives a third branch, which rises among the range of Ottorokorras. It would be difficult for one at the present day, who had to describe, from mere oral statements, the *Hoang-ho* in the earlier part of its course, to do it more accu-

rately than Ptolemy has done; for that the Bautisus and *Hoang-ho* are one and the same river hardly admits of a doubt. Its northern arm, the *Olan-Muzen*, rises in the country of the Chochotes, or Calmucks of Hoho-Nor, among the mountains which bound the desert of Cobi, and to the northeast of it rises the *Etsiné*, which must therefore be one of the sources of the Œchardes. The *Hoang-ho* takes its course towards the southeast, in order to unite with its southern arm, the *Hara-Muzen*, which rises in the southern chain of mountains between China and Thibet, and directs its course to the northeast. After this, the united streams take a high northerly direction, crossing the great wall, and then, bending to the south, pass once more the great wall, and re-enter China proper. Of the northern part of their course Ptolemy makes no mention, for a very natural reason, because it passes far beyond the ancient caravan routes. They make their appearance again near the site of the ancient capital of Serica, where Ptolemy again mentions them, and where he places the third tributary, probably the *Hori-ho*. From all that has been said, it follows, as an irresistible consequence, that the Serica of antiquity comprehends the eastern portion of the country of the *Chochotes*, the Chinese province of *Shen-si* and also *Mogul Tartary* from the northern confines of China as far as the southern limits of Siberia. (*Mannert, ubi supra.*)—D'Anville, it is true, gives in his map of the ancient world a somewhat different view of this quarter. But D'Anville erred in placing too much reliance on the false representations given by Mercator to the rivers of Serica, in his maps illustrating the geography of Ptolemy. Still, the authority of the French geographer is valuable as far as it goes, since he so far makes Serica a portion of China as to consider Sera, its metropolis, identical with *Kantcheon* in the modern province of *Shefi-si*. (*D'Anville, Géogr. Anc. abreg.*, vol. 2, p. 326.—*Id.*, *Recherches Géogr. et Historiques sur la Serique des Anciens.*—*Memoires de l'Academie des Inscriptions*, vol. 32, p. 573, *et seqq.*) In pointing out the land of Serica, Ptolemy (*Ptolem.*, *Geogr.*—Compare *Mannert*, vol. 4, p. 506) makes mention also of two other caravan routes, a northern and a southern one. The former of these commenced at the city of Tanaïs, situate at the mouth of the river of the same name (the modern *Don*), and ran onward to the farthest east. It was by means of this route that Ptolemy obtained his information respecting what are now the *Volga* and *Jeik*, of which nothing was known before his time by the Greeks. He learned also the existence of the mountainous chains along the southern confines of Siberia, and was enabled to give a tolerably correct account of their situation and direction. He even pushed his inquiries as far as the Issedones, the most remote people to the east. All this information he obtained from the traders. No Greek seems ever to have undertaken this long and perilous journey. Unacquainted with the manners and language of the various predatory tribes which roamed along this vast tract of country, the attempt would have exposed themselves to certain destruction, and their merchandise to the cupidity of the savage Nomades. The traders, therefore, of whom mention has just been made, must have belonged to some one of the native tribes in this quarter, perhaps to the same Kirgish Tartars who at the present day carry on the Russia inland traffic with the countries to the south. In this way, and in this alone, can we satisfactorily account for the knowledge possessed by the Greeks of the countries mentioned above, and, at the same time, for the very loose and general nature of their information. The most eastern people with whom the caravan route had communication appear to have been the Issedones. They would seem to have been identical with the Issedones of Herodotus, whom that historian names as the most remote nation of the northeast (lib. 4, c. 13 and 27). If an opinion may be ventured respecting them, it would be that they coincide with the modern *Kalkas* of Mongolia in Chinese Tartary. (*Mannert, ubi supra.*) Ptolemy, in one part of his work, considers this nation as a part of Serica, inasmuch as they were under the sway of the Seres. In his eighth book, however, he calls them a Scythian race, and even their capital bore the name of Ἰσσηδὼν Σκυθική among the Greeks. (*Ptolem.*, *Geogr.*—Compare *Mannert, ubi supra.*) These Issedones had cities of their own, and were, of course, some degrees removed from the barbarism of the Nomadic state. Their cities must also have been well known, since Ptolemy gives us the longest day of two of them. This nation appears to have formed the link of communication between the caravan traders and the country of the Seres, a circumstance which arose from their being in subjection to the Seres, all immediate access to whom was debarred the merchant. Two cities close to the borders of China seem to have been the marts of this traffic: Ἰσσηδὼν Σηρική, so called from its having among its inhabitants Seres as well as Issedones, and Δρωσάχη, farther to the southeast. It is curious to compare with what has just been stated a passage from Ammianus Marcellinus, in which he makes mention of the Seres. According to this writer (*Ammianus Marcellinus*, 23, 6, p. 299, *ed. Ernesti*), a high, circular, and continuous wall surrounds the land of the Seres. "*In orbis speciem consertæ celsorum aggerum summitates ambiunt Seras.*" Is not this a description of the great wall of China which encloses the country of the north? When this writer speaks of the western side of Serica, and of the route of the caravans beyond the Stone Castle, he makes no mention whatever of any wall, which in reality does not exist on this side, but only on the north.—The second (*Mannert*, vol. 4, p. 511.—*Ptol.*, *Geogr.*, 1, 17) of the routes alluded to above proceeded from Palimbothra, the modern *Patna* on the Ganges, in a northeast direction through Thibet, and from thence along the southern arm of the Bautisus or *Hoang-ho*, in an eastern direction to Sera. This is precisely the same route which the Jesuits Gruebner and D'Orville took in the seventeenth century. (*Thevenot, Divers Voyages*, fol., vol. 2.) It is, moreover, the oldest and most frequented. By it the people of India obtained the silk and other productions of China, concealing, at the same time, from the natives of the west, the true quarter whence these commodities were brought. The Europeans received the silk of which they were in quest from the hands of the Indians, and, in answer to their inquiries respecting the country which produced it, they only received statements that were calculated to lead them astray. The truth, however, could not remain long concealed, and accordingly we find even Ptolemy in possession of the true account. The natives of India informed him that Serica and the city of Sera lay to the north of the Sinæ; that there was another route to this quarter besides the one by the Stone Castle; and that this route was through India by the way of Palimbothra. (*Mannert, ubi supra.*) From this last-mentioned city the route in question led through India, until, having proceeded eight degrees north of Palimbothra, it passed over the high mountains in Northern Thibet. Here was situate the city of Sota, having on its left the range of Imaus, and on its right the eastern portion of the chain denominated Montes Emodi, and which formed the boundary between India and Serica. Farther on to the northeast was a city named Chaurana, and then the way proceeded along the southern arm of the Bautisus, passing by the city of Orosana. The route then led to the city of Ottorokorra, the capital of a people named Ottorokorræ, from whom the easternmost portion of the Montes Emodi received the appellation of Ottorokorræ. We now stand on ground with which, it is curious to observe, the Greeks

seem to have had some acquaintance long before the time of Ptolemy. In the earlier fables and traditions of the West, mention is made of a people named Attacori, dwelling in a valley which was always warmed by the genial rays of the sun, and protected by encircling mountains from the rude blasts of the north, a people closely assimilated in the peculiarities of their situation to the fabled Hyperboreans. (Compare *Plin.*, 6, 17, who quotes an earlier author, Amometus.)—After leaving the Ottorokorræ, the route led by Solona, in a northeast direction, to the city of Sera.—Kosmas Indicopleustes (*Kosmas Indicopl.*, *Montfauc.*, *N. Coll. Patr.*, 2, 137, *D.*, *et seqq.*) states, that the Brahmins informed him, that if a line were drawn from the country of the Sinæ (Τζινιτζα) through Persia into the Roman world, so as to strike Byzantium, it would divide the earth into two equal parts. From this account also, loose as it is, we may obtain very satisfactory data for the position of Serica, which in the days of Kosmas was confounded with the land of the Sinæ, both of them being known merely as the country of silk.—Among modern writers, the author of the "Decline and Fall of the Roman Empire" is decidedly in favour of identifying the Seres with the people of China (*Gibbon, Decline and Fall of the R. E.*, c. 40), and his extensive and accurate learning is sufficiently well known. But the most conclusive authority on the subject is to be found in the pages of one of the first Oriental scholars of the present day. (*Klaproth, Tableaux Historiques de l'Asie, depuis la monarchie de Cyrus jusqu'a nos jours.*, p. 58.) "Il n'y a plus de doute," observes this writer, "que les *Seres* des anciens ne soient les Chinois. D'après les auteurs Grecs, le mot σὴρ designe et le *ver à soie* et les *habitants de la Sérique* ou les *Sères*; or, ce fait démontre, que le nom de ces derniers leur venait de la marchandise précieuse que les peuples de l'Occident allaient chercher chez eux. En Armenien, l'insecte qui produit la soie s'appelle *chéram*, nom qui ressemble assez au σὴρ des Grecs. Il est naturel de croire que ces deux mots avaient été empruntés à des peuples plus Orientaux. C'est ce que les langues Mogole et Mandchoue nous donnent la facilité de démontrer. Il en résultera que le nom de la soie, chez les anciens, est veritablement originaire de la partie Orientale de l'Asie. La soie s'appelle *sirkek* chez les Mogols, et *sirghé* chez les Mandchoux. Ces deux nations habitaient au nord et au nord-est de la Chine. Est-il presumable qu'elles eussent reçu ces dénominations des peuples Occidentaux? D'un autre côté, le mot Chinois *sse* ou *szu*, qui désigne la soie, montre de la ressemblance avec *sirghé* ou *sirkek*, et avec le σὴρ des Grecs. Cette analogie frappera d'autant plus quand on saura que, dans la langue mandarine, le *r* ne se prononce pas, tandis que cette finale se trouvait vraisemblablement dans les anciens dialects de la Chine. Mais le mot coréen *sir*, qui designe la soie, est tout a fait identique avec le σὴρ des Grecs, qui devait se prononcer aussi *sir*. La soie a donc donné son nom au peuple qui la fabriquait et qui l'envoyait dans l'Occident, et les *Seres* sont evidemment les Chinois, quoi qu'en puissent dire les géographes, qui ne savent employer que le compas pour chercher l'emplacement des nations." Previous to the appearance of the work from which the above extract is made, its author had already published a conjecture on the name of the Seres in one of the periodicals of the day. It is to this last that M. Abel-Remusat, another distinguished Orientalist, alludes in the following remarks (*Mélanges Asiatiques*, vol. 1, p. 290), confirming, at the same time, the opinion of Klaproth. Ce que l'article consacré à la Chine offre de plus remarquable, c'est l'observation sur l'origine du nom de *Sérique*, cherché par M. Klaproth, dans le nom même de la soie, *sse*, en Chinois, qui vraisemblablement, dit-il, a pu être, dans d'autres dialectes du nord de la Chine, changé en *sir*. M. Klaproth, ayant déja publié cette conjecture (*Journal Asiatique*, vol. 2, p. 243), j'ai eu l'occasion d'y joindre l'indication d'un fait qui me paraît propre à la changer en certitude: c'est qu'en effet, dans un vocabulaire coréen, qui fait partie de l'Encyclopédie Japonaise, la soie est désignée par le nom de *Sirou* (prononcez *Sir*), qui est tout-à-fait identique avec le Σὴρ (prononcez *Sir*) des écrivains Grecs. It has been asserted, from a very respectable quarter (*Documents relative to the Manufacturing of Silk*, laid before the Congress of the United States of America by the secretary of state, 1828), that the Seres were originally a people of China, driven into the territories of Little Buckharia by the inroads of the Huns. It is difficult to conceive whence the data could have been obtained for this singular hypothesis, except from the pages of Gibbon or De Guignes. In the former of these writers (*Gibbon, Decline and Fall of the R. E.*, c. 26), it is asserted, as a mere hypothesis, without any authority whatever, that "the ancient, perhaps the original, seat of the Huns was an extensive, though dry and barren, tract of country immediately on the north side of the great wall." Of De Guignes, on the other hand, it may with truth be said, in the words of Klaproth (*Tableaux Historiques*, p. 242): "Malgré la facilité que l'erudition de cet écrivain célèbre lui procurait de puiser dans les auteurs Chinois, Arabes et Syriens, il lui manquait une chose essentielle, c'etait une idée juste de la parenté des nations de l'Asie. En confondant ensemble les nations Turques, Mongoles, Toungouses, Finnoises et autres, il a manqué son but, de sorte que son ouvrage n'est réellement qu'un magasin immense de matériaux precieux, entassés sans discernment." It seems that De Guignes found, both before and after the Christian era, a powerful Nomadic nation, called *Hioung nou* by the Chinese, which continually infested the territories of their neighbours. They occupied the mountainous country to the north of China. The mere resemblance of names led De Guignes to conclude that these *Hioung nou* were the same people with the *Huns*. Klaproth, however, has shown most conclusively (*Tableaux Hist.*, p. 101, *et seqq.*), from the Chinese historians, that the *Hioung nou* were a branch of the Turkish race, who were dispersed by the Chinese near the sources of the Irtysh, about the 91st year of our present era. The remnant of this nation directed their course towards the west, in order to penetrate into Sogdiana, but they could not reach this country, and were compelled to stop in the region to the north of *Khouei thsu*, or the *Koutché* of modern days. After this they moved towards the northeast, and occupied a part of the Steppe of Kirghiz, where the annals of China cease to make mention of them. And yet De Guignes, without giving the least authority for what he advances, observes: "Ce sont les Huns qui passérent dans la suite en Europe sous le régne de l'Empereur Valens." It may not be amiss, before leaving this part of the subject, to say a few words in relation to the early history of the Huns, in order to disprove more fully the statement which has led to these remarks. (Compare *Klaproth, ubi supra.*) The most ancient author who makes mention of the Huns is Dionysius Periegetes. This geographer, who wrote probably about A.D. 160, enumerates four nations, which, in the order of this narrative, followed each other, as regarded position, from north to south along the shores of the Caspian, viz., the Scythians, the Huns (Οὔννοι), the Caspians, and the Albanians. (*Dionysii Periegesis*, v. 730, *et Eustath.*, *in loc.*) Eratosthenes, cited by Strabo (*Strabo, ed. Tzsch.*, vol. 4, p. 456), places these nations in the same order; in place of the Huns, however, he makes mention of the Ouitiens (Οὐΐτιοι), who were probably the most eastward tribe of the Huns. Ptolemy (*Ptol.*, *Geogr.*, *ed. Erasmus*, p. 409, *et seqq.*), who lived about the middle of the third century, places the Huns (Χοῦ-

νοι) between the Bastarnes and Roxolani, and, consequently, on the two banks of the Borysthenes. The Armenian historians make mention of them under the name of *Hounk*, and assign them, for their place of residence, the country to the north of Caucasus, between the Volga and the Don. For this same reason they call the pass of Derbend *the rampart of the Huns*. In the geography which is incorrectly ascribed to Moses of Khorène, the following passage also occurs: "The Massagetæ inhabit as far as the Caspian, where is the branch of Mount Caucasus which contains the rampart of Tarpant (Derbend), and a wonderful tower built in the sea: to the north are the Huns, with their city of Varbatchan, and others besides." Moses of Khorène, in his Armenian history, makes mention of the wars which King Tiridates the Great, who reigned from A.D. 259 to A.D. 312, waged against the northern nations who had made an irruption into Armenia. This monarch attacked them in the plains of the Karkeriens, in northern Albania, between Derbend and Terek, defeated them, slew their prince, and pursued them into the country of the *Hounk* or *Huns*. It were useless, however, to multiply authorities. (Compare *Klaproth*, p. 235.) Sufficient has been said to prove that, in all probability, the original seats of the Huns were in the vicinity of the Caspian. That they were not of the Mongol or Calmuck race, is apparent of itself, if any reliance is to be placed upon the descriptions that are given of their personal deformity by the ancient writers. Scarcely a single feature of the well-known Tartar physiognomy enters into these accounts of them. They were probably the same with the eastern division of the Fins (*Klaproth*, p. 246), and hence the theory which makes them to have dispossessed of their primitive seats the ancient nations of the Seres, errs in placing the original settlements of the Huns too far altogether to the east.—We will now proceed to the more immediate subject of inquiry, the knowledge which the Greeks and Romans possessed in relation to the silk manufacture of antiquity. The first writer who gives any direct information on this head is Aristotle (*Hist. Animal.*, 5, 19). The surprising accuracy of his account, considering his imperfect sources of intelligence, may well demand our attention. The passage is as follows: Ἐκ δέ τινος σκώληκος μεγάλου, ὃς ἔχει οἷον κέρατα καὶ διαφέρει τῶν ἄλλων, γίνεται δὲ πρῶτον μὲν, μεταβαλόντος τοῦ σκώληκος, κάμπη, ἔπειτα βομβύλιος, ἐκ δὲ τούτου νεκύδαλος· ἐν ἓξ δὲ μησὶ μεταβάλλει ταύτας τὰς μορφὰς πάσας· ἐκ δὲ τούτου τοῦ ζώου καὶ τὰ Βομβύκια ἀναλύουσι τῶν γυναικῶν τινες ἀναπηνιζόμεναι κἄπειτα ὑφαίνουσι. Πρώτη δὲ λέγεται ὑφᾶναι ἐν Κῷ Παμφίλη Λατῴου θυγάτηρ. Athenæus refers to this passage in the following terms: Ἱστορεῖ [Ἀριστοτέλης] ὅτι καὶ ἐκ τῆς τῶν φθειρῶν ὀχείας αἱ κονίδες γεννῶνται, καὶ ὅτι ἐκ τοῦ σκώληκος μεταβάλλοντος γίνεται κάμπη, ἐξ ἧς Βομβυλιὸς, ἀφ' οὗ νεκύδαλος ὀνομαζόμενος.—Dr. Vincent unites these two passages together, making the one supply what is defective in the other, and gives the following translation of them: "There is a worm which issues from [an egg as small as] the nit of lice: it is of a large size, and has [protuberances, bearing the resemblance of] horns, [in which respect] it differs from other worms. The first change which it undergoes is by the conversion of the worm into a caterpillar; it then becomes a grub or chrysalis, and at length a moth. The whole of this transformation is completed in six months. There are women who wind off a thread from this animal, which it spun while it was in the state of a caterpillar; and that is the material from which they afterward form the texture of the web. This invention is attributed to Pamphila, a woman of the isle of Cos, and daughter of Latoïus."—The learned translator then enters into a full examination of this passage of Aristotle, for the purpose of ascertaining whether the silk mentioned in it be the true silk which we have at the present day, and produced by the true silkworm. He considers a link of the chain to be wanting in the passage under review, inasmuch as the silken thread is not wound off from the animal itself, but from the cocoon. In the next place, the true silkworm is not of *large* size, but small, at its first appearance and before it becomes a caterpillar. "Neither can it properly be called a worm, as distinguished from the caterpillar. A caterpillar is discriminated from a worm by its small protuberances which serve for legs, and is called κάμπη in Greek, from its bending or undulating motion; these legs of the reptile may be hardly distinguishable at its first production, which may have induced Aristotle to call it a worm. As regards the Coan vestments, no one, after reading the passage cited above, will feel inclined to maintain that they were of cotton. They seem to have been entirely of fine, thin, transparent silk, inferior, however, in softness and splendour to the Oriental. Salmasius and Hoffman furnish an additional reason for the inferiority of the Coan article, which is, that the Coans suffered the aurelia to eat its way out of the cocoon. This ruins the silk for all fine work, for the thread is then obtained by spinning it from a flock; whereas, to have it reeled off continuous, the aurelia must be killed by heat, and the cocoon preserved from perforation." We find no mention made of the Seres, or their peculiar manufacture, in any Greek author for a long period subsequent to the age of Aristotle, unless it be that the fine stuffs of Amorgos (*Böckh*, *Staatshaushaltung der Athener*, vol. 1, p. 115, and the authorities there cited), which are described as having been almost transparent, and in point of fineness, as well as of price, ranked before those made of Byssus and Carpathus, were similar to those manufactured in the island of Cos.—The Romans appear to have first become acquainted with the name and product of the Seres about the reign of Augustus. Hence, whatever we find on this subject becomes, of course, a matter of common knowledge for both. Virgil appears to be the first Roman writer who makes mention of the Seres. (*Georg.*, 2, 121, *seqq.*) Who are meant in this passage by the Æthiopians has been a subject of much more controversy, especially as the geographical situation of the Seres will depend, in a great measure, upon this. "Æthiopians" (Αἰθίοπες) was a general name among the Greeks for every nation of a dark or swarthy complexion, an effect supposed to be produced by the burning rays of the sun. Their first acquaintance with a race of this description seems to have been derived from Egypt and Phœnicia, in both of which countries they would naturally meet with many accounts of the tribes that occupied the interior of Africa. The name was afterward extended to the dark-brown natives of southern Arabia, who brought their wares to Sidon by the overland trade, and hence it is that Homer makes mention of two Æthiopian races, the western and eastern. (*Odyssey*, 1, v. 23.) The opinion of Aristarchus (*Eustathius*, p. 1386), and other of the Grecian commentators on Homer, which makes the Nile to have been the dividing line between these two races, is too refined for the age of the poet, and implies a more accurate acquaintance with the interior of Africa, and the course of the river of Egypt, than he appears to have possessed. Homer's western Æthiopians are the natives of inland Africa; the eastern, those of southern Arabia, who were thought by the earlier Greeks to dwell in the immediate vicinity of the great source of light. When the army of Xerxes, in a subsequent age, was poured upon Greece, the inhabitants of the latter country, perceiving some dark-coloured nations among the followers of the monarch, applied to them the name of Æthiopians, in perfect conformity with its original import; and hence Herodotus (7, 69 and 70; 3, 94 and 97), in speaking of the forces which served on that expedition, enu-

merates two distinct races, the eastern and western Æthiopians. It is easy to perceive, from his description of the former, and their "long, straight hair," that none other are meant than the people of India. If this deduction be correct, the Seres of Virgil will, of course, be the people of China. As to their *combing fleeces from the leaves of trees*, the allusion is manifestly to silk, which many of the ancients believed to be a sort of down gathered from the leaves of trees. Thus Pliny (*Plin.*, 6, 17), in a subsequent age, remarks, "*Primi sunt hominum qui noscantur Seres, lanicio sylvarum nobiles, perfusam aqua depectentes frondium caniciem.*"—The moment silk became known among the western nations, it was eagerly purchased as an article of luxury, and began to form a conspicuous part of Greek and Roman attire. At that period of growing corruption, it was no wonder that such an invention should be hailed with transport, which, while it supplied the person with a covering, still, like our gauze, exposed every limb to the eye of the beholder in almost perfect nudity. The Emperor Heliogabalus, it is true, in a later age, was the first who disgraced himself by appearing in a dress *wholly* of silk; yet Seric and Coan vestments are frequently mentioned by the Roman writers either contemporary with, or not long subsequent to, the time of Virgil. (*Tibullus*, 2, 4, 29.—*Id.*, 2, 6, 35.—*Propert.*, 1, 4, 22.—*Id.*, 4, 8, 23.—*Ovid, Am.*, 1, 4, 16.) About the period of which we are speaking, it would appear that Seric vestments found their way to Rome also from foreign nations. Florus (*Florus*, 4, 12, 16) states, that in the reign of Augustus, an embassy from the Seres came to Rome, with presents of precious stones, elephants, and *other gifts*. Among these last, Seric vestments, or else raw silk, were no doubt included. If we glance at the Greek writers who flourished about this period, we shall be surprised to find Strabo passing over, in almost total silence, both the nation of the Seres as well as their singular manufacture, the more especially as his contemporary, Dionysius Periegetes, makes such full mention of it. Thus we find Dionysius describing the Seres as a nation of the farthest East, who paid no attention to cattle or sheep, but occupied themselves in *combing the variegated flowers* produced from their otherwise neglected land, and in *making vestments of an ingenious and costly kind*, resembling in hue the meadow-flowers, and with *which even spiders' webs could not compare as to the fineness of texture*. (*Dionysii Periegesis*, v. 752, *et seqq.*) Eustathius, archbishop of Thessalonica, who flourished about 1160 A.D., and wrote a learned commentary on the work whence this extract is taken, gives a very curious account of the Seres, which would tend still more strongly to confirm the belief that they were identical with the Chinese. He describes them (*Eustath.*, *in Dionys. Perieg.*, p. 239, *ed. Oxon.*) as an unsocial nation, refusing all intercourse with strangers (ἀπροσμιγεῖς ἄνθρωποι καὶ ἀνομίλητοι). They marked the price on the articles which they wished to sell, and, having left them in a particular place, retired. The traders then came, and placed by the side of the goods the amount demanded, or else so much as they were willing to give. Upon this they withdrew in their turn, and the Seres coming back, either took what was offered, or carried away the goods again. We have here the same cautious system of commercial dealing which characterizes the Chinese of our own days, only in a far stricter degree. This peculiarity in the traffic of the Seres is noticed also by Pliny, Pomponius Mela, and Ammianus Marcellinus. (*Plin.*, 6, 17.—*Pomponius Mela*, 3, 7.—*Ammianus Marcellinus*, 23, 6, p. 299, *ed. Ernesti.*)—But to return to the order of chronology: in the reign of the Emperor Tiberius, according to Tacitus (*Tacit.*, *Annal.*, 2, 33), a law was passed at Rome ordaining that men should not disgrace themselves by the use of Seric vestments, or, to adopt the strong language of the original, "*ne vestis Serica viros fœdaret.*" Lipsius, in an *Excursus* on this passage, endeavours to prove that a Seric vestment means one of cotton that grows spontaneously on trees in the country of the Seres, and that *vestis bombycina*, on the other hand, means one of silk. But surely the use of a cotton garment would hardly have called for the interposition of the Roman senate. Besides, Sylvester (*Forcel.*, *Lex Tot. Lat.*, *s. v. Bombyx*), in his remarks on the 2d Satire of Juvenal (v. 66), has conclusively shown that *sericum* means "*silk on the loom*," and *bombyx* "*raw silk.*"—At a later period we find Seneca (*Seneca, de. Benef.*, 7, 9) exclaiming, "*Video Sericas vestes, si vestes vocandæ sunt, in quibus nihil est quo defendi aut corpus, aut denique pudor possit: quibus sumtis, mulier parum liquido nudam se non esse jurabit. Hæc ingenti summa ab ignotis etiam ad commercium gentibus accersuntur.*" And again, in another portion of his works, we have the following (*Id.*, *Ep.*, 90): "*Posse nos vestitos esse sine commercio Serum.*"—It is in the elder Pliny, however, that we find the strongest authorities on this subject. The passage of Aristotle, which we have cited above, he quotes once (*Plin.*, 11, 26) expressly and once (*Id.*, 6, 20) incidentally. In another (*Id.*, 6, 17) instance, he alludes, in the following expressive words, to the object of the Roman females in adopting this dress: "*ut in publico matrona transluceat.*" In the proem to the 12th book, he remarks, "*Cædi montes in marmora, vestes ad Seras peti.*" Among many other passages in this author, there is one too long to quote here, which proves conclusively that the Coan vestments were of silk, and the produce of a particular kind of silkworm bred in the island of Cos. Forcellini (*Lex Tot. Lat.*, *s. v. Bombyx*) cites the opinion of Salmasius (Saumaise), who thought that the silkworms of Pliny were the same as those of our own time, and that Pliny had, from want of sufficient information on the subject, quoted an incorrect description of them from some earlier writer.—Quintilian also alludes to the *toga serica* (*Quintilian, Inst. Orat.*, 12, 10), and Juvenal, as may well be imagined, finds this an ample theme for indignant satire. (*Juvenal, Sat.*, 6, v. 260.—*Sat.*, 8, v. 101, and the comments of Ruperti.) In Martial, likewise, the allusions to Seric vestments are more than once met with. (*Martial, Epistles*, 11, 28.—*Id. ib.*, 9, 38.) Suetonius (*Suetonius, Vit. Calig.*, c. 52) only once makes mention of Seric garments, and then very slightly, in the case of the Emperor Caligula: "*Sæpe depictas, gemmatasque indutus pænulas, manuleatus, et armillatus in publicum processit, aliquando sericatus.*" They are named, also, once in Plutarch (*Plutarch, Conjug. Præcep.*—*Op.*, *ed. Reiske*, vol. 6, p. 550), but the allusion is a very general one. A young female is admonished not to make use of τὰ σηρικά, which can only be obtained at great expense. Pausanias is the next writer in the order of time who challenges our attention on this subject. He gives a long account of the silkworm, in a very interesting passage, which may be translated as follows: "There is a worm (ζώδιον) in their (the Seres') country, which the Greeks call *ser* (ὃν σῆρα καλοῦσιν Ἕλληνες), but to which the natives give a different appellation. It is twice as large as the largest-sized beetle, but in other respects resembles the spiders which weave their webs under the trees, and, like them, it has eight feet. The Seres, in summer as well as winter, rear these insects in houses specially adapted to that purpose. They work a very slender thread, which is twined around their feet. They are fed nearly four years on panic (παρέχοντες σφισι τροφὴν ἔλυμον); in the fifth (for they know that they will not live longer) they give them a green reed to eat. This is the animal's favourite food, which it devours until it bursts

from repletion. The Seres obtain a quantity of thread from its bowels." What Pausanias adds, however, respecting the situation of Serica, that it is "an island in the recess of the Indian Ocean," probably refers to Ceylon, and is grounded upon the mistaken idea (*Ritter's Vorhalle*, p. 113) that the silk, which formed a chief article of export from that island, was likewise manufactured there. Tertullian (*de Pallio*, c. 3) and Clemens Alexandrinus (*in Pædagog.*, 2, 10) also speak of the silkworm, and appear better acquainted with the several changes which it undergoes than Pausanias. The principal points in which they differ from the correct accounts of modern times are, their making the insect in question resemble the spider in the mode of forming its thread, and their assigning a different leaf from that of the mulberry for its food. (*Memoires de l'Academie des Inscriptions*, vol. 7, p. 342.) Dio Cassius and Herodian both make mention of the Seric manufactures. The former describes the ancient σηρικόν in the following language (*Dio Cassius, ed. Reimar*, 43, 24, p. 358, l. 25): Τοῦτο δὲ τὸ ὕφασμα χλιδῆς βαρβάρου ἐστὶν ἔργον, καὶ παρ' ἐκείνων καὶ πρὸς ἡμᾶς, ἐς τρυφὴν τῶν πάνυ γυναικῶν περιττήν. "This species of tissue is a work of barbarian luxury, and has found its way from that distant quarter even unto us, in order to furnish our higher class of females with the materials for excessive extravagance." Herodian speaks of Seric vestments as fitter for females than for men (*Herodian, ed. Irmisch.*, 5, 5, 9, vol. 3, p. 144): Τὰ τοιαῦτα καλλωπίσματα οὐκ ἀνδράσιν ἀλλὰ θηλείαις πρέπειν. Vopiscus (*Vit. Aurel.*, c. 45) informs us, "*Vestem holosericam neque ipse (Aurelianus) in vestiario suo habuit, neque alteri utendam dedit. Et quum ab eo uxor sua peteret, ut unico pallio blatteo serico uteretur, ille respondit:* absit ut auro fila pensentur; *libra enim auri tunc libra serici fuit.*" The extravagant price which is here mentioned, a pound of gold for a pound of silk, may easily be accounted for by the circumstance of the overland trade to Serica being rendered more precarious by the rapid rise of the second Persian Empire. Passing by the several authors who mention the Seric vestments without any accompanying circumstances sufficiently important to merit a quotation, we come to Lampridius, who devotes to infamy the Emperor Heliogabalus (*Lampridius, Vit. Heliogab.*, c. 26) for having first dared to appear in a dress wholly of silk. St. Basil (*S. Basil, in exam. homil.*, 8) makes a curious application of the knowledge that appears to have been generally diffused, about this period, respecting the transformations of the silkworm, by exhorting the rich, who could not be induced to dispense with garments of silk, to remember, at least, in putting them on, that the worm, of whose substance they were made, is a type of the resurrection. Julius Pollux (c. 384, 31, cap. 17, lib. 7) also alludes to this insect: Σκώληκές εἰσιν οἱ βόμβυκες, ἀφ' ὧν τὰ νήματα ἀνύονται, ὥσπερ ὁ ἀράχνης· ἔνιοι δὲ καὶ τοὺς Σῆρας ἀπὸ τοιούτων ἑτέρων ζώων ἀθροίζειν φασὶ τὰ ὑφάσματα. Ammianus Marcellinus (*Ammian. Marcell.*, 23, 6) next follows, who gives the following narrative: "They (the Seres) weave a delicate and tender thread, formed from moistened wool, combining it into a kind of fleece by frequently sprinkling with water the pods of the trees; spinning this into inner garments, they manufacture that celebrated silk which anciently composed the dress of the (Roman) nobility, but in my age is the indiscriminate and extravagant clothing of our lower ranks." It is rather surprising to find so much ignorance of the true origin of silk in so late an age, and on the part of a writer otherwise so intelligent. One would imagine that Ammianus was describing the cotton-tree. A distinction appears to have been made, long before this period, between *Bombycinum* and *Sericum:* the former appellation being given to the produce of the Assyrian silkworm and that of Cos, the latter being used to denote the genuine silk, whether the work of an insect or the produce of a plant. Hence we find the distinction observed in St. Jerome (*S. Hieron., de Instit. puellæ*), "*Spernat Bombycum telas, Serum vellera.*" Next in order is the lexicographer Hesychius (*Hesychius, s. v.* Σῆρες), who makes Σήρ to have been the name of the insect whence the silk was obtained, and the silk itself to have been named Ὁλοσήρικον, or, to use his own words, Σῆρες, ζῶα νήθοντα μετάξαν, ἢ ὄνομα ἔθνους ὅθεν ἔρχεται καὶ τὸ ὁλοσήρικον. And yet, as if to show how very fluctuating was all the knowledge which the ancients possessed on this subject, we find Achilles Tatius, about this same period, speaking of silk as a very fine down, deposited by birds on the leaves of trees, and carefully collected by the Indians. It remains but to add some passages from Isidorus. "Bombycina *est a* Bombyce, *vermiculo, qui longissima ex se fila generat, quorum textura bombycinum* dicitur, conficiturque in insula Co.—Serica *a* Serico *dicta, vel quod etiam Seres primi miserunt;* holoserica *tota serica;* tramoserica *stamine lineo, trama ex serico;* holoporphyra *tota ex purpura;* byssina *candida, confecta ex quodam genere lini grossioris.*" (*Isidorus, de coloribus*, lib. 19, c. 17, p. 1294.) And again, "Byssum genus est quoddam lini nimium candidi et mollissimi, quod Græci papatem vocant.—Sericum dictum, quia id Seres primi miserunt: vermiculi enim ibi nasci perhibentur, a quibus hæc circum arbores fila ducuntur; vermes autem ipsi Græcè βόμβυκες nominantur." (*Id., de nominibus Vestium*, c. 22, p. 1299.)—Before concluding we will take the liberty of adding a few remarks in relation to the high price of silk in the ancient world, for which we are indebted to the pen of Dr. Vincent. (*Class. Journ.*, vol. 7, p. 35.) "As late as the time of Aurelian, Vopiscus informs us that silk sold for its weight in gold. The Coan fabric seems never to have reached this extravagant price, but only the pure Oriental silk. The expense of conveyance undoubtedly, and the difficulty of obtaining it, were the immediate causes of this enormous value being assigned to the article. The price seems never to have been depressed until Constantinople became the centre of commerce for the Eastern and Western world; and there the depression advanced till the fifth century, when Ammianus mentions that silk, which had formerly been worn only by the nobility, was then the common dress of the lower orders." The learned writer then puts the question, why Justinian, as Procopius (*Procopius, Goth.*, 4, 17) informs us, should send to China for the true breed, if both the insect and the manufacture were in existence at Cos? The one was a journey of hazard and difficulty, of nearly three thousand miles; the other a pleasant voyage short of four hundred.—He proposes an answer to the question, namely, that the manufacture of Oriental silk had superseded the manufacture at Cos, which could only have happened from the superiority of the material or the manner of its fabrication. "Silk," as he informs us, "had been woven in the Roman empire long before it was fully understood how the material was obtained; for Μέταξα νῆμα Σηρικόν, or silk thread, was an article subject to a duty in the custom-house of Alexandrea: and whether the web of Tyre was wrought from this, or whether women reeved out the web, introduced through Media and Assyria, as Pliny asserts, it makes no difference in point of time, but it proves that the commodity was so superior in quality that the manufacture of Cos was driven out of the market."—The learned writer, however, is wrong in censuring D'Anville for supposing that the monks sent by Justinian went only as far as *Sirhend* in India, and not to China itself. There is every reason to believe that the inhabitants of that part of India which lies between the *Pendjab* and the river *Jumna* had learned the process of silk manufacture from their

Eastern neighbours. Hence their territory and capital took the name of *Serinda* (Ser-Ind), and even at the present day the name continues to be *Serhend*, or "the land where the Hindus nurture the silkworm." It was to this quarter, very probably, that the monks of Justinian came. Gibbon, however, boldly asserts that these monks were missionaries, who had previously penetrated to China, and resided at Nan-kin. (*Decline and Fall*, ch. 40.)

Serīphus, an island of the Ægean, south of Cythnus, and now *Serpho*. It was celebrated in mythology as the scene of some of the most remarkable adventures of Perseus, who changed Polydectes, king of the island, and his subjects, into stones, to avenge the wrongs offered to his mother Danaë. (*Pind.*, *Pyth.*, 12, 19.) Strabo seems to account for this fable from the rocky nature of the island. (*Strab.*, 487.) Pliny makes its circuit twelve miles. In Juvenal's time state-prisoners were sent there (10, 169). The frogs of this island were said to be mute, but to utter their usual note when carried elsewhere; and hence the proverbial saying, Βάτραχος ἐκ Σερίφου (*Rana Seriphia*), applied to dull and silent persons, who on a sudden became loquacious. (Compare, however, the remarks of Erasmus, *Chil.* 1, *cent.* 5, *ad.* 31, *ed. Steph.*, p. 166.)

Serrānus, I. a surname given to C. Atilius, from his having been engaged in *sowing* his field (*serere*, "to sow") when intelligence was brought him of his having been appointed to the dictatorship. (*Plin.*, 18, 4.—*Perizon.*, *Animadv. Hist.*, c. 1.—*Liv.*, 3, 26.—*Virg.*, *Æn.*, 6, 844.)—II. A poet in the time of Nero, to whom Sarpe has ascribed the eclogues that pass under the name of Calpurnius. (*Quæst. Philolog.*, c. 2, p. 11, *seqq.*—*Bähr*, *Gesch. Röm. Lit.*, vol. 1, p. 303.)

Sertorīus, Quintus, a distinguished Roman general, born at Nursia. He made his first campaign under Cæpio, when the Cimbri and Teutones broke into Gaul; and he distinguished himself subsequently under Marius, when the same enemy made their memorable irruption into Italy. After the termination of this war he was sent as a legionary tribune, under Didius, into Spain, and soon gained for himself a high reputation in this country. On his return to Rome he was appointed quæstor for Cisalpine Gaul; and the Marsian war soon after breaking out, and Sertorius being employed to levy troops and provide arms, he made himself extremely useful in that capacity, and performed important services for the state. On the ruin of the Marian party, to which he himself belonged, Sertorius hastened back to Spain, and found no difficulty in resuming possession of that province. As soon as Sylla was informed of this act of rebellion, he sent into Spain a considerable army under Caius Annius, with orders to crush the insurgent forces. Sertorius, compelled to yield to the powerful force thus brought against him, was induced to seek for safety in Africa. Pursued by bad fortune even to the wilds of Mauritania, he was reduced to the necessity of again putting to sea; but, being unable to effect a re-landing in Spain, he strengthened his little fleet by the addition of some of the Cilician pirates, and made a descent upon the island of Ebusus (now *Ivica*), in which Annius had placed a small garrison. The lieutenant of Sylla made haste to succour this insular colony, and, sailing to Ebusus with a strong squadron, was resolved to bring Sertorius to battle. A storm prevented the engagement; most of the ships were driven ashore, or swallowed up in the waves; and Sertorius, who had with difficulty escaped from the fury of the tempest, bore away with a few small vessels for the Straits of Gibraltar, and, landing near the mouth of the Bætis, refreshed his men on the shores of the Atlantic Ocean. It was on this occasion that, fatigued by the vicissitudes of a hard fortune, and filled with gloomy views of the future, he is said to have listened to the romantic description of certain sailors, who charmed his ears with the delights and peaceful security of a group of happy islands lying scattered at a convenient distance in the Western sea. He would have retired to that fabled paradise, had not the Cilician rovers, who preferred a more enterprising life, refused to accompany him, and sailed back to the coast of Africa. Sertorius in like manner returned into the Mediterranean, and, having landed in Africa, soon came in contact with Pacianus, a lieutenant of Sylla's, and, though greatly inferior in number, gained a decisive victory, and took nearly all the opposite army prisoners. The reputation acquired by this victory retrieved the affairs of Sertorius. The Lusitanians, irritated at the conduct of Annius, resolved to throw off the yoke; and, inviting the conqueror of Pacianus to assume the command of their army, they took the field against the deputy of Sylla, and set the whole power of Rome at defiance. The most brilliant success attended the arms of Sertorius. With 2600 men, whom he called Romans (though of these 700 were Africans), and an addition of 4000 light-armed Lusitanians and 700 horse, he carried on the war against four Roman generals, who had 120,000 foot, 6000 horse, 2000 archers and slingers, and cities without number under their command. Of the officers opposed to him, he beat Cotta at sea, near the modern Trafalgar; he defeated Phidius, who had the chief command in Bætica, and killed 4000 Romans on the banks of the Bætis. By his quæstor he vanquished Domitius, and Lucius Manlius, proconsul of Hither Spain; he likewise slew Thoranius, one of the officers sent against him by Metellus, and cut off the whole army under his command. Even Metellus himself, one of the most experienced and successful generals of the age, was not a match for Sertorius in the species of warfare which the Lusitanians waged under his direction. Constantly changing his post, and flying from one fastness to another with a small body of active men, he cut off the Romans in every quarter, without allowing them time to make any arrangement for their defence, or even to see the enemy under whose hands their numbers were so rapidly reduced. In short, he combined in his character all the activity and hardiness of savage life with the policy and military skill of a Roman general. Nor did Sertorius think it enough to fight the battles of the Spaniards; he also undertook to establish among them the habits and advantages of civilization. He taught their soldiers all the more useful parts of Roman tactics; he founded schools for the education of youth; distinguished the meritorious by marks of his approbation; and even introduced among the higher orders the dress of Roman citizens. Sertorius possessed unbounded influence over the minds of the natives, as well from the high degree of military talent which he displayed, as from the conviction on the part of the Lusitanians that he held secret communion with Heaven. This belief arose principally from the circumstance of his being attended wherever he went by a tame white fawn, which he led the rude natives to believe was a gift from Diana, and disclosed to him many important secrets.—The dangerous state of their affairs in Spain induced the Romans to send Pompey to the aid of Metellus. But this new commander proved in no degree more successful than the old; nay, on one occasion, Pompey had the mortification of seeing the city of Lauron taken and burned by Sertorius, without being able to render it any assistance, though near enough (to use the strong language of an ancient writer) to have warmed his hands at the flame. At last, however, private treachery effected what the arms of open foes had been unable to accomplish. Perpenna, one of his officers, who was jealous of his fame and tired of a superior, conspired against him. At a ban-

quet the conspirators began to open their intentions by speaking with freedom and licentiousness in the presence of Sertorius, whose age and character had hitherto claimed deference from others. Perpenna overturned a glass of wine as a signal to the rest, and immediately Antonius, one of his officers, stabbed Sertorius, and the example was followed by all the other conspirators (B.C. 73).—No sooner had Perpenna accomplished his nefarious object, than he announced himself as the successor of Sertorius. But he soon proved as unfit for the duties as he was unworthy of the honour attached to that high office. Pompey, upon hearing that his formidable antagonist was no more, attacked the traitor, whom he easily defeated. He was taken prisoner, and afterward executed as an enemy to his country; and in this way ended a war which at one time threatened the overthrow of the whole fabric of the Roman power in Spain.—Of Sertorius it has justly been remarked, that his great qualities and military talents would have undoubtedly raised him to the first rank among the chiefs of his country, had he been, not the leader of a party, but the commander of a state. With nothing to support him but the resources of his own mind, he created a powerful kingdom among strangers, and defended it for more than ten years against the arms of Rome, although wielded by the ablest generals of his time; and he displayed public and private virtues which would have rendered a people happy under his rule at a less turbulent period. (*Plut.*, *Vit. Sertor.*—*Vell. Paterc.*, 2, 30, *seqq.*—*Flor.*, 3, 21, *seqq.*)

SERVILIA LEX, I. *de Pecuniis repetundis*, by C. Servilius, the prætor, A.U.C. 653. It ordained severer penalties than formerly against extortion; and that the defendant should have a second hearing. (*Cic. in Verr.*, 1, 9.)—II. Another, *de Judicibus*, by Q. Servilius Cæpio, the consul, A.U.C. 647. It divided the right of judging between the senators and the equites, a privilege which, though originally belonging to the senators, had been taken from them by the Sempronian Law, and given to the equites, who had exercised it, in consequence, for seventeen years. (*Cic.*, *Brut.*, 43, *seq.*—*Tac.*, *Ann.*, 12, 60.)—III. Another, *de Civitate*, by C. Servilius Glaucia, ordained that if a Latin accused a Roman senator so that he was condemned, the accuser should be honoured with the name and the privileges of a Roman citizen.—IV. Another, *Agraria*, by P. Servilius Rullus, the tribune, A.U.C. 690. It ordained that ten commissioners should be created, with absolute power, for five years, over all the revenues of the republic; to buy and sell what lands they saw fit, at what price and from whom they chose; to distribute them at pleasure to the citizens; to settle new colonies wherever they judged proper, and particularly in Campania, &c. But this law was prevented from being passed by the eloquence of Cicero, who was then consul. (*Cic. in Pis.*, 2.)

SERVILIUS, I. PUBLIUS AHALA, a master of horse to the dictator Cincinnatus. When Mælius refused to appear before the dictator to answer the accusations which were brought against him on suspicion of his aspiring to tyranny, Ahala slew him in the midst of the people whose protection he claimed. Ahala was accused of this murder, and banished; but this sentence was afterward repealed. He was raised to the dictatorship.—II. Publius, a proconsul of Asia during the age of Mithradates. He conquered Isauria, for which service he was surnamed *Isauricus*, and rewarded with a triumph. (*Vid.* Isauria.)—III. Nonianus, a Latin historian, who wrote a history of Rome in the reign of Nero. He is praised by Quintilian (10, 1, 102).

SERVIUS, I. TULLIUS, the sixth king of Rome. The accounts respecting his origin are as obscure as those of any of his predecessors. The most ancient and poetical legend represents him as the son of Ocrisia, a captive and slave of Tanaquil, the wife of Tarquinius Priscus, by the Lar, or household god. Later legends made him a son of one of the king's clients, and for some time a slave; or the son of a man of rank and power in one of the conquered Latin cities, who being slain in the war, his widow was carried to Rome in her pregnancy, and she and her infant son were protected by Tanaquil. Another account of the origin of Servius has been preserved by a speech of the Emperor Claudius, as given in the Etruscan Annals. This speech was engraved on a brass plate, and was dug up at Lyons about two centuries ago. It is now preserved in that city. It was printed by Brotier at the end of his edition of Tacitus, and has been also published in the Collections of Inscriptions. Claudius begins to recount how often the form of government had been changed, and even the royal dignity bestowed on foreigners. Then he says of Servius Tullius, "According to our Annals, he was the son of the captive Ocrisia; but if we follow the Tuscans, he was the faithful follower of Cæles Vibenna, and shared all his fortunes. At last, quitting Etruria with the remains of the army which had served under Cæles, he went to Rome, and occupied the Cælian Hill, giving it that name after his former commander. He exchanged his Tuscan name, Mastama, for a Roman one, obtained the kingly power, and employed it to the great advantage of the state." (*Nieb.*, *Rom. Hist.*, vol. 1, p. 381.)—All accounts, however, represent him as enjoying the favour of Tarquin and his queen, as having married the daughter of that monarch, and obtaining the throne in a great measure by the judicious management of the latter. It would seem as if Servius had in the very beginning of his reign encountered the opposition of the patricians. He is said not to have allowed any interregnum, or to have permitted the senate to take the lead in his election to the sovereignty; but, as he had already acted as king before the death of Tarquinius was publicly known, to have made a direct application, without any other preliminary process, to the *comitia curiata*, and to have been by them invested with the powers of former kings. The only historical conclusion which can be deduced from these incidental notices is, that a contest had begun between the kings and the patrician body, in which the kings deemed it their soundest policy to diminish the power of the patricians, in order to maintain their own. But as no direct diminution of their power could have been attempted without exciting an immediate insurrection, it was deemed expedient by these kings to raise a counterbalancing power in the state, which, having received its existence from them, might be expected to lend them aid in repressing the exorbitant power of the patrician body, combined with their hereditary privileges. That Servius was a friend of the people, and that the patricians hated and plotted against him, appears from a passage of Festus: "*Patricius Vicus Romæ dictus eo quod ibi patricii habitaverunt, jubente Servio Tullio, ut, si quid molirentur adversus ipsum, ex locis superioribus opprimerentur.*" Indeed, it might be indirectly gathered from the statement of Livy (1, 44), that he chose his habitation on the Esquiline, for that was the plebeian quarter. (*Dion. Hal.*, 4, 13.) The government of Servius Tullius was, from beginning to end, a sort of revolution. The organic changes ascribed to him can hardly be conceived of, as projected under any but republican institutions. At all events, they seem to have paved the way for the republic. Servius prepared his constitutional innovations by a division of land and of building-ground for habitations to the poor. His constitution, however, had no resemblance to a pure democracy. Property was adopted as the standard for apportioning the public contributions and franchise; and on this principle his famous division into classes was based. When it is considered that out of a hundred and

eighty-nine (or ninety-three) centuries, the first class alone contained eighty, to which must be added the eighteen centuries of *equites*, and that the last class had either only one voice or none at all, it is easy to see that Servius, if in effect he made this arrangement, substituted an aristocracy of wealth for the former patrician preponderance in the *curiæ*. As in these times the property of land was for the most part in the hands of the patricians, they of course retained preponderance in the new aristocracy likewise. But this was accidental, and soon ceased to be the case.—The warlike undertakings of Servius were principally directed against the Etrurians. He is said to have carried on war, for twenty years, with the citizens of Veii, Cære, Tarquinii, and, lastly, with the collective force of the Etruscans, till all allowed the pre-eminence of Rome and her king.—Servius enlarged the city, so as to bring within its compass the Viminal and Esquiline Hills; he finished the work begun by Tarquinius, by building the walls of the city of hewn stone; and, for the purpose of consolidating more firmly the union of the races of which the nation was composed, he erected the temple of Diana on the Aventine Hill, which was to be the chief abode of the Latin population recently brought to Rome.—The horrible tale of the last Tarquin's accession to the throne might be regarded as incredible, were it not that Italian history in the middle ages affords us many similar examples. The narrative in question is as follows: The two daughters of Servius were married to the two sons of the elder Tarquin. The one murdered her husband Aruns, and her sister, with the aid of the other son of Tarquin, and paved the way to the throne for herself and her new husband by the murder of her father.—The personal existence of Servius Tullius is regarded by many recent writers as involved in considerable doubt. The constitution of the classes and centuries is as real as Magna Charta, or the Bill of Rights, in English history; yet its pretended author seems scarcely a more historical personage than King Arthur. We do not even know with certainty his name or his race; still less can we trust the pretended chronology of the common story. The last three reigns, according to Livy, occupied a space of 107 years; yet the king, who, at the end of this period, is expelled in mature, but not in declining age, is the son of the king who ascends the throne a grown man, in the vigour of life, at the beginning of it: Servius marries the daughter of Tarquinius a short time before he is made king, yet immediately after his accession he is the father of two grown-up daughters, whom he marries to the brothers of his own wife. The sons of Ancus Marcius wait patiently eight-and-thirty years, and then murder Tarquinius to obtain a throne which they had seen him so long quietly occupy. Still, then, we are, in a manner, upon enchanted ground; the unreal and the real are strangely mixed up together; but, although some real elements exist, yet the general picture before us is a mere fantasy: single trees and buildings may be copied from nature, but their grouping is ideal, and they are placed in the midst of fairy palaces and fairy beings, whose originals this earth never witnessed. (*Liv.*, 1, 41, *seqq.*—*Hetherington's History of Rome*, p. 23, *seqq.*—*Arnold's Roman History*, vol. 1, p. 48, *seqq.*)—II. Sulpitius Rufus, an eminent Roman jurist and statesman, descended from an illustrious family. He was contemporary with Cicero, and probably born about a century B.C. He cultivated polite literature from a very early period, especially philosophy and poetry. At an early age he appeared as a pleader at the bar. In consequence of a reproof received from Quintus Mucius, an eminent lawyer, grounded upon his ignorance of the law, he applied himself with great industry to legal studies, and became one of the most eminent lawyers of Rome. Cicero highly commends his legal knowledge. Sulpitius passed through the various civil offices of the Roman state, and was consul B.C. 51. Cæsar made him governor of Achaia after the battle of Pharsalia; but, when that chief was taken off, Sulpitius returned to Rome, and acted with the republican party. He died in the camp of Antony, under the walls of Modena, having been sent on an embassy to that leader from the Roman senate. Cicero, in his 9th Philippic, pleads for a brazen statue to be erected to Sulpitius, which honour was granted by the senate.—III. Honoratus Maurus, a learned grammarian in the age of Arcadius and Honorius. He has left Latin commentaries upon Virgil, still extant. These are, however, considered rather as a collection of ancient remarks and criticisms on the poet than as composed by himself. They contain many valuable notices of the geography and arts of antiquity. These commentaries are found annexed to some of the older editions of Virgil. They are most correctly given in the edition of Virgil by Burmann, *Amst.*, 1746, 4 vols. 4to.

Sesostris, a celebrated king of Egypt, whose era will be considered in the course of the present article. According to the common account, his father ordered all the children in his dominions who were born on the same day with him to be publicly educated, and to pass their youth in the company of his son. This plan succeeded fully, and Sesostris, on attaining to manhood, saw himself surrounded by a number of faithful ministers and active warriors, whose education and intimacy with their prince rendered them inseparably devoted to his interest. When Sesostris, after achieving several brilliant conquests as his father's lieutenant, had succeeded his parent on the throne, he became ambitious of military fame, and, after he had divided his kingdom into 36 different districts or nomes, he marched at the head of a numerous army to make the conquest of the world. Libya, Æthiopia, Arabia, with all the islands of the Red Sea, were conquered, and the victorious monarch marched through Asia, and penetrated farther into the East than the conqueror of Darius. He also invaded Europe, and subdued the Thracians; and, that the fame of his conquests might long survive him, he placed columns and images in the several provinces he had subdued; and, many ages after, inscriptions were still to be seen commemorating his conquests. At his return home the monarch employed his time in encouraging the fine arts, and in improving the revenues of his kingdom. He erected one hundred temples to the gods for the victories he had obtained, and mounds of earth were heaped up in several parts of Egypt, where cities were built for the reception of the inhabitants during the inundations of the Nile. After a long and glorious reign, Sesostris, now grown old and infirm, is said to have destroyed himself. (*Diod. Sic.*, 1, 53, *seqq.*)—Such is the common legend relative to this celebrated king and conqueror: the hero of Champollion's system, as of all early Egyptian history, and, if we are to believe Diodorus, of their poetry, the Sesostris of Herodotus, the Sesoosis of Diodorus, the Sethos of Manetho, the Rhamses the Great of the monuments, he appears at the head of the nineteenth dynasty as the greatest of the Theban kings. Everywhere this mighty monarch stands forth in prominent grandeur. Before and in the temples of the Southern Ipsambul, no less than in Thebes and in the ruins of Memphis, his colossal statues appear stamped, Champollion asserts, with the reality of portraiture. In almost every temple, up to the confines of Æthiopia, his deeds and triumphs are wrought in relief and painting. The greater part of the celebrated obelisks either are inscribed to him or bear his record. That of the Lateran has been long known (from the curious interpretation of it in Ammianus Marcellinus) to belong to a King Rameses; one side of Cleopatra's Needle is occupied with his deeds; and, besides his legends in the ruins of Luxor and Carnac, the immense

edifice on the western side of the river, which corresponds with singular, if not perfect, exactness to the magnificent palace of Osymandyas described by Diodorus, is so covered with his legends as to be named by Champollion, without the least hesitation, the Rhameseion.—The date of the accession of Sesostris, as the head of the nineteenth dynasty, is of great importance, but, like all such points, involved in much difficulty. M. Champollion Figeac, by an ingenious argument deduced from the celebrated Sothic period of 1460 years, reckoned according to data furnished by Censorinus, and a well-known fragment of Theon of Alexandrea, makes out the date of 1473 B.C. Dr. Young assumes 1424. Mr. Mure maintains that it cannot be placed higher than 1410, nor lower than 1400. (*Remarks on the Chronology of the Egyptian Dynasties, Lond.*, 1829.) M. Champollion Figeac's argument is unsatisfactory, and chiefly from the uncertainty of fixing the reign of Menophres, which is the basis of the whole system, and which is altogether a gratuitous assumption. It appears, however, that the question may be brought to a short, if not precise, conclusion. The first date which approximates to certainty is the capture of Jerusalem by Sesac or Sesonchosis; the first of the twenty-second dynasty, in the year 971, or, at the earliest, 975 B.C. What, then, was the intervening time between this event and the accession of the nineteenth dynasty? The reigns of the three series, as given by Mr. Mure from the various authorities, stand thus: and first from Eusebius in the Latin text of Jerome:

Nineteenth Dynasty	194
Twentieth "	178
Twenty-first "	130
	502
Add date of capture of Jerusalem	971
	1473

Next from Eusebius, according to the Greek text (Syncellus—Scaliger):

Nineteenth Dynasty	202 (194)
Twentieth "	178
Twenty first "	130
	510
Add as before	971
	1481

Next from Eusebius, according to the Armenian text:

Nineteenth Dynasty	194
Twentieth "	172
Twenty-first "	130
	496
Add	971
	1467

Next from Africanus (Syncellus):

Nineteenth Dynasty	210 (204)
Twentieth "	135
Twenty-first "	130
	475
Add	971
	1446

And, lastly, from the Old Chronicle:

Nineteenth Dynasty	194
Twentieth "	228
Twenty-first "	121
	543
Add	971
	1514

The question resolves itself into the relative degrees of weight attached to Africanus, Eusebius, or the Old Chronicle, as to the reign of the Twentieth Dynasty. It should be observed, that there may be five years of error in the date of the capture of Jerusalem, and it is uncertain at what period in the reign of Sesac that event took place. M. Champollion Figeac's date, therefore, for different reasons from his own, is as probable as any other.—Ancient history is full of the triumphs of this Egyptian Alexander: was it the echo of native legends, either poetical, or, if historical, embellished by national vanity, or containing substantial truth? The memorable passage in Tacitus is at once the most brief and the fullest statement of the glories of his reign. On the visit of Germanicus to Thebes, the elder of the priests, interpreting the inscriptions in his native language, related to the wondering Roman the forces, the conquests in Africa, Asia, and Europe, and the tribute levied by the Great Rhamses. (*Tacitus, Ann.*, 2, 60.)—Let us trace this line of conquest, which appeared so vast, and perhaps romantic, as to have induced those writers who, towards the end of the last century, were for resolving all history, mythology, and religion into astronomy, upon grounds rather more plausible than usual, to consider the great king of Egypt no more than a mythological personification of "the giant that rejoiceth to run his course from one end of Heaven to the other." The first conquest generally attributed to Sesostris is Æthiopia. Some writers, indeed, make him commence with a maritime expedition against Cyprus and Phœnicia; but the most probable account states that, either during his father's life or after his own accession, he led the triumphant banners of Egypt along the whole course of the Nile to the sacred Meroë. He conquered, says Diodorus, the southern Æthiopians, and forced them to pay tribute, ebony, gold, and elephants' teeth. Nowhere do the monuments so strikingly illustrate the history. In the Nubian temples, representations of the victories of this great king line the walls. One at Kalabsche has been described with great spirit by Heeren, from Gau's engravings. It represents a naked queen with her children imploring the mercy of the conqueror. Now, though female sovereigns were rarely known in Egypt, in Æthiopia they were common. Even at a late period, the Candace of the Acts will occur to every reader. Besides the queen, there are the spoils at the feet of the conqueror, what seems to be ivory, with golden ingots, and huge logs of ebony. We proceed on our course, first remarking a fact which, if we remember rightly, has escaped the notice of Heeren, that the career of Sesostris is led precisely along the line on which he has traced, with so much ingenuity and research, the road of ancient commerce. It might almost seem that the conqueror followed the track of the caravan or fleet, to plunder or make himself master of the successive centres or emporia of commerce, and of the different countries from which the richest articles of traffic were sent forth. The first step, as stated, was the subjugation of Æthiopia, the next of Africa to the west: of this, it is true, we have but an indifferent voucher, that of a Latin poet, and one, in general, more to be suspected of tumid hyperbole than his brethren, namely, Lucan. (*Venit ad occasum, mundique extrema Sesostris*, 10, 276.) Still, some extensive subjugation of the Libyan tribes may be assumed without much hesitation. The wild animals of the desert are perpetually led in the triumphs of the Egyptians—the antelopes, the apes, the giraffes, and the ostriches.—Arabia, to the older world, was the land of wonder and of wealth. From the Hebrew prophets, who delighted to dwell on "the gifts to be brought from Arabia and Saba," to the latest Greek and Latin poets, the geographer Dionysius and the luxuriant Nonnus, the riches and marvels of the land and people are perpetually displayed. Araby the Blessed, either producing or possessing the carrying trade of those costly spices and incenses which were so prodigally used in Egypt in embalming the dead and worshipping the gods, would naturally be an object of ambition to an Egyptian conqueror. Accordingly, even before the triumphant career of Rham-

ses the Great, curious vestiges of Egyptian conquest in the Arabian peninsula have been brought to light, and Arabah (the Red Earth) is described as under the feet of Rameses Meiamoun, in one of those curious representations of his conquests said to line the walls at Medinet-Abou. It was on a height overlooking the narrow strait which divides Africa from Arabia that Sesostris, according to Strabo, erected one of his columns. The wars between the later Abyssinian kings and the sovereigns of Yemen, in the centuries preceding Mohammed, may illustrate these conquests. The hatred or terror of the sea attributed to the later Egyptians was either unknown to or disdained, as the monuments clearly prove, by the great Theban kings; more than one regular naval engagement, as well as descents from invading fleets, being represented in the sculptures. On the Red Sea, Sesostris, according to history, fitted out a navy of four hundred sail; but whither did he or his admirals sail? Did they commit themselves to the trade-winds, and boldly stretch across towards the land of gold and spice? Are some of the hill-forts represented in the sculptures those of India? Did his triumphant arms pass the Ganges? Do the Indian hunches on the cattle, noticed by Mr. Hamilton, confirm the legend so constantly repeated of his conquests in that land of ancient fable? Or, according to the modest account of Herodotus, did they coast cautiously along, and put back when they encountered some formidable shoals? Did they follow the course of the Persian Gulf, assail the rising monarchies of the Assyrians and Medes, or press on to that great kingdom of Bactria, which dimly arises amid the gloom of the earliest ages, the native place of Zoroaster, and the cradle of the Magian religion? Champollion boldly names Assyrians, Medes, and Bactrians as exhibited on the monuments; but the strange and barbarous appellations which he has read, as far as we remember, bear no resemblance to those of any of the Oriental tribes; earlier travellers, however, have observed that the features, costume, and arms of the nations with which the Egyptians join battle are clearly Asiatic; the long, flowing robes, the line of face, the beards, the shields, in many respects are remarkably similar to those on the Babylonian cylinders and the sculptures of Persepolis. "The dominions of Sesostris," our legend proceeds, "spreads over Armenia and Asia Minor. His images were still to be seen in the days of Herodotus, one on the road between Ephesus and Phocæa, and another between Smyrna and Sardis. They were five palms high, armed in the Egyptian and Ethiopian manner, and held a javelin in one hand and a bow in the other; across the breast ran a line, with an inscription: 'This region I conquered by my strength (*lit.* my shoulders).' They were mistaken for statues of Memnon." This universal conqueror spread his dominion into Europe; but Thrace was the limit of his victories. On the eastern shore of the Euxine he left, according to tradition, a part of his army, the ancestors of the circumcised people, the Colchians. But his most formidable enemies were the redoubted Scythians. Pliny and other later writers assert that he was vanquished by them, and fled. But Egyptian pride either disguised or had reason to deny the defeat of her hero. There is a striking story in Herodotus, that when the victorious Darius commanded that his statue should take the place of that of Sesostris, the priests boldly interfered, and asserted the superiority of their monarch, who had achieved what Darius had in vain attempted, the subjugation of the Scythians.—Are we then to dismiss all this long history of triumphs and conquests into the regions of mythic or allegoric legend? Are we to consider it the pure creation or the monstrous exaggeration of national vanity? to resolve it into the audacious mendacity of the priest or the licensed fiction of the bard? *A priori*, there is nothing improbable in the existence of one or of a line of Egyptian conquerors: Egypt was as likely to send forth "its mighty hunter, whose game was man," as Assyria, Persia, Macedonia, Arabia, or Tartary. On the other hand, we have the uniform testimony of ancient history, ancient tradition, and existing monuments. Egyptian history is reported to us by every ancient author, Herodotus, Diodorus, Manetho, Strabo, and is assuredly deserving of as much credit as the scattered fragments of the Oriental annals, which bear the name of Berosus or Sanchoniathon, or the traditions preserved by more modern antiquaries. The only *history* which approximates to this period is that of the Bible, and this we shall presently consider. How far the general *tradition* may be traced to Egypt as its sole fountain-head, may be doubted; there is some semblance of a connexion with Scythian tradition preserved in Justin and Jornandes; in the former we find the name of a Scythian king contemporary with Sesostris. But the monuments which cover the walls of the Nubian cities, more particularly of Thebes, afford the strongest confirmation to the extensive conquests of one or more of the mighty Pharaohs. These monuments, entirely independent, it must be remembered, of the interpretations of their legends by Champollion, represent battles and sieges, combats by land and sea, in countries apparently not African, against nations which have every character of remote, probably Asiatic races. There are rivers which cannot be the Nile; fortresses which, in their local character, seem totally unlike those of the districts bordering on Egypt.—But how is it that the sacred writings preserve a profound silence on all the invasions, conquests, and triumphs of this Egyptian Alexander, or, if Champollion is to be credited, this race of Alexanders? We must take up the question of the connexion between the sacred and Egyptian history at an earlier period. On this interesting inquiry two writers, M. Coquerel, a Protestant, and M. Greppo, a Roman Catholic divine, have entered with much candour and ingenuity. To what period in the Egyptian history is the Mosaic Exodus to be assigned? This question seems to have been debated, if we may so speak, on the scene of action among the Jewish and Grecian writers in Alexandrea. The fact was universally admitted, though the chronology was warmly contested; as to the fact, it may be fearlessly asserted that the Mosaic record, independent of its religious sanction, has generally as high a claim to the character of authenticity and credibility as any ancient document; he who should reject it would not merely expose his own sincerity as a believer in revealed religion, but his judgment as a philosophical historian. Nor can we read the histories of Diodorus, or Tacitus, or the treatise of Josephus against Apion, without clearly seeing that the Egyptian historians, however they might disfigure, no doubt did notice the servitude and the escape of the Israelites from Egypt. But both this and the chronological question were carried on with the blinding feelings of national pride and animosity on each side, and it is far from likely that we should disentangle the web which has thus been ravelled, nor can we expect to receive any direct information on this subject from the monuments. One pious writer has taken alarm at this silence; but surely without much reason, for the monuments almost exclusively belong to Upper Egypt; nor does a proud nation inscribe on its enduring sculptures its losses and calamities; it is the victorious, not the discomfited, monarch whose deeds are hewn in stone.—Both M. Coquerel and M. Greppo adopt the common Usherian date, 1491, for the Exodus. Now, though this date is as *probable* as any other, we cannot think it certain. The great variation of chronologists on this point is well known; nor is any question of biblical criticism more open to fair debate than the authenticity of the text of 1 *Kings*, 6, 1, the

basis of this calculation. Our authors likewise adopt M. Champollion Figeac's date, 1473, for the accession of Sesostris, and the common term of two hundred and fifteen years for the residence of the Israelites in Egypt. Joseph might thus have been sold under Mœris; Jacob and his family entered Egypt under his successor, Miphre-Thoutmosis, and departed in the third year of Amenophis Rhamses, father of Sesostris. Several curious incidental points make in favour of this system. At a period assigned to the ministry of Joseph, clearly, the native princes were on the throne; the priesthood were in honour and power, particularly those of Phre. The obelisk raised by Mœris Miphra, at Heliopolis, will be remembered: his son likewise bore the title of Miphre. Now Joseph was married to the daughter of Pet-e-phre, the priest of Phre, at On or Heliopolis. At this period, too, the shepherds were recently expelled, and, therefore, an "abomination to the Egyptians," and the land of Goshen was vacant by their expulsion. Diodorus, it may be observed, gives seven generations between Mœris and Sesostris, which, at three for a century, amounts nearly to the date of the residence of the Israelites in Egypt. Towards the close of the period the race of Rhamses ascended the throne; and Raamses is the name of one of the cities built by the oppressed Israelites. Such are the curious incidental illustrations of this system, the same, we may observe, with that of Usher and Bishop Cumberland; but we must not dissemble the difficulties. The Exodus, according to the dates adopted, took place seventeen years before the death of Amenophis; he, therefore, could not have been the Pharaoh drowned in the Red Sea; a difficulty rendered still more startling by the very interesting description of the sepulchral cave of this Amenophis V. by Champollion, and which seems clearly to intimate that this Pharaoh reposed with his ancestors in the splendid excavation of Biban-el-Malook. Here, however, M. Greppo moves a previous question.—Have we distinct authority in the Hebrew Scriptures for the death of Pharaoh? In the contemporary descriptions it is the host, the chariots, the horsemen of Pharaoh which are swallowed up; and there is no expression that intimates, with any degree of clearness, the death of the monarch; the earliest apparently express authority for the death of the king is a poetic passage in the one hundred and thirty-sixth Psalm (v. 15), which is generally considered to have been written after the captivity, and even this may, perhaps, bear a different construction. There is a second difficulty still more formidable.—The scene of the Mosaic narrative is undoubtedly laid in Lower Egypt, and seems to fix the residence of the kings in some part of the northern region; but it seems equally clear that Thebes was the usual dwelling-place of this Ammonian race of sovereigns. Tradition agrees with the general impression of the narrative; it hovers between Tanis and Memphis, with a manifest predilection for the former. The Tanitic branch of the Nile is said to be that on which Moses was exposed; and the "wonders in the field of Zoan" indicate the same scenes on much higher authority. The LXX. and the Chaldee paraphrast render Zoan by Tanis. We are aware that Champollion will not "bear a rival near the throne" of his magnificent Pharaohs, and other opponents may object the "all Egypt" of the Scriptures. As to the latter objection, it may certainly be questioned whether "all Egypt" included the Thebaïd; but if Champollion (were we to suggest the possibility of a collateral dynasty and a second kingdom, at this period, in the northern part of the region) should urge the improbability that conquering sovereigns like Horus, Mandouee, or especially Rameses Meiamoun, would endure the independence of a part, as it were, of the great Egyptian monarchy, we can only rejoin the frequency with which the great sovereignties of the East are dismembered by the assertion of independence of some powerful satrap, or the division between the sons on the death of a king. In the twenty-eighth year of Ægyptus (the Rameses Meiamoun of the monuments), says Eusebius, in the Chronicon (*Armen. Vers.*), "*Busiris in partibus Nili fluvii tyrannidem exercebat, transeuntesque perigrinos spoliabat.*"—Have any monuments been discovered in Lower Egypt between Mœris and Sesostris? Would not the restriction of the dominions of the latter part of the great Theban dynasty to Upper Egypt, and of their conquests to the south and east, account for Herodotus, who wrote from Memphian authority, making Sesostris the immediate successor of Mœris? Might not the blow inflicted on the Tanite kingdom by the loss of its slave population and its army, enable Sesostris with greater ease to consolidate the whole realm into one mighty monarchy? We are not, however, blind to the objections against this scheme, and rather throw it out for consideration than urge it with the least positiveness. Yet far be it from us to confine the inquisitive reader to a choice between these two hypotheses. He may consult Mr. Faber, who will inform him that the Pharaoh who perished in the Red Sea was one of the shepherd kings. We may turn to Josephus, and find that the shepherds and the Israelites were the same; but by what strange transformation a peaceful minister and his family of seventy persons became a horde of conquering savages and a dynasty of kings, we are at a loss to conceive: Perizonius, however, has ably supported this untenable hypothesis. There is another theory, which we are inclined to suspect was that of Manetho, and, therefore, worthy of consideration; but it is so strangely disfigured in Josephus, that it is difficult to know to whom we are to ascribe the flagrant contradictions. By this account, Amenophis was inserted by Manetho *after* Sesostris and his son Rhamses, yet he is immediately after represented, either by Manetho or Josephus, as their *predecessor*; he it was who expelled a second race of leprous shepherds, and his fate was moulded up with a tradition of a great catrastrophe connected with religion. This would throw the Exodus a century later (the Jewish date comes as low as 1312), and would be somewhat embarrassing to chronology, but it would settle the question about Sesostris; and the Jews of all ages were more likely to exaggerate than depress the antiquity of their nation.—If, however, according to the general view, we place the Exodus before the accession of Sesostris, in what manner do we account for the silence of the holy books concerning this universal conqueror? M. Coquerel and M. Greppo answer at once, and with apparent probability, that the triumphant armies of the Egyptian marched through Palestine during the forty years which the Israelites passed in the secret and inaccessible desert. Yet a preliminary question may be started—according to the general accounts, Did the Egyptian pass through Palestine? By the line of march which we have drawn out from what seem the best authorities, he certainly did not, excepting possibly on his return, and of his return nothing is said, excepting that he arrived, whether by land or sea is not stated, at Pelusium. We will not urge the words of Justin, that this great conqueror had a strange predilection for remote conquests, and despised those which lay near his own borders; but it is possible that the comparative insignificance of Palestine, or its ready submission, might preserve it from actual invasion, if it did not happen to be on the line of march. It is true that Herodotus sends forth the Egyptian to win his first laurels by the conquest of Cyprus and Phœnicia; but the subjugation of the island clearly denotes a maritime expedition. The conquest of Phœnicia is confirmed by a very singular monument, a bilinguar inscription in hieroglyphics and arrow-headed characters, the former of which show the

legend of Rhamses the Great. This has been found at *Nahar-el-kelb*, in Syria, near the ancient Berytus. In fact, while Phœnicia, already perhaps mercantile, might attract an Egyptian conqueror, Palestine, only rich in the fruits of the soil, which Egypt produced in the utmost abundance, was a conquest which might flatter the pride, but would offer no advantage to the sovereign of the Nile. Herodotus, indeed, expressly asserts, that he had seen one of his obscene trophies of victory raised among those nations which submitted without resistance in Syria Palestina. Larcher has already observed on the loose way in which the boundaries of Palestine were known by the Greeks, and has urged the improbability that the magnificent sovereigns of Judæa, David and Solomon, would suffer such a monument of national disgrace to stand; he supposes, therefore, that it might be in the territory of Ascalon. We are somewhat inclined to suspect that many of these pillars might be no more than the symbols of the worship of Baal-Peor. Was Herodotus likely to read a hieroglyphic inscription without the assistance of his friends, the priests of Egypt? Be this as it may, after all, if we can calmly consider the nature of the Jewish history in the Bible, all difficulty, even if we suppose the peaceful submission to the great conqueror, ceases at once. The Book of Judges, in about fourteen chapters, from the third to the sixteenth, contains the history of between three and four centuries. Its object appears to be to relate the successive calamities of the nation, and the deliverances wrought "by men raised by the Lord." But the rapid march of Sesostris through the unresisting territory, as it might exercise no oppression, would demand no deliverance. More particularly, if it took place during one of the periods of servitude, when masters and slaves bowed together beneath the yoke, it would have added nothing to the ignominy or burden of slavery. (*Quarterly Review*, vol. 43, p. 141, *seqq.*)

Sestos, a city of Thrace on the shores of the Hellespont, nearly opposite to Abydos, which lay somewhat to the south. From the situation of Sestos it was always regarded as a most important city, as it commanded in a great measure the narrow channel on which it stood. (*Theopomp.*, *ap. Strab.*, 591.) It appears to have been founded at an early period by some Æolians. (*Scymnus*, ch. 708.) The story of Hero and Leander, and still more the passage of the vast armament of Xerxes, have rendered Sestos celebrated in ancient history. Sestos is said by Herodotus to have been strongly fortified; and, when besieged by the Greek naval force, after the battle of Mycale, it made an obstinate defence; the inhabitants being reduced to the necessity of eating the thongs which fastened their beds. The barbarians at length abandoned the place, which surrendered to the besiegers. (*Herod.*, 9, 115.—*Thucyd.*, 1, 89.) The Athenians, when at the height of their power, justly attached the greatest value to the possession of Sestos, which enabled them to command the active trade of the Euxine; hence they were wont to call it the corn-chest of the Piræus. (*Aristot.*, *Rhet.*, 3, 10, 7.) After the battle of Ægospotamos, Sestos recovered its independence with the rest of the Chersonese; but the Athenians, many years after, having resolved to recover that fertile province, sent Chares to the Hellespont with a considerable force to attempt its conquest. The Sestians were summoned to surrender their town, and, on their refusal, were speedily besieged; after a short resistance the place was taken by assault, when Chares barbarously caused all the male inhabitants capable of bearing arms to be butchered. This severe blow probably caused the ruin of the town, as from this period little mention of it occurs in history. Strabo, however, speaks of Sestos as being a considerable place in his time; he observes, that the current which flowed from the shore near Sestos greatly facilitated the navigation of vessels from thence, the reverse being the case with those sailing from Abydos. (*Strab.*, 591.—*Polyb.*, 16, 29.) Mannert says the site of Sestos is now called *Ialowa* (*Geogr.*, vol. 7, p. 193.—*Cramer's Anc. Greece*, vol. 1, p. 328).

Sethon, a priest of Vulcan, who made himself king of Egypt after the death of Anysis. He was attacked by the Assyrians, and delivered from this powerful enemy by an immense number of rats, which in one night gnawed their bowstrings and thongs, so that on the morrow their arms were found to be useless. From this wonderful circumstance Sethon had a statue which represented him with a rat in his hand, with the inscription of *Whoever fixes his eyes on me, let him be pious.*—"The Babylonian Talmud," observes Prideaux, "states that the destruction made upon the army of the Assyrians was executed by lightning, and some of the Targums are quoted for saying the same thing; but it seems most likely that it was effected by bringing on them the hot wind which is frequent in those parts, and often, when it lights among a multitude, destroys great numbers of them in a moment, as frequently happens to caravans; and the words of Isaiah, that God would send a blast against Sennacherib, denote also the same thing. Herodotus gives us some kind of a disguised account of this deliverance from the Assyrians in a fabulous application of it to the city of Pelusium instead of Jerusalem, and to Sethon the Egyptian instead of Hezekiah." The learned dean then remarks upon the strong confirmation given to the account in Scripture by the statement of Herodotus, and his mentioning the very name of Sennacherib. (*Prideaux's Connexions*, vol. 1, p. 23, *seqq.*, *ed.* 1831.)

Setia, a town of Latium, northeast of Antium and north of Circii. It is now *Sezza*. Its situation on a steep and lofty hill is marked by a verse of Lucilius, preserved by Aulus Gellius (16, 9). The wine of this town was in considerable repute, and Augustus, according to Pliny (14, 6), gave it the preference, as being of all kinds the least calculated to injure the stomach. We may infer from Statius (*Silv.*, 2, 6), that it was sometimes poured on the ashes of the wealthy dead. (*Cramer's Anc. Italy*, vol. 2, p. 107.)

Severus, I. Lucius Septimius, a Roman emperor, born at Leptis in Africa, of an equestrian family. Upon coming to Rome in early life, he received the benefit of a liberal education, and was subsequently raised to the dignity of a senator by the favour of Marcus Aurelius. His youth, it is said, did not escape untainted by the impurities that disgraced the capital; and on one occasion he was tried for a flagrant crime at the tribunal of Didius Julianus, whom he afterward deposed and put to death. Having held the usual offices which qualified a candidate for the consular power, Severus was intrusted with several military appointments of great honour and importance. He served in Africa, in Spain, and in Gaul; and finally obtained one of the most desirable commands in the empire, that, namely, of the legions employed in Pannonia, to defend the banks of the Danube against the inroads of the barbarian tribes who dwelt beyond it. When the news was conveyed to him that Didius Julianus had ascended the imperial throne, rendered vacant by the assassination of Pertinax, he resolved to seize the opportunity which was thereby presented for gratifying the ambition which had long been lurking in his bosom. The memory of Pertinax was dear to the legions of Pannonia, whom he had often led to victory; and Severus lost no time in taking advantage of this reverence and affection for the murdered prince. The ardour of the troops which he addressed on this occasion, led them to salute their chief on the field by the names of emperor and Augustus, and a rapid march soon brought him to Rome. Julianus was put to death by a decree of the senate, Severus ascended the imperial throne, the

Prætorian guards, who had murdered Pertinax and sold the empire to Didius, were disbanded by the new monarch, and a triumphal pageant witnessed the entrance of Severus into the Roman capital. Next followed the overthrows of Niger and Albinus, the two competitors with Severus for the empire (*vid.* Niger and Albinus); and these events were succeeded by the death of many nobles of Gaul and Spain, and also of twenty-nine senators of Rome, who were accused of having been the abetters of Albinus. Meanwhile the Parthians, under Vologeses, availing themselves of the absence of Severus, had overrun Mesopotamia, and besieged Lætus, one of his lieutenants, in Nisibis. The emperor resolved to march against them, and it was his intention to establish the power of Rome beyond the Euphrates on a much firmer foundation than it had enjoyed since the days of Trajan. The Parthians retired at his approach: he ascended the Euphrates with his barks, while the army marched along its banks; and having occupied Seleucia and Babylon, and sacked Ctesiphon, he carried off 100,000 inhabitants alive, with the women and treasures of the court. Leading his army, after this, against the Atreni, through the desert of Arabia, his foragers were incessantly cut off by the light cavalry of the Arabs; and after lying before Atra twenty days, and making an ineffectual attempt to storm, he was compelled to raise the siege and retire into Palestine. Hence he made the tour through Egypt, visited Memphis, and explored the Nile. His return to Rome was celebrated by a combat of 400 wild beasts in the amphitheatre, and by the nuptials of his son Bassianus Caracalla with the daughter of Plautianus. (*Vid.* Plautianus.) After a short residence in his capital, a period marked by increased severity on the part of the emperor, and a degree of tyranny rendered the more odious from its being the result of a naturally suspicious temper, Severus took refuge from the dissensions between his two sons, Geta and Caracalla, and from the intrigues of state, in the stirring scenes of a foreign war. He passed over into Britain, accompanied by his sons, with the view of securing the northern boundaries of the Roman province against the incursions of the Caledonians, and of the other barbarous tribes who dwelt between the wastes of Northumberland and the Grampian Mountains. He had hoped, also, that the love of military glory might exalt the ambition of his sons, and chase from their breasts those malignant passions, which at once disturbed his domestic repose, and ever and anon threatened to tear the commonwealth in pieces. His success against the foreign enemy was much more complete than his scheme for restoring fraternal concord. The difficulties which he had to overcome, however, were very great, and must have conquered the resolution of a mind less firm than that of Severus. He was obliged to cut down forests, level mountains, construct bridges over rivers, and form roads through fens and marshes. His triumph, such as it was, was soon disturbed by the restless spirit of the Caledonians, and by the intrigues of his ungrateful son Caracalla. This young prince, after failing in an attempt to excite the soldiers to mutiny, is said to have drawn his own sword against the person of his father. Irritated by such conduct, on the part of his friends as well as of his enemies, Severus allowed himself to fall a prey to the corroding feelings of anger and disappointment. He invited his son to complete his act of meditated parricide; while in respect to the revolted Britons, who had abused his clemency, he expressed, in the words of Homer (*Il.*, 6, 57, *seqq.*), his fixed resolution to exterminate them from the face of the earth. But death soon put an end to his sufferings and to all his plans for revenge. Having returned as far as York (Eboracum), he was attacked with a disease which he himself foresaw would, at no distant period, terminate his career; and, in the expectation of this event, he called for both his sons, whom he once more exhorted to union and mutual affection. He expired at York, A.D. 211, in the sixty-sixth year of his age, having reigned nearly eighteen years.—It is difficult to obtain from the pages of ancient writers a fair or consistent representation of the character of Severus. One of the authors of the Augustan history applies to him an expression which was suggested by the effects which the conduct of the first Roman emperor (Augustus) had upon the fortunes of his country, namely, that it would have been well for the state if he had never been born, or had never died. (*Spartian.*, c. 18.) This remark has in it, perhaps, more point than truth; for, though Severus was no ordinary man, he nevertheless rather followed than directed the general current of events. He considered the Roman world as his property, and had no sooner secured the possession, than he bestowed the utmost care on the cultivation and improvement of so valuable an acquisition. Judicious law, executed with firmness, soon corrected most of the abuses which, since the time of Marcus Aurelius, had infected every department of the state. Yet in his maxims of government he often displayed, not the legislator, but the mere soldier. Harsh, unpitying, and suspicious, although generous to those for whom he had conceived an attachment, it was perhaps fortunate for Rome that the operations of distant warfare engaged his principal thoughts, and employed the greater part of his reign.—His taste for public buildings and magnificent spectacles recommended him very greatly to the Roman people. He also showed himself a patron of literature. The habits of a life spent chiefly in the camp were, no doubt, quite incompatible with any distinguished progress in science or in letters; but his taste, notwithstanding, induced him to spend his hours of leisure in the study of philosophy. He was much devoted, however, to that perversion of natural knowledge which was known by the ancients under the name of magic. Astrology also came in for its share of his attention; and he is said to have been determined in his choice of a second wife by the discovery that a young Syrian lady, whose name was Julia, had been born with a royal nativity.—Severus wrote Memoirs of his own Life, in Latin; a work of which Aurelius Victor praises the style not less than the fidelity. But Dio Cassius, who had better means for forming a correct judgment, insinuates that Severus did not, on all occasions, pay the strictest regard to truth, and that, in his attempts to vindicate himself from the charge of cruelty, he laid greater stress on hidden motives and refined views of policy, than on the palpable facts which met the eye of the public. (*Spartian.*, *Vit. Did. Jul.*—*Id.*, *Vit. Pescenn. Nig.*—*Id.*, *Vit. Albin.*—*Id.*, *Vit. Sev.*—*Dio Cass.*, lib. 74, *seq.*—*Herodian*, 2, 9, 2, &c.)—II. Alexander or Marcus Aurelius Alexander Severus, a native of Syria, and cousin to the Emperor Heliogabalus. Mæsa, grandmother of the latter, perceiving his folly and grossly vicious disposition, thought of conciliating the Romans by prevailing upon her dissolute grandson to associate Alexander Severus with himself in the empire. But Heliogabalus becoming afterward jealous of him, and wishing to put him out of the way, spread a false report of Alexander's death, whereupon the prætorians broke out into open mutiny, Heliogabalus was slain, and Alexander Severus succeeded to the empire. The new emperor was of a character diametrically opposite to that of his predecessor. Among the first acts of his sovereignty, he banished all the guilty and abandoned creatures of Heliogabalus, restored the authority of the senate, and chose his counsellors and ministers of state of the best members of that body, and revoked, also, all the persecuting edicts that had been issued by his predecessor against the Christians. This just and merciful procedure is thought to have been adopted by the ad-

vice of his mother Mammæa, who maintained an intercourse with some of the most distinguished Christians, among others, the celebrated Origen, and who was, perhaps, herself a convert. But, however desirous of peace, that he might prosecute his schemes of reform, Alexander was soon called to encounter the perils and toils of war. A revolution in the East, which began in the fourth year of his reign, was productive of consequences deeply important to all Asia. Ardeshir Babegan, or Artaxerxes, who pretended to be descended from the imperial race of ancient Persia, raised a rebellion against the Parthian monarchs, the Arsacidæ. The Parthian dynasty was overturned, and the ancient Persian restored; and with its restoration was renewed its claims to the sovereignty of all Asia, which it had formerly possessed. This claim gave rise to a war against the Romans, and Alexander Severus led his troops into the East, to maintain the imperial sway over the disputed territories. In the army he displayed the high qualities of a warrior, and gained a great victory over the Persians, but was prevented from following up his success in consequence of a pestilence breaking out among his troops. The Persians, however, were willing to renounce hostilities for a time, and the emperor returned to Rome in triumph. Scarcely had Alexander tasted repose from his Persian war, when he received intelligence that the Germans had crossed the Rhine and were invading Gaul. He at once set out to oppose this new enemy, but he encountered another still more formidable. The armies in Gaul had sunk into a great relaxation of the rigid discipline necessary for even their own preservation. Alexander began to restore the ancient military regulations, to enforce discipline, and to reorganize such an army as might be able to keep the barbarians in check. The demoralized soldiery could not endure the change. A conspiracy was formed against him, and the youthful emperor was murdered in his tent, in his 29th year, after a short but glorious reign of thirteen years.—It cannot be denied, that much of what rendered the reign of Alexander Severus truly glorious was owing to the counsels of his mother Mammæa. Ulpian, too, the friend of Papinian, the most rigidly upright man of his time, a man more skilled in jurisprudence than any of his contemporaries, was the friend of Alexander, and the only person with whom he was accustomed to converse in strict confidence. This alone may be regarded as the young emperor's highest praise. The character of Alexander presented so many points worthy of praise, that the writer of his life in the Augustan History exhausts all his powers of description in the attempt to do it justice. (*Lamprid.*, *Vit. Alex. Sev.*—*Dio Cass.*, lib. 80.—*Herodian*, 5, 3, 7, *seqq.*)—III. Sulpitius, an ecclesiastical historian, who died A.D. 420. The best of his works is his *Historia Sacra*, from the creation of the world to the consulship of Stilicho, the style of which is superior to that of the age in which he lived. The best edition is in 2 vols. 4to, *Patavii*, 1741.—IV. A celebrated architect, employed, with another architect named Celer, in erecting Nero's "Golden House." (*Tacit.*, *Annal.*, 15, 42. — *Vid.* Nero.)

Sevo, a ridge of mountains between Norway and Sweden. It assumes various names in different parts of its course; as, the *Langfield* Mountains, the *Dofrafield* Mountains, &c. Some suppose the ridge of Sevo to have been the Rhipæan Mountains of antiquity. (*Plin.*, 4, 15.)

Sextiæ Aquæ, now *Aix*, a town of Gallia Narbonensis, and the metropolis of Narbonensis Secunda. It owed its foundation to Sextius Calvinus, who, in the first expedition of the Romans into Gaul, reduced the Salluvii or Salyes, in whose territory it was situate. It was founded on account of the warm mineral springs in its neighbourhood. These springs, however, had already lost their warmth, and much of their efficacy, in the time of Augustus. (*Liv.*, *Epit.*, 61.—*Strabo*, 180.) Marius defeated the Teutones near this place. (*Plut.*, *Vit. Mar.*—*Florus*, 3, 3.)

Sibyllæ, certain females supposed to be inspired by Heaven, who flourished in different parts of the world. According to the received opinion, founded on the authority of Varro, they were ten in number: the *first* was the *Persian* Sibyl, of whom Nicanor, one of the historians of Alexander the Great, made mention; the *second* was the *Libyan*, alluded to by Euripides in the prologue of one of his lost plays, the Lamia; the *third* was the *Delphian*, mentioned by Chrysippus in his lost work on Divination; the *fourth* was the *Cumæan*, in Italy, spoken of by Nævius, and other Latin writers, especially Virgil; the *fifth* was the *Erythræan*, whom Apollodorus of *Erythræ* claimed as a native of that city, though some made her to have been born in Babylonia. She is said to have predicted to the Greeks, when they were sailing for Troy, that this city was destined to perish, and that Homer would compose falsities in relation to it; the *sixth* was the *Samian*, of whom Eratosthenes said he found mention in the ancient annals of the Samians; the *seventh* was of *Cyma*, in Æolia, and was called Amalthea, Demophile, or Herophile; the *eighth* was the *Hellespontine*, born at Marpessus, in the Trojan territory. According to Heraclides Ponticus, she flourished in the time of Cyrus and Solon; the *ninth* was the *Phrygian*, who gave oracles at Ancyra; the *tenth* was the *Tiburtine*, at Tibur, in Italy, and was named Albunea. (*Varro, ap. Lactant.*, 1, 6.—*August.*, *Civ. D.*, 18, 23.) The most celebrated one of the whole number was the Cumæan, the poetic fable relative to whom is as follows: Apollo, having become enamoured of her, offered to give her whatever she should ask. The Sibyl demanded to live as many years as she had grains of sand in her hand, but unfortunately forgot to ask for the enjoyment of health and bloom of which she was then in possession. The god granted her request, but she refused, in return, to listen to his suit; and the gift of longevity, therefore, unaccompanied by freshness and beauty, proved a burden rather than a benefit. She had already lived about 700 years when Æneas came to Italy, and, as some have imagined, she had six centuries more to live before her years were as numerous as the grains of sand which she had held in her hand. At the expiration of this period she was to wither quite away, and become converted into a mere voice. (*Ovid, Met.*, 14, 104.—*Serv. ad Virg.*, *Æn.*, 6, 321.) This was the Sibyl that accompanied Æneas to the lower world. It was usual with her to write her predictions on leaves, and place them at the entrance of her cave; and it required great caution on the part of those who consulted her to take up these leaves before the wind drove them from their places, and, by mingling them together, broke the connexion, and rendered their meaning unintelligible.—According to a well-known Roman legend, one of the Sibyls came to the palace of Tarquin the Second with nine volumes, which she offered to sell for a very high price. The monarch declined the offer, and she immediately disappeared, and burned three of the volumes. Returning soon after, she asked the same price for the remaining six books; and, when Tarquin again refused to buy them, she burned three more, and still persisted in demanding the same sum of money for the three that were left. This extraordinary behaviour astonished the monarch, and, with the advice of the augurs, he bought the books; upon which the Sibyl immediately disappeared, and was never seen after. These books were preserved with great care, and called the *Sibylline verses*. A college of priests was appointed to have charge of them, and they were consulted with the greatest solemnity when the state seemed to be in danger. When the Capitol

was burned in the troubles of Sylla, the Sibylline verses, which were deposited there, perished in the conflagration; and, to repair the loss which the republic seemed to have sustained, commissioners were immediately sent to different parts of Greece to collect whatever could be found of the inspired writings of the Sibyls.—Thus far the common account. It is generally conceded, however, that what the ancients tell us respecting these prophetesses is all very obscure, fabulous, and full of contradictions. It appears that the name *Sibylla* is properly an appellative term, and denotes "an inspired person;" and the etymology of the word is commonly sought in the Æolic or Doric Σιός, for ϑεός, "*a god*," and βουλή, "*advice*" or "*counsel*."—As regards the final fate of the Sibylline verses, some uncertainty prevails. It would seem, however, according to the best authorities, that the Emperor Honorius issued an order, A.D. 399, for destroying them; in pursuance of which, Stilicho burned all these prophetic writings, and demolished the temple of Apollo in which they had been deposited. Nevertheless, there are still preserved, in eight books of Greek verse, a collection of oracles pretended to be Sibylline. Dr. Cave, who is well satisfied that this collection is a forgery, supposes that a large part of it was composed in the time of Hadrian, about A.D. 130; that other parts were added in the time of the Antonines, and the whole completed in the reign of Commodus. Dr. Prideaux says that this collection must have been made between A.D. 138 and 167. Some of the Christian fathers, not regading the imposition, have often cited the books of the Sibyls in favour of the Christian religion; and hence Celsus takes occasion to call the Christians Sibyllists. Dr. Lardner states his conviction that the Sybilline oracles quoted by St. Clement and others of the Greek fathers are the forgeries of some Christian. Bishop Horsley has ably supported the opinion, however, that the Sibylline books contained records of prophecies vouchsafed to nations extraneous to the patriarchal families and the Jewish commonwealth, before the general defection to idolatry. Although the books were at last interpolated, yet, according to the views taken of the subject by the learned bishop, this was too late to throw discredit on the confident appeal made to them by Justin.—The first ancient writer that makes mention of the Sibylline verses appears to have been Heraclitus. (*Creuzer, ad Cic., N. D.*, 2, 3, p. 221.) The leading passage, however, in relation to them, is that of Dionysius of Halicarnassus (4, 62). The most ancient Sibylline prophecy that has been preserved for us is that mentioned by Pausanias (10, 9), and which the Athenians applied to the battle of Ægospotamos, because it speaks of a fleet destroyed through the fault of its commanders. Another Sibylline prediction is found in Plutarch (*Vit. Demosth.—Op., ed. Reiske*, vol. 4, p. 723), and which relates to a bloody battle on the banks of the Thermodon. The Athenians applied this oracle to the battle of Chæronea. Plutarch states that there was no river of this name, in his time, near Chæronea, and he conjectures that a small brook, falling into the Cephissus, is here meant, and which his fellow-townsmen called Αἵμων (*Hæmon*), or "the bloody" brook. Pausanias (9, 19) speaks of a small stream in Bœotia called Thermodon; but he places it some distance from Chæronea.—The history of Rome has preserved for us two Sibylline predictions, not, indeed, in their literal form, but yet of a very definite nature. One of these forbade the Romans to extend their sway beyond Mount Taurus. Were it well ascertained that this prohibition, with which we are made acquainted by Livy (38, 18), actually formed part of the Sibylline books, it would suffice to show thet these books were not composed for the Romans; a prophecy which fixes Mount Taurus as the eastern limit of an empire, could only have been made for the monarchs of Lydia. It is almost superfluous, moreover, to remark, that, with regard to Rome, at least, this prediction was contradicted by subsequent events.—The second prophecy preserved for us in Roman history is the one that was applied to the case of Ptolemy Auletes. This prince having solicited aid from the senate against his rebellious subjects, the Sibylline books were consulted, and the following answer was found in them: "If a king of Egypt come to ask aid of you, refuse him not your alliance, but give him no troops." The turbulence and faction of the day render it extremely probable that this prediction was a mere forgery. What we have remaining under the title of Sibylline Oracles were evidently fabricated by the pious fraud of the early Christians, ever anxious to discover traces of their faith in pagan mythology. St. Clement of Rome himself is not free from the suspicion of having participated in the falsification, or else of having attached credit too readily to a corrupted text. According to St. Justin, this pontiff had cited, in his Epistle to the Corinthians, the Sibylline predictions, for the purpose of confirming by their means the truths which he was announcing to the pagans. (*Quæst. ad Orthod. Resp. ad quæst.*, lxxiv.) A contemporary of St. Clement's, the historian Josephus, refers to passages in these same oracles, where allusion is made to the tower of Babel (*Antiq. Jud.*, 1, 5), a circumstance, by-the-way, which proves the early falsification of these predictions. Celsus, in express terms, accused the Christians of forging the Sibylline collection. (*Orig. adv. Cels.*, lib. 7.) The fathers of the Church in the second, and, still more frequently, those in the third century, refer to passages evidently interpolated, as if they were genuine. (*Thorlacii libri Sibyllistarum, &c., Hafnia*, 1615, 8vo.)—The Sibylline collection, as it exists at the present day, is composed of eight books. In the first book, the subjects are, the Creation, the Fall, and the Deluge. It is apparent not only that this book is taken from Genesis, but also that its author made use of the Greek translation of the Septuagint. The subject of the second book is the Last Judgment. In the third Antichrist is announced. The fourth predicts the fall of divers monarchies. The fifth is occupied with the Romans down to Lucius Verus. In the sixth the Baptism of our Saviour by St. John is made the subject. The seventh is devoted to the Deluge, and the fall of various States and Monarchies. The eighth relates to the Last Judgment and the Destruction of Rome.—A manuscript discovered by Maio in the Ambrosian Library at Milan, contains a fourteenth book, in 334 verses; the books, however, between it and the eighth are lost. This last-mentioned book, the fourteenth, speaks of a destruction of Rome so complete that the traveller will find no traces of the city remaining, and its very name will disappear. The prophetess then goes on to enumerate a long series of princes under whom Rome shall be rebuilt.—The most complete edition of the Sibylline oracles is that of Gallæus, which appeared at Amsterdam in 1688–9, 2 vols. 4to, to which must be added the 14th book, published by Maio, at Milan, 1817, 8vo.—In relation to the Sibylline oracles generally, consult the remarks of Niebuhr (*Rom. Hist.*, vol. 1, p. 441, *seqq.*, *Cambridge transl.*).

Sicambri or Sygambri, a powerful German tribe, whose original seats were around the Rhine, the Sieg, and the Lippe. They were dangerous foes to the Romans, who finally conquered them under the leading of Drusus. Tiberius transferred a large part of this people to the left or southern bank of the Rhine, where they reappear under the name of Gugerni. (*Flor.*, 42, 12.—*Cæs., B. G.*, 4, 16.—*Dio Cassius*, 54, 32.—*Tac., Ann.*, 2, 26.—*Id. ibid.*, 4, 12.)

Sicani, an ancient nation of Sicily. (*Vid.* remarks under the article Sicilia.)

Sicania, an ancient name of Sicily. (*Vid.* Sicilia.)

Sicca Venerĕa, a city of Numidia, on the banks of the river Bagradas, and at some distance from the coast. We are first made acquainted with the existance of this place in the history of the Jugurthine war. (*Sall.*, *Bell. Jug.*, 3, 56.) Pliny styles it a colony (5, 3); and, though no other writer gives it this title, yet, from the way in which it is represented on the Peutinger table, as well as from Ptolemy's having selected it for one of his places of astronomical calculation, we see plainly that it must have been an important city. It received the appellation of *Venerea* from a temple of Venus which it contained, and where, in accordance with a well-known Oriental custom, the young maidens of the place were accustomed to prostitute their persons, and thus obtain a dowry for marriage. (*Val. Max.*, 2, 6.) Bochart and De Brosses derive the name of Sicca from the Punic *Succoth Benoth* ("tabernacula puellarum"), and make *Benoth* ("puella") the origin of the name Venus among the Romans.—Shaw regarded the modern *Kaff* as near the site of the ancient city, having found an inscription there with the *Ordo Siccensium* on it. But Mannert thinks the stone was brought to *Kaff* from some other quarter, a circumstance by no means uncommon in these parts. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 322, *seqq.*)

Sichæus. *Vid.* Acerbas.

Sicilia, the largest, most fruitful, and populous island of the Mediterranean, lying to the south of Italy, from which it is separated by the Fretum Siculum, the strait or *faro* of *Messina*, which, in the narrowest part, is only two miles wide. Its short distance from the mainland of Italy gave rise to an hypothesis, among the ancient writers, that it once formed part of that country, and was separated from it by a powerful flood. (Compare the authorities cited by *Cluver, Sicil.*, 1, 1.) This theory, however, is a very improbable one, the more particularly as the point where the mountains commence on the island by no means corresponds with the termination of the chain of the Apennines at the promontory of Leucopetra, now *Capo dell' armi*, but is many miles to the north. It is more natural to suppose, therefore, that, in the first formation of our globe, the waters, finding a hollow here, poured themselves into it.—The island is a three-cornered one, and this shape obtained for it its earliest name among the Grecian mariners, Τρινακία (*Trinakia*, i. e., "three-cornered"). This name, and, consequently, the acquaintance which the Greeks had with the island, must have been of a very early date, since Homer was already acquainted with the "island Thrinakia" (Θρινακίη νῆσος—*Od.*, 12, 135), with the herds of Helios that pastured upon it, and places in its vicinity the wonders of Scylla and Charybdis, together with the islands which he terms *Plangkta* (Πλαγκταί), or "the Wanderers." The later Greek writers, and almost all the Latin authors, make a slight alteration in the name, calling it *Trinacria*, and Pliny (3, 8) translates the term in question by *Triquetra*, a form which frequently appears in the poets. The name Trinacria very probably underwent the change just alluded to, in order to favour its derivation from the Greek τρεῖς (*three*), and ἄκρα (*a promontory*), in allusion to its three promontories; though, in fact, only one of them, that of Pachynus namely, is deserving of the appellation. Homer's name Θρινακία, on the other hand, or rather that of Τρινακία, is much more appropriate, since the root is ἀκή, "a point."—The island of Sicily is indebted for its existence to a chain of mountains, which commences in the vicinity of the Fretum Siculum, runs towards the west, keeping constantly at only a small distance from the northern coast, and terminating on the northwestern coast, near the modern *Capo di St. Vito*. The name of this range is Montes Nebrodes. A side chain issues from it and pursues a southern direction, and out of this Ætna rears its lofty head. From the same Montes Nebrodes another chain runs through the middle of the island, called Montes Heræi (Ἡραῖα ὄρη), and dividing at one time the territories of the Siculi from those of the Sicani. (*Diod. Sic.*, 4, 84.)—Sicily has no large rivers; the moderate extent of the island, and the mountainous character of the country, preventing this. The only considerable streams are the Symæthus and the Himera. The former of these receives most of the small rivers that flow from the eastern side of the Heræan Mountains: the Himera also is swelled by numerous smaller streams in its course through the island.—A country like Sicily, lying between the 36th and 38th parallels of latitude, and, consequently, belonging to the southernmost regions of Europe, and which is well supplied with streams of water from its numerous mountain chains, must, of course, be a fertile one. Such, indeed, was the character of the island throughout all antiquity; and the Romans, while they regarded it as one of the granaries of the capital, placed it, in point of productiveness, by the side of Italy itself, or rather regarded it as a portion of that country. The staple of Sicily was its excellent wheat. The Romans found it growing wild in the extensive fields of Leontini, and, when cultivated, it yielded a hundred fold: that which grew in the plains of Enna was regarded as decidedly the best. It was natural enough, therefore, in the early inhabitants of the island to regard it as the parent-country of grain; and they had a deity among them whom they considered as the patroness of fertility, and the discoverer of agriculture to man. In this goddess the Greeks recognised their Ceres, and they made Minerva, Diana, and Proserpina to have spent their youth here, and the last mentioned of the three to have been carried off by Pluto from the rich fields of Enna.—It has been already remarked, that the Romans regarded Sicily as one of their granaries. They obtained from it, even at an early period, the necessary supplies when their city was suffering from scarcity. King Hiero II., also, frequently bestowed very acceptable presents of grain on these powerful neighbours of his; and how many and extensive demands were made by the Romans in later days on the resources of the island, after it had fallen by right of conquest into their hands, will plainly appear from a passage of Cicero (*in Verr.*, 2, 2).—The earliest inhabitants of Sicily, according to the Grecian writers, were the Cyclopes and Læstrygones. Homer, it seems, had spoken of these giant-races, and subsequent writers could find no more probable place for their abode than an island where the strange phenomenon presented by Ætna seemed to point to an equally strange race of inhabitants. Homer, it is true, had not made these two races neighbours to each other, nor had he placed them both in his island of Thrinakia; the expounders of his mythology, however, regardless of geographical difficulties, considered the point as accurately settled, and here, therefore, according to them, dwelled the Cyclopes and Læstrygones. Thucydides alone (6, 2), after mentioning the common tradition, honestly confesses that he cannot tell what has become of these giant-races. Other writers, however, were better informed, it seems, and made the Cyclopes disappear from view in the bowels of Ætna, and amid the caverns of the Lipari isles.—From actual inquiry, the Greeks became acquainted with the fact of the existence of two early tribes in this island, the Sicani and Siculi. They knew, also, that the former of these lived at a much earlier period than the latter; but they were divided in their opinions as to the origin of the more ancient people. The most of them, with Thucydides at their head (6, 2), derive the Sicani from Iberia, and make them to have been driven by the Ligyes (*Ligures*) from their original seats in that

country, around the river Sicanus, to the island which, from them, received the name of Sicania. But, on a more intimate acquaintance with Iberia, the Greeks found no river there of the name of Sicanus; they therefore conceived it to be identical with the Sicoris, a tributary of the Iberus. No Ligurians, however, ever settled in Spain, and therefore no Sicani could ever have been driven by them from that country. The only solution of this difficulty is, that as the Iberians settled also along the coast of Gaul, the Sicanus was a river of southern Gaul, which subsequently changed its name, and could not afterward be identified. But another difficulty presents itself. In what way did the Sicani, after being thus expelled, reach the island of Sicily? The nearest and readiest route was by sea; but where could these rude children of nature have obtained a fleet? Did they proceed by land? This path would be, if possible, still more arduous, as they would have to cut their way through various branches of their very conquerors, the Ligures, and then encounter many valiant tribes in central and southern Italy. Virgil seems to have been startled by the difficulties of this hypothesis, since he makes the Sicani inhabitants of Latium, or, rather, with the licence of a poet, confounds them with the Siculi. (*Æn.*, 7, 795; 8, 342.) Other writers, however, whom Diodorus Siculus (5, 2) considers most worthy of reliance, declared themselves against this wandering of the Sicani, and made them an indigenous race in Sicily. The chief argument in favour of this position was deduced from the traditions of the people themselves, who laid claim to the title of Autochthones. (*Thucyd.*, 6, 2.) This opinion found a warm supporter in Timæus, as we are informed by Diodorus (5, 6).—To these primitive inhabitants came the Siculi. These were an Italian race from Latium (*vid.* Siculi), and, previously to their settlement in Sicily, they had established themselves, for a time, among the Morgetes, in what is now called *Calabria*. On their crossing over into the island, the Siculi took possession of the country in the vicinity of Ætna. They met with no opposition at first from the Sicani, for that people had long before been driven away by an eruption from the mountain, and had fled to the western parts of the island. (*Diod.*, 5, 6.) As the Siculi, however, extended themselves to the west, they could not fail eventually of coming in contact with the Sicani. Wars ensued, until they regulated by treaty their respective limits. (*Diod.*, 5, 6.) According to Thucydides, however, the Siculi defeated in battle the Sicani, and drove and confined them to the southern and western parts of the island.—Sicily received accessions also to the number of its inhabitants from other sources. 1. The Cretans; these, according to traditions half historical and half mythological, came to this island along with Minos, when in pursuit of Dædalus. After the death of their king, they settled in the territories of Cocalus, a monarch of the Sicani. They subsequently became blended with the Siculi. 2. The Elymi. According to Thucydides, a number of Trojans escaping to Sicily, and settling in the country bordering on the Sicani, they both together obtained the name of Elymi. 3. The Phœnicians, too, formed settlements around the whole of Sicily, taking in the promontories and little islands adjacent. These settlements were not, however, meant as colonies, but only commercial stations. After, however, the Greeks had come over in great numbers, they abandoned the greater part of their settlements, and drew together the rest, occupying Motya, Soloeis, and Panormus, near the Elymi, both in reliance on their assistance, and because from this part of Sicily was the shortest passage to Carthage. (*Thucyd.*, 6, 2.) An account of the Grecian settlements is given in Thucydides (6, 3), and they had already attained a flourishing maturity before a new power developed itself and entered the lists with them for the possession of the island. This was Carthage, and the first serious demonstration was made when Xerxes was prosecuting his invasion of Greece. The Carthaginians, who, as Diodorus asserts, were in league with the Persian monarch, landed with a large army at Panormus, and threatened Himera. The pretext for this movement on the part of Carthage was furnished by a quarrel with Theron, tyrant of Agrigentum; and, according to the usual practice of the Carthaginians, the armament had been strengthened from many barbarous nations, the Tuscan fleet being also joined to it by treaty. But Gelon, monarch of Syracuse, marched to the assistance of Theron, leaving the command of his fleet to his brother Hiero; and Hiero defeated the Carthaginian and Tuscan fleet, while, about the same time, the Carthaginian land force was completely broken at Himera by the united armies of Syracuse and Acragas. It is said by some authors that Gelon's victory took place on the same day with the battle of Salamis. No farther conquest was attempted in Sicily by Carthage for many years after, though she still remained in possession of the old Phœnician settlements, and could therefore make a descent on the island whenever she might again feel inclined. It was not till after the termination of the contest between the Athenians and Syracusans, when the latter, notwithstanding their success, remained greatly enfeebled by the struggle, that Carthage again sought an opportunity of invading the island. This was soon afforded by the disputes between Selinus and Ægesta; the Carthaginians landed at Motya, took Selinus, and established themselves over the entire western half of Sicily. They would have spread themselves farther, had it not been for the power of Dionysius of Syracuse; and to this man, with all his tyrannical qualities, the Greeks of Sicily were mainly indebted for their deliverance from the yoke of Carthage. He was often defeated, it is true, but as often found the means of withstanding his opponents anew; until at last it was agreed between the contending parties that the river Himera should form the limit between the Syracusan and Grecian territories on the east, and the Carthaginian dependencies on the west. The peace that ensued was, however, of short duration, and Carthage sought every opportunity of advancing her power, afforded by the internal dissensions of the Greeks, as often as these occurred. From time to time, it is true, there arose at Syracuse men of eminent abilities, such as a Timoleon and an Agathocles, who kept in check the aspiring power of Carthage; yet it was but too apparent that this power was gaining a decided ascendancy, when the Romans, alarmed at the movements of so powerful a neighbour, were induced to interfere (*vid.* Messana), and, after a protracted struggle of twenty-four years, succeeded in making themselves masters of the whole of Sicily. (*Vid.* Punicum Bellum.) It must not be supposed, however, that, during these contests of the Carthaginians with the Greeks in the first instance, and afterward of the former with the Romans, the early inhabitants of the country were merely idle spectators. In what relation the Sicani, in the western part of the island, stood to the Greeks, we have no means of ascertaining. When the Carthaginians appeared there they submitted without a struggle; though at times, as Syracusan leaders penetrated into their territories, they assumed a brief attitude of independence. The situation of the Siculi, in the eastern quarter of the island, was different from this. They acknowledged the sway of Gelon, and also of his two brothers; but when, on the expulsion of the latter of these, intestine dissensions arose in Syracuse, an individual of commanding character among the Siculi, by name Duketius, succeeded in forming a union among the petty states of his countrymen, and placed himself at the head of the confederacy. The effort was, however, only short-

lived. After some successes he was compelled to surrender to the Syracusans, who sent him to Corinth in exile. Here, however, he soon raised new forces, returned to Sicily, and, landing on the northern coast, at a point where the Grecian arms had not reached, founded there a city called Calacta. Death frustrated the schemes which he had again formed for the union of the Siculi, and the latter were reduced once more beneath the sway of Syracuse: but they did not long continue in this state of forced obedience. We find them appearing as the enemies of the Syracusans at the time of the Athenian expedition; and also as the allies of the Carthaginians when the latter had begun to establish themselves in the island. Dionysius, however, again reduced them; and Timoleon afterward restored to them their freedom, and they continued for some time subsequently either in the enjoyment of a brief independence, or subject to that power which chanced to have the ascendancy in the island, whether Syracusan or Carthaginian, until the whole of Sicily fell into the hands of the Romans. Under this new power the cities on the coast of the island were seriously injured, both because the Roman policy was not very favourable to commerce, and the conquerors were unwilling that the Greek colonies in Sicily should again become powerful. With some exceptions, however, the Sicilian cities were allowed the enjoyment of their civil rights as far as regarded the form and administration of their governments, and hence the mention so often made by Cicero of a *Senatus Populusque* in many cities of the island. Hence, too, the power they enjoyed of regulating their own coinage. As, however, collisions arose between this conceded power and the magistrates sent to govern them from Rome, we read of a commission of ten individuals, at the head of which was the prætor Publius Rutilius, by whom a permanent form of government was devised, which the Sicilians ever after regarded as their palladium against the tyranny of Roman magistrates. At a later period, Julius Cæsar extended to the whole island the *Jus Latii*, and, by the last will of the dictator, as Antony pretended, though brought about, in fact, by a large sum of money paid to the latter, all the inhabitants of Sicily were admitted to the rights of Roman citizens. (*Cic.*, *Ep. ad Att.*, 14, 12.) It would seem, however, to have been a personal privilege, and not to have extended to their lands, since we find Augustus establishing in the island the five Roman colonies of Messana, Tauromenium, Catana, Syracusæ, and Thermæ. (*Plin.*, 1, 38.-*Dio Cass.*, 54, 7.) Strabo names also as a Roman colony the city of Panormus. (*Strabo*, 272.—*Mannert*, *Geogr.*, vol. 9, pt. 2, p. 235, *seqq.*)—The Romans remained in possession of Sicily until Genseric, king of the Vandals, conquered it in the fifth century of our era. Belisarius, Justinian's general, drove out the Vandals, A.D. 535, and it remained in the hands of the Greek emperors nearly three centuries, when it was taken by the Saracens, A.D. 827. The Normans, who ruled in Naples, conquered Sicily A.D. 1072, and received it from the pope as a papal fief. Roger, a powerful Norman prince, took the title of King of Sicily in 1102, and united the island with the kingdom of Naples, under the name of the Kingdom of the two Sicilies.

Sicinĭus, Dentātus L., a tribune of Rome, celebrated for his valour, and the honours he obtained in the field of battle during the period of 40 years, in which he was engaged in the Roman armies. He was present in 120 battles; obtained 14 civic crowns; 3 mural crowns; 8 crowns of gold; 180 gold chains (*torques*); 160 bracelets (*armillæ*); 18 spears (*hastæ puræ*); 25 sets of horse-trappings; and all as the reward of his extraordinary valour and services. He could show the scars of 40 wounds which he had received, all in the breast. (*Val. Max.*, 3, 2, 24.) Dionysius of Halicarnassus, who calls him Siccius, states that he gave great offence subsequently to Appius Claudius, the decemvir, by the freedom of his remarks relative to the incapacity of the Roman leaders who were at that time carrying on war against the enemy; and that Appius, pretending to coincide with him in his views, induced Siccius to go as *legatus* to the Roman camp near Crustumeria. When the brave man had reached the camp of his countrymen, the generals there prevailed upon him to take the command; and then, upon his objecting to the site of their camp, as being in their own territory, not that of the enemy, they begged him to select a new spot for an encampment. A body of their immediate partisans, to the number of 100 men, were sent with him, on his setting out for this purpose, as a guard for his person, who attacked, and, after a valiant resistance on his part, slew him on the route, in accordance with previous instructions, and then brought back word that he had been slain by the enemy. The falsehood, however, was soon discovered, and the army gave Siccius a splendid burial. (*Dion. Hal.*, 11, 37.)

Sicŏris, a river of Spain, now the *Segre*, rising in the Pyrenees, and running into the Iberus, after flowing by the city of Ilerda. It divided the territories of the Ilergetes from those of the Lacetani. Some writers regard it as the Sicanus of Thucydides. (*Cæs.*, *B. C.*, 1, 40.—*Plin.*, 3, 3.)

Sicŭli, an ancient nation, who in very early times dwelt in Latium and about the Tiber, and, indeed, upon the site of Rome itself. All this is confirmed by Latin and Œnotrian traditions. (*Dion. Hal.*, 1, 9.—*Id.*, 2, 1.—*Varro*, *L. L.*, 4, 10.—*Antiochus*, *ap. Dion. Hal.*, 1, 73.) A part of the town of Tibur bore the name of *Sicelion* (*Sicelium*) in the time of Dionysius (1, 16). The arguments of Niebuhr lead to the conclusion that these Siculi were the Pelasgians of Latium. They were eventually driven out by an indigenous race, highlanders of the Apennines, who descended upon them from the mountains, and from the basins of the Nar and Velinus. Moving south after this dislodgment, they eventually crossed over into Sicily, then named Sicania, and gave its new and latest appellation to that island. (*Vid.* Sicilia, and Roma.—*Malden's History of Rome*, p. 109.)

Sicŭlum Fretum, the straits that separated ancient Italy from Sicily; now the *Straits of Messina*, or *Faro di Messina*. The name was applied in strictness to that part of the strait which lay between the Columna Rhegina on the Italian side, and a similar column or tower on the promontory of Pelorum. The Columna Rhegina marked the termination of the consular road leading to the south of Italy. The most prevalent and the best grounded opinion seems to be that which identifies this spot with the modern *la Catona*. The Sicilian strait was generally supposed by the ancients to have been formed by a sudden disruption of the island from the mainland. But consult remarks at the commencement of the article Sicilia. (*Mela*, 2, 4.—*Plin.*, 3, 5.—*Cramer's Anc. Italy*, vol. 2, p. 427.)

Sicўon, a city of Greece, in the territory of Sicyonia, northwest of Corinth. Few cities of Greece could boast of so high antiquity, since it already existed under the names of Ægialea and Mecone long before the arrival of Pelops in the peninsula. (*Strabo*, 382.—*Pausan.*, 2, 6.—*Hesiod*, *Theog.*, 537.) Homer represents Sicyon as forming part of the kingdom of Mycenæ, with the whole of Achaia. (*Il.*, 2, 572.) Pausanias and other genealogists have handed down to us a long list of the kings of Sicyon, from Ægialus, its founder, to the conquest of the city by the Dorians and Heraclidæ, from which period it became subject to Argos. (*Pausan.*, 2, 6.—*Euseb.*, *Chron.*—*Clem. Alex.*, *Strom.*, 1, 321.) Its population was then divided into four tribes, named Hyllus, Pamphyli, Dy-

mentæ, and Ægialus, a classification introduced by the Dorians, and adopted, as we learn from Herodotus (5, 68), by the Argives. How long a connexion subsisted between the two states we are not informed; but it appears that when Clisthenes became tyrant of Sicyon, they were independent of each other, since Herodotus relates that, while at war with Argos, he changed the names of the Sicyonian tribes, which were Dorian, that they might not be the same as those of the adverse city; and in order to ridicule the Sicyonians, the historian adds that he named them afresh, after such animals as pigs and asses; sixty years after his death the former appellations were, however, restored. Sicyon continued under the dominion of tyrants for the space of one hundred years; such being the mildness of their rule, and their observance of the existing laws, that the people gladly beheld the crown thus transmitted from one generation to another. (*Aristot.*, *Polit.*, 5, 12.—*Strab.*, 382.) It appears, however, from Thucydides, that, at the time of the Peloponnesian war, it had been changed to an aristocracy. In that contest, the Sicyonians, from their Dorian origin, naturally espoused the cause of Sparta, and the maritime situation of their country not unfrequently exposed it to the ravages of the naval force of Athens. (*Xen.*, *Hist. Gr.*, 4, 4, 7.) After the battle of Leuctra, we learn from Xenophon that Sicyon once more became subject to a despotic government, of which Euphron, one of its principal citizens, had placed himself at the head, with the assistance of the Argives and Arcadians. (*Xen.*, *Hist. Gr.*, 7, 1, 32.) His reign, however, was not of long duration, he being waylaid at Thebes, whither he went to conciliate the favour of that power, by a party of Sicyonian exiles, and murdered in the very citadel. (*Xen.*, *Hist. Gr.*, 7, 3, 4.)—On the death of Alexander the Great, Sicyon fell into the hands of Alexander, son of Polysperchon; but, on his being assassinated, a tumult ensued, in which the inhabitants of the city attempted to regain their liberty. Such, however, was the courage and firmness displayed by Cratesipolis, his wife, that they were finally overpowered. Not long after this event, Demetrius Poliorcetes made himself master of Sicyon, and, having persuaded the inhabitants to retire to the acropolis, he levelled to the ground all the lower part of the city which connected the citadel with the port. A new tower was then built, to which the name of Demetrias was given. This, as Strabo reports, was placed on a fortified hill dedicated to Ceres, and distant about 12 or 20 stadia from the sea. (*Strab.*, 382.—Compare *Pausan.*, 2, 7.) The change which was thus effected in the situation of this city does not appear to have produced any alteration in the character and political sentiments of the people. For many years after they still continued to be governed by a succession of tyrants, until Aratus united it to the Achæan league. By the great abilities of this its distinguished citizen, Sicyon was raised to a high rank among the other Achæan states, and, being already celebrated as the first school of painting in Greece, continued to flourish under his auspices in the cultivation of all the finest arts; it being said, as Plutarch reports, that the beauty of the ancient style had there alone been preserved pure and uncorrupted. (*Plut.*, *Vit. Arat.*—*Strabo*, 382.—*Plin.*, 35, 12.) Aratus died at an advanced age, after an active and glorious life, not without suspicion of having been poisoned by order of Philip, king of Macedon. He was interred at Sicyon with great pomp, and a splendid monument was erected to him as the deliverer of the city. (*Plut.*, *Vit. Arat.*—*Pausan.*, 2, 8.) After the dissolution of the Achæan league, little is known of Sicyon; it is evident, however, that it existed in the time of Pausanias, from the number of remarkable edifices and monuments which he enumerates within its walls; though he allows that it had greatly suffered from various calamities, but especially from an earthquake, which nearly reduced it to desolation. The ruins of this once great and flourishing city are still to be seen near the small village of *Basilico*. Dr. Clarke informs us that these remains of ancient magnificence are still considerable, and in some instances exist in such a state of preservation, that it is evident the buildings of the city must either have survived the earthquake to which Pausanias alludes, or have been constructed at some later period. In this number is the theatre, which that traveller considers as the finest and most perfect structure of the kind in all Greece. (*Clarke's Travels*, vol. 6, p. 553, *Lond. ed.*) Sir W. Gell reports, that "*Basilico* is a village of fifty houses, situated in the angle of a little rocky ascent, along which ran the walls of Sicyon. This city was in shape triangular, and placed upon a high flat, overlooking the plain, about an hour from the sea, where is a great tumulus on the shore. On the highest angle of Sicyon was the citadel." (*Itin. of the Morea*, p. 15.—*Dodwell*, *Tour*, vol. 2, p. 294.—*Cramer's Anc. Greece*, vol. 3, p. 46, *seqq.*)—Sicyonian almonds are mentioned by Athenæus (8, p. 349, *c.*), and are supposed to have been of a softer shell than ordinary. (*Casaub.*, *ad loc.*) We read also of the Sicyonian shoes (Σικυώνια), which were very celebrated, and were worn by the luxurious and effeminate in other countries. (*Athenæus*, 4, p. 155, *c.*)

Sicyonĭa, the territory of Sicyon, on the Sinus Corinthiacus, west of Corinthia, and separated from it by the small river Nemea. (*Strabo*, 382.—*Vid.* Sicyon.)

Sidе, I. a city of Pamphylia, west of the river Melas, and lying on the Chelidonian bay. It was founded by the Cumæans of Æolis. (*Scylax*, *Peripl.*, p. 40.—*Strab.*, 667.) Arrian relates, that the Sidetæ, soon after their settlement, forgot the Greek language, and spoke a barbarous tongue peculiar to themselves. It surrendered to Alexander in his march through Pamphylia. (*Arrian*, *Exp. Alex.*, 1, 26.) Side, many years after, was the scene of a naval engagement between the fleet of Antiochus, commanded by Hannibal, and that of the Rhodians, in which, after a severe contest, the former was defeated. (*Livy*, 37, 23, *seqq.*) When the pirates of Asia Minor had attained to that degree of audacity and power which rendered them so formidable, we learn from Strabo that Side became their principal harbour, as well as the market-place where they disposed of their prisoners by auction. (*Strabo*, 664.) Side was still a considerable town under the emperors; and, when a division was made of the province into two parts, it became the metropolis of Pamphylia Prima. (*Hierocl.*, p. 682.—*Concil. Const.*, 2, p. 240.) Minerva was the deity principally worshipped here.—An interesting account of the ruins in this place is to be found in Captain Beaufort's valuable work, with an accurate plan. "It stands," observes this writer, "on a low peninsula, and was surrounded by walls. The theatre appears like a lofty acropolis rising from the centre of the town, and is by far the largest and best preserved of any that came under our observation in Asia Minor. The harbour consisted of two small moles, connected with the quay and principal sea-gate. At the extremity of the peninsula were two artificial harbours for larger craft. Both are now almost filled with sand and stones, which have been borne in by the swell." (*Beaufort's Karamania*, p. 146, *seqq.*) Mr. Fellows, however, says, that the ruins of Side are inferior in scale, date, and age to any that he had previously seen. The Greek style is scarcely to be traced in any of the ruins; but the Roman is visible in every part. In few buildings except the theatre are the stones even hewn, the cement being wholly trusted to for their support. "The glowing colours," continues Mr. Fellows, "in which this town is described in the

'Modern Traveller,' as quoted from Captain Beaufort's admirable survey, show how essential it is to know upon what standard a description is formed. It would have given Captain Beaufort much pleasure to have gone inland for a few miles, and to have seen the theatres and towns in perfect preservation as compared with Side, and of so much finer architecture. From the account which he gives, I was led to expect that this would form the climax of the many cities of Asia Minor, but I found its remains among the least interesting." (*Fellows' Journal of an Excursion in Asia Minor in* 1838, p. 203, *seq.*)—In the middle ages the site of this place bore the name of *Scandelor* or *Candeloro*, but it is now commonly called *Esky Adalia*. (*Cramer's Asia Minor*, vol. 2, p. 283.)—II. A town of Pontus, to the east of the mouth of the Thermodon, and giving name to the adjacent plain (Sidene). The river *Sidin*, which flows at the present day in this same quarter, recalls the ancient name of the town. (*Cramer's Asia Minor*, vol. 1, p. 271.)

Sidicīnum, or, more correctly, Teanum Sidicinum, a town of the Sidicini, in Campania. (*Vid.* Teanum.)—The territory of the Sidicini was situate to the east of that of the Aurunci. They were once apparently an independent people, but included afterward under the common name of Campani. This nation was of Oscan origin, and powerful enough to contend with the neighbouring Samnites, and even to afford employment to a large Roman force. The period of their reduction by the Romans is not mentioned. (*Cramer's Ancient Italy*, vol. 2, p. 193.)

Sidon, in Scripture Tzidon, the oldest and most powerful city of Phœnicia, five geographical miles north of Tyrus, on the seacoast. It is supposed to have been founded by Sidon, the eldest son of Canaan, which will carry up its origin to about 2000 years before Christ. (*Gen.*, 10, 15.—*Rosenm. ad Gen.*, *l. c.*—*Bochart, Geogr. Sacr.*, 4, 35.) But if it was founded by Sidon, his descendants were driven out by a body of Phœnician colonists, most probably, who are supposed either to have given it its name, or to have retained the old one in compliment to their god Siton or Dagon. Justin says that the name Sidon had reference to the abundance of fish in this quarter (*nam piscem Phœnices Sidon vocant*," 68, 3), an opinion in which Bochart concurs, who understands by "Sidon, the eldest son of Canaan," merely the progenitor of the Sidonians and the founder of Sidon, whatever his individual name may have been.—The inhabitants of Sidon appear to have early acquired a pre-eminence in arts, manufactures, and commerce; and from their superior skill in hewing timber (by which must be understood their cutting it out and preparing it for building, as well as the mere act of felling it), Sidonian workmen were hired by Solomon to prepare the wood for the building of his Temple. The Sidonians are said to have been the first manufacturers of glass, and Homer often speaks of them as excelling in many useful and ingenious arts, giving them the title of πολυδαίδαλοι. (*Il.*, 23, 742.) Add to this, they were at a very early period distinguished for their commerce and their skill in maritime affairs. The natural result of these advantages to Sidon was a high degree of wealth and prosperity; and, content with the riches which their trade and manufactures brought them, they lived in ease and luxury, trusting the defence of their city and property, like the Tyrians after them, to hired troops; so that to live in ease and security is said in Scripture to live after the manner of the Sidonians. In all these respects, however, Sidon was totally eclipsed by Tyre, at first her colony and afterward her rival. The more enterprising inhabitants of this latter city pushed their commercial dealing to the extremities of the known world; raised their city to a rank in power and opulence before unknown, and converted it into a luxurious metropolis, and the emporium of the produce of all nations.—Sidon, however, under her own kings, continued to enjoy a considerable degree of commercial prosperity. From Joshua we learn that Sidon was rich and powerful when the Israelites took possession of Canaan; and St. Jerome states that it fell to the lot of the tribe of Asher. In the year 1015 B.C. Sidon was dependant on Tyre, but in 720 it shook off the yoke, and surrendered to Salmanazar when he entered Phœnicia. When the Persians became masters of this city in the reign of Cyrus, they permitted the Sidonians to have kings of their own. Sidon was ruined in the year 351 B.C. by Ochus, king of Persia. When the inhabitants saw the enemy in the city, they shut themselves up in their houses with their wives and children, and perished in the flames of the place. According to Diodorus Siculus, those Sidonians who were absent from the city at the time, returned and rebuilt it after the Persian forces were withdrawn. Sidon afterward passed into the hands of the Macedonians, and, lastly, into those of the Romans. After the Roman it fell under the Saracen power, the Seljukian Turks, and the sultan of Egypt; who, in A.D. 1289, that they might never more afford shelter to the Christians, destroyed both it and Tyre. But it again revived, and has ever since been in the possession of the Ottoman Turks. Sidon, at present called *Saide*, is still a considerable trading town, and the chief mart for Damascus and upper Syria; but the port is nearly choked up with sand. Though presenting an imposing appearance at a distance, as it rises from the water's edge, it is, like all Turkish towns, ill-built and dirty, and full of ruins; having still discoverable without the walls some fragments of columns, and other remains of the ancient city. Mr. Conner makes the number of inhabitants 15,000; of whom 2000 are Christians, chiefly Maronites, and 400 Jews, who have one synagogue. They are chiefly employed in spinning cotton; which, with some silk, and boots and shoes, or slippers, or moroceo leather, form their articles of commerce. (*Mansford's Scripture Gazetteer*, p. 438, *seqq.*)

Sidoniōrum Insulæ, islands in the Persian Gulf, supposed to be the same with the Sidodona of Arrian. (*Vincent's Commerce of the Ancients*, vol. 1, p. 358.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 916.)

Sidonīus Apollināris, a Christian poet and writer. He was a native of Gaul, in which country his father and grandfather had exercised the functions of prætorian prefect, and was born at Lugdunum (*Lyons*) about 438 A.D. He received a very finished education, and was well acquainted with all the sciences known in his time; but poetry was his favourite occupation. He married Papianilla, daughter of the consul Fl. Avitus, who in 455 was named emperor. Sidonius accompanied his father-in-law to Rome, and there pronounced, on the first day of the ensuing year, a poetical panegyric in honour of the new monarch, who recompensed his talent by appointing him senator and prefect of Rome, and raising a statue to him in the library of Trajan's forum. Soon after, Ricimer, that Frank who enjoyed at Rome a much greater power than the emperor himself, deposed Avitus, and named Majorianus in his stead. Sidonius was present in the battle in which his father-in-law lost his life. He then retired to Lyons, and fell with this city into the hands of the conqueror, who treated him so well, that, in the following year, Sidonius pronounced a eulogium on this emperor, and was honoured with the title of count (*comes*). Under the reign of Severus, and during the interregnum which succeeded his death, Sidonius retired once more to Gaul, and settled in the province which afterward bore the name of *Auvergne*. Here he lived for some months on an estate which belonged to his wife. Anthemius having obtained the empire in 467, Sidonius went to Rome, and pronounced a panegyric upon him. The prince, in re-

turn, named him anew prefect of Rome and senator. Although Sidonius was not then a priest, his countrymen, notwithstanding this, chose him, in 472, Bishop of Augustunometum (*Clermont* in *Auvergne*). After having transferred to his son his honours and his fortune, he entered on the duties of the episcopate, and acquitted himself with zeal and fidelity. When the Visigoths seized upon a portion of Gaul, Sidonius fell into the power of Euric, their king; but, through the protection of Leo, the minister of this barbarian monarch, he was re-established in his bishopric, and discharged the episcopal functions until the day of his death, which appears to have taken place in 484. A French *savant* traces the pedigree of the *Polignac* family to Apollinaris. (*Mangon de la Lande*: Essais historiques, &c., 1828.—Compare *Revue Française*, 1828, n. 6, p. 303, *seqq*.)—We have remaining of Sidonius a collection of letters in prose; and twenty-four poems, the principal of which are the three panegyrics pronounced as above, and some epithalamia. We see in these the productions of a man of talent, not deficient in imagination and poetic fire, and who knows how to interest and please. Although marked by the vices which characterized the literary efforts of the age, namely, subtle conceits and exaggerated metaphors, he may still be regarded as one of the best of the Christian poets.—The best edition of Sidonius Apollinaris is that of Labbeus (*Labbe*), *Paris*, 4to, 1652. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 96, *seqq*.)

Siga, a city in the western part of Numidia, or what was afterward called Mauritania Cæsariensis. The Itinerary Antoninus makes it three miles distant from the coast, whereas Ptolemy ranks it among the maritime cities. It had a harbour, probably, on the sea, while the city itself stood inland. Siga was an old Tyrian settlement, and is the only one of the many mentioned by Scylax in this quarter that we can fix upon with certainty. A river of the same name ran by it. Syphax, prince of the Massæsyli, selected this city for his residence, having taken it from the Carthaginians. He afterward took up his abode in Cirta. The modern *Ned-Roma*, mentioned by Leo Africanus, is thought to answer to the ancient city. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 427.)

Sigæum or Sigēum, I. a celebrated promontory of Troas, near the mouth of the Scamander. The modern name is Cape *Jenischehr*, or, as it is more commonly pronounced, Cape *Janissary*. Homer does not mention either the promontory of Sigæum or of Rhœteum. These names rather referred to cities which were built after his time. These two promontories formed the limits on either side of the station of the Grecian fleet. Achilles, Patroclus, and Antilochus were buried on Sigæum, and three large tumuli, or mounds of earth, are supposed to mark at the present day the three tombs; though, from a passage of Homer (*Od.*, 24, 75, *seqq*.), it would seem that one mound or tomb covered the ashes of all three. "We visited," says Dr. Clarke, "the two ancient tumuli called the tombs of Achilles and Patroclus. They are to the northeast of the village of *Yeni-Cher*. A third was discovered by Sir W. Gell near the bridge for passing the *Mender*; so that the three tumuli mentioned by Strabo are yet entire. (*Strabo*, 596.) The largest was opened by order of M. de Choiseul. Many authors bear testimony to the existence of the tomb of Achilles, and to its situation on or by the Sigean promontory. It is recorded of Alexander the Great, that he anointed the *stélé* upon it with perfumes, and ran naked around it, according to the custom of honouring the manes of a hero. (*Ælian, Var. Hist.*, 12, 7.—*Diod. Sic.*, 17, 17.) Ælian distinguishes the tomb of Achilles from that of Patroclus, by relating that Alexander crowned one, and Hephæstion the other. It will not, therefore, be easy to determine, at the present day, which of the three tombs now standing upon this promontory was that formerly venerated by the inhabitants of Sigæum for containing the ashes of Achilles.—It should also be observed, that to the south of Sigæum, upon the shore of the Ægean, are yet other tumuli, of equal if not greater size, to which hardly any attention has yet been paid; and these are visible far out at sea." (*Travels*, vol. 3, p. 210, *seqq*.)—II. A town of Troas, on the sloping side of the promontory. It was founded posterior to the siege of Troy by an Æolian colony, headed by Archæanax of Mytilene. He is said to have employed the stones of ancient Ilium in the construction of his town. The Athenians, some years afterward, sent a body of troops there, headed by Phrynon, a victor at the Olympic games, and expelled the Lesbians. This act of aggression led to a war between the two states, which was long waged with alternate success. Pittacus, one of the seven sages, who commanded the Mytileneans, is said to have slain Phrynon, the Athenian leader, in single fight. The poet Alcæus was engaged in one of the actions that took place, and had the misfortune to lose his shield. At length both parties agreed to refer their dispute to Periander of Corinth, who decided in favour of the Athenians. (*Strab.*, 599.—*Herod.*, 5, 95.—*Diog. Laert.*, 1, 74.) The latter people, or, rather, the Pisistratidæ, remained then in possession of Sigæum, and Hippias, after being expelled from Athens, is known to have retired there, together with his family. (*Herod.*, 5, 65.) The town of Sigæum no longer existed when Strabo wrote, having been destroyed by the citizens of New Ilium. (*Strab.*, 600.—*Plin.*, 5, 30.—*Cramer's Asia Minor*, vol. 1, p. 109.) The modern *Jeni Schehr* marks the site of the ancient Sigæum. (*Leake's Tour*, p. 276.)

Signia, a city of Latium, southwest of Anagnia. It became a Roman colony as early as the reign of Tarquinius Superbus. At first it was only a military post, which, in process of time, however, became a city. (*Dion. Hal.*, 4, 63.) When Tarquin was dethroned, he sought the assistance of Signia, but the inhabitants remained faithful to Rome. (*Dion. Hal.*, 5, 58.) They appear to have continued in the same sentiments even during the severe trial of the second Punic war; as we find Signia mentioned by Livy among the colonies of that period most distinguished for their steady adherence to the Roman power (27, 10). Signia is noticed by several writers as producing a wine of an astringent nature. (*Strabo*, 237.—*Plin.*, 14, 6.—*Sil. Ital.*, 8, 380.—*Martial*, 13, 116.) It was noted, also, for a particular mode of flooring with bricks, which was called "*opus Signinum*." (*Plin.*, 15, 12.—*Vitruv.*, 8, *in fin.*) The modern *Segni* marks the ancient site. (*Cramer's Anc. It.*, vol. 2, p. 103.)

Sila Silva, a forest of vast extent, in the country of the Bruttii, to the south of Consentia. It consisted chiefly of fir, and was celebrated for the quantity of pitch which it yielded. (*Plin.*, 15, 7.—*Columella*, 12, 20.—*Dioscorides*, 1, 98.) Strabo describes the Sila as occupying an extent of 700 stadia, or eighty-seven miles, from the neighbourhood of Rhegium northward. (*Strab.*, 260.—*Plin.*, 3, 11.) Virgil also alludes to it in a beautiful passage. (*Æn.*, 12, 715.) These immense woods may probably, in ancient times, have furnished the Tyrrheni with timber for their fleets, as we know they afterward did to the sovereigns of Sicily and to the Athenians. (*Thucyd.*, 6, 90.—*Athen.*, 5, 43.—*Cramer's Anc. Italy*, vol. 2, p. 437.)

Silānus, the name of a Roman family belonging to the plebeian house of the Junii. The most remarkable of the name were the following: I. Marcus Silanus, served under Scipio in Spain (B.C. 207), and was sent, on one occasion, by that commander with 10,500 men against Mago and the Celtiberians, whom he succeeded in conquering. In the following year he brought to Scipio the auxiliaries from the Spanish prince Colcha, and aided him in gaining the victory

near Bæcula, over the forces of the Carthaginians.—II. Marcus Junius Silanus, was consul B.C. 109 with Q. Cæcilius Metellus. He obtained the command of the forces against the Cimbri, but was so unfortunate as to be more than once defeated, and even to lose his camp. Five years after this, the tribune Domitius brought him to trial for this ill-success, but only two tribes condemned him.—III. D. Junius Silanus, son of the preceding, was consul elect B.C. 63, when Cicero asked him his opinion in the Roman senate as to the punishment to be inflicted on the accomplices of Catiline. He gave his opinion in favour of punishment. In the following year he entered on the consular office with L. Licinius Muræna.—IV. M. Junius Silanus, son of the preceding, served first under Cæsar as lieutenant in Gaul, and, after the assassination of that individual, attached himself to the party of Lepidus. This party, however, he afterward left, and joined that of Antony. In consequence of this, he was proscribed and his property confiscated. He afterward, however, was pardoned by Augustus, and, returning to Rome, became at last on such good terms with Augustus, that the latter made him his colleague in the consulship, 25 B.C.—V. Junius Silanus Creticus, was consul A.D. 7, and afterward proconsul of Syria. Tiberius removed him from that province, on account of the friendship subsisting between him and Germanicus.—VI. D. Junius Silanus, was banished by Augustus for adultery with Julia. He obtained his recall under Tiberius, through the intercession of his brother.—VII. M. Junius Silanus, brother of the preceding, was a man of great reputation and influence, on account of his talents as an orator. His daughter Claudia married Caligula, and he himself was afterward sent as governor into Spain. The tyrant, becoming jealous of him, compelled him to destroy himself.—VIII. L. Junius Silanus, prætor A.D. 49, a brave and illustrious individual, stood so high in the favour of the Emperor Claudius that the latter intended to give him his daughter Octavia in marriage. This, however, was prevented by the artful Agrippina, who obtained her hand for her own son Nero. Various false charges were brought against Silanus; he was expelled from the senate, and, in his despair, destroyed himself.—IX. Turpilius, an officer of Metellus in the Jugurthine war. Having been left by that commander at the head of the Roman garrison in Vacca, and having, through want of care, allowed the town to be retaken by the inhabitants, he was tried, and condemned to death. (*Sallust, Bell. Jug.*, 66, 69.) Plutarch, however, makes the accusation to have been a false one, and Turpilius to have been condemned through the agency of Marius. (*Plutarch, Vit. Mar.*)

SILĂRUS, I. a river of Lucania, in Italy, dividing that province from Campania. It takes its rise in that part of the Apennines which belonged to the Hirpini; and, after receiving the Tanager, now *Negri*, and the Calor, now *Calore*, it empties into the Gulf of *Salerno*. The waters of this river are stated by ancient writers to have possessed the property of incrusting, by means of a calcareous deposition, any pieces of wood or twigs which were thrown into them. (*Strabo*, 251. *Plin.*, 2, 106.) This fact is confirmed by Baron Antonini, *della Lucania*, p. 2, disc. 1. The banks of this river were greatly infested by the gadfly. (*Virg.*, *Georg.*, 3, 146, *seqq.*) The modern name of the stream is the *Silaro*. (*Cramer's Ancient Italy*, vol. 2, p. 360.)—II. A river of Cisalpine Gaul, to the east of Bononia, running into the Padusa, or Spinetic branch of the Padus. It is now the *Silaro*. (*Cramer's Ancient Italy*, vol. 1, p. 89.)

SILENTIARĬUS, Paulus, a poet in the reign of the Emperor Justinian. He was the primarius or chief of the Silentiarii at the court of that monarch, whence the second part of his name. The title of Silentiarius, it may be remarked in passing, designates various employments; it is sometimes synonymous with ἡσυχοποιός, and denotes an officer whose duty it is to preserve quiet in the imperial palace; at other times the Silentiarius is a private secretary of the prince.—Paul, the Silentiary, has left various poetical productions, which are not without merit. In the Greek Anthology we have about eighty epigrams of his, a portion of which are of an erotic character. They are deficient neither in spirit nor elegance. We perceive that their author was well read in the ancient writers; but it is evident, at the same time, that his verses have not the conciseness so essential to the epigram. The most celebrated of his productions, however, are, his poem on the Pythian Baths in Bithynia (Ἡμίαμβα εἰς τὰ ἐν Πυθίοις θερμά), and his description of the Church of St. Sophia (Ἔκφρασις τῆς μεγάλης ἐκκλησίας), which was publicly read at the dedication of that structure, A.D. 562. We have also a third poem, forming, in fact, a supplement to the second, on the pulpit placed in the great aisle of the patriarchal palace (Ἔκφρασις τοῦ Ἀμβωνος, κ. τ. λ.). The poem on the Pythian Baths is given in Brunck's Analecta, and in the editions of the Anthology. The description of the Church of St. Sophia is given at the end of the history of Johannes Cinnamus, in the edition of Ducange. In 1822, Græffe published a critical edition at Leipzig, in 8vo, to which is added the Description of the Ambon or pulpit. Bekker gave an edition of this last-mentioned poem, from a Heidelberg manuscript, *Berol*, 1815, 4to. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 46, 115.)

SILĒNUS, a demigod, who became the nurse, the preceptor, and the attendant of Bacchus. Pindar calls him the Naiad's husband (*fragm. incert.*, 73). Socrates used to compare himself, on account of his baldness, his flat nose, and the quiet raillery in which he was so fond of indulging, to the Sileni born of the divine Naiads. (*Xenophon, Symp.*, 5, 7.—Compare *Ælian, V. H.*, 3, 18.) Others said that Silenus was a son of Earth, and sprung from the blood-drops of Uranus. (*Serv. ad Virg.*, *Ecl.*, 6, 13.—*Nonnus*, 14, 97.—*Id.*, 29, 262.) Marsyas is called a Silenus. Like the seagods, Silenus was noted for wisdom. Hence some modern expounders of mythology think that Silenus was merely a river-god, and they derive the name from ἴλλω, εἰλέω, *to roll*, expressive of the motion of the streams. The connexion between Silenus and Bacchus and the Naiades thus becomes easy of explanation; in their opinion, all being deities relating to water or moisture. (*Keightley's Mythology*, p. 234.)—The two legends relative to Midas and Silenus have already been noticed under the former article. (*Vid.* Midas.)—Silenus was represented as old, bald, and flat-nosed, riding on a broad-backed ass, usually intoxicated, and carrying his can (*cantharus*), or tottering along supported by his staff of fennel (*ferula*).—For other views of the legend of Silenus, consult Creuzer (*Symbolik*, vol. 3, p. 207, *seqq.*), Rolle (*Recherches sur le Culte de Bacchus*, vol. 3, p. 354, *seqq.*), and Welcker (*Nach. zur Tril.*, p. 214, *seqq.*).—According to another account, Midas mixed some wine with the waters of a fountain to which Silenus was accustomed to come, and so inebriated and caught him. He detained him for ten days, and afterward restored him to Bacchus, for which he was rewarded with the power of turning into gold whatever he touched. Some authors assert that Silenus was a philosopher, who accompanied Bacchus in his Indian expedition, and assisted him by the soundness of his counsels. From this circumstance, therefore, he is often introduced speaking, with all the gravity of a philosopher, concerning the formation of the world and the nature of things.—The legend of Silenus is evidently of Oriental origin. (*Symbolik*, vol. 3, p. 207, *seqq.*—Consult also *Rolle, Recherches sur le Culte de Bacchus*, vol. 3, p. 354, *seqq.*)

Silius Italicus, C. a Latin poet, born about the 25th year of the Christian era. He has been supposed to have been a native of Italica, in Spain; but his not being claimed as a fellow-countryman by Martial, who has bestowed upon him the highest praises, renders this improbable. Some make him to have been a native of Corfinium, a city of the Peligni, in Italy, which, according to Strabo, was called Italica in the time of the Social war; but Velleius Paterculus informs us that Corfinium merely intended to change its name to Italica, and that the project was never carried into effect. Whether, however, he were a native of Italica in Spain, or of an Italica elsewhere, his surname certainly does not show it; for in that event it would have been *Italicensis*. It is most probable that *Italicus* was a family name; and it may have been given to one of his ancestors, when residing in some province, to show that he was of Italian origin.—Silius Italicus applied himself with great ardour to the study of eloquence and poetry. In the former of these pursuits he took Cicero for his model, and acquired at the bar the reputation of an eminent speaker. In poetry he gave the preference to Virgil. His predilection for these two great writers led him to purchase two estates which had belonged to them, that of Cicero at Tusculum, and that of Virgil near Naples, on which the poet had been interred. Silius often visited the tomb of the latter, and celebrated his birthday annually with great solemnities.—Our poet passed through all the public employments which led to the consulship. He is said also to have insinuated himself into the favour of Nero by following the vile trade of an informer. Pliny the younger, who mentions this fact, which, for the honour of literature, one could wish might be impugned, adds, that if it be true that Silius was thus guilty, he made amends for his fault by a long course of subsequent virtue, and enjoyed at Rome a high degree of consideration. The first consulship of Silius (for it is thought, on no very sufficient grounds, however, that he thrice held this magistracy) was in the famous year 68, when Nero died.—Silius enjoyed the favour of Vitellius and Vespasian: under the latter he was proconsul of Asia. Loaded with honours, and having accumulated an ample fortune, he retired in his old age to Campania, and there passed the rest of his days in the society of the Muses. Attacked, at the age of 75 years, with an incurable malady, he starved himself to death, in the reign of Trajan, A.D. 100.—Silius, through all his life, had a strong attachment for poetry and literature, and devoted to them all the leisure moments which his public employments allowed. It was only, however, in his later years, and during his retreat at Naples, that he formed the serious idea of aiming at a place in the list of poets. He then composed an epic, or, rather, historical poem, in seventeen cantos, the subject of which was the second Punic war. This poem, entitled *Punica*, has come down to our times. It confirms the judgment which Pliny passed upon its author when he said that he wrote with more diligence than genius. (*Ep.*, 3, 7, 5.) It appears that Silius was one of those men to whom Nature has granted a certain facility, which makes them succeed in some degree in whatever they undertake, and which, when it is seconded by learning and taste, may, to a certain degree, occupy the place of genius. The subject which he chose for his poem was one that possessed an unusual share of interest to the Romans. Three centuries had passed away since this memorable period, and, though all the details of the war were still well known, because many Greek and Roman historians had recorded them in their respective works, still there remained a wide field for the imagination of the poet, and he might indulge in the fictions and employ all the machinery of which the epic poem was naturally susceptible. Silius disdained not these means for interesting and pleasing his readers; but, like Lucan, he chose a defective plan, in preferring the historical method, that makes known all the consequences resulting from any event, to the poetic mode, that selects from a series of facts some single circumstance, which it makes the principal action, and towards which, as a common centre, all things ought to tend. Had he transported his readers in the very outset to the later years of the war, he might have taken for his theme Hannibal's attempt to make himself master of Rome; this would have afforded the different parts that are regarded as necessary for an epic action, namely, a commencement, a plot, and a catastrophe. By pursuing a different plan, by preferring to the epopée the march of history, he ought to have seen that he was debarred from the employment of mythological fictions, which are entirely out of place in an historical narrative. And yet, falling into the same error as Lucan, he calls these very fictions to his aid. It is this intermingling of the sober details of history with the flights of mythology that has given birth to a strange and misshapen offspring, to which it would be no easy task to assign its proper appellation. Is it an epic poem? it wants unity. Is it an historical production? its fictions become so many revolting improbabilities, and its machinery is altogether out of place.—Silius drew the subject of his poem from the histories of Livy and Polybius; his poetic ornaments he chiefly borrowed from Virgil; but he does not possess the art of borrowing these last in such way as to conceal their parent source; his imitations, on the contrary, are altogether too palpable. Nor are these imitations limited to Virgil: Silius has pillaged also Lucretius, Horace, Homer, and Hesiod, a circumstance which imparts a disagreeable inequality to his style. Like Valerius, he endeavours to hide his mediocrity under an appearance of erudition and affectation of pomp, which imparts an air of coldness to his composition. To give the character of Silius in a few words, we may say that he possessed a portion of those talents, the union of which forms the great poet; he was versed in historical, geographical, and physical knowledge, which imparts to his poem a character of greater interest in the eyes of antiquarian critics, from the circumstance of its containing various facts omitted by Livy. He chose a subject at once great and interesting; his personages have a character of historic truth, but there is wanting that degree of elevation which true poetry would have bestowed. He is most successful in his description of battles. Silius wants enthusiasm; his style consists of borrowed phrases, which he has not known how to appropriate to himself, or mark, as it were, with the impress of his own zeal. Does he attempt to express anger or tenderness? his coldness freezes the reader.—Whatever may have been the reputation which this poet enjoyed among his contemporaries, he fell soon afterward into neglect; no grammarian cites him, and Sidonius Apollinaris alone names him among the eminent poets. At the revival of letters, the conviction was so strong that the poem was lost, as to inspire the celebrated Petrarch with the idea of supplying its place by his *Africa*, the subject of which production is also the second Punic war. This point, however, is contested among scholars. During the sittings of the council of Constance, Poggio succeeded in finding a manuscript of Silius, probably at the monastery of St. Gall. A copy was made of this, which thus became the original of all those of which the earlier editors made use, until Carrion discovered, about 1575, at Cologne, another manuscript, which he thought might date from the era of Charlemagne. A third, of still more modern date, was found at Oxford. Villebrune, who published, in 1781, an edition of Silius Italicus, which he pretended was the first complete one that had as yet appeared, inserted into the sixteenth book, after the twenty-sev-

-enth verse, thirty-three other verses which he said he had found in a MS. at Paris, and which exist, with some slight changes, in the sixth book of Petrarch's Latin poem entitled *Africa*. More recent critics, however, and especially Heyne, in a review written by him on Villebrune's edition, think that the thirty-three verses in question are rather from the pen of Petrarch than from that of Silius.—The best editions of Silius Italicus are, that of Ruperti, *Götting.*, 1795–98, 2 vols. 8vo, and that of Lemaire, *Paris*, 1823, 2 vols. 8vo. The following editions are also valuable: that of Drakenborch, *Traject. ad Rhen.*, 1717, 4to; that of Villebrune, *Paris*, 1781, 8vo; and that of Ernesti, *Lips.*, 1791–92, 2 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 496, *seqq.*—Compare *Bähr, Gesch. Röm. Lit.*, vol. 1, p. 151, *seqq.*)

Silvānus, a deity among the Romans who had the care of fields and cattle (*Virg.*, *Æn.*, 8, 601), and who also presided over boundaries. (*Horat.*, *Epod.*, 2, 22.) Groves were consecrated to him, whence perhaps his name. He was usually represented as old, and bearing a cypress plucked up by the roots (*Virg.*, *Georg.*, 1, 20); and the legend of Apollo and Cyparissus was transferred to him. (*Serv. ad Virg.*, *Georgica*, 1, 20.) The usual offering to Silvanus was milk. (*Horat.*, *Epist.*, 2, 1, 143.)—According to the Agrimensors, every *possession* should have three Silvani: one *domestic*, for the possession itself; one *agrestic*, for the herdsman; a third *oriental*, for whom there should be a grove on the boundary. (*Scal. ad Fest.*, *s. v. Marspedis.*) The meaning of this obscure passage probably is, that Silvanus was to be worshipped under three different titles: as protector of the family, for we meet with an inscription *Silvano Larum*; of the cattle, perhaps those on the public pastures; and of the boundaries, that is, of the whole possession. The Mars Silvanus, to whom Cato directs prayer to be made for the health of the oxen, is probably the second (*R. R.*, 80), and the third is the *tutor finium* of Horace. (*Keightley's Mythology*, p. 536.)

Silūres, the people of South Wales in Britain, occupying the counties of *Hereford*, *Monmouth*, *Radnor*, *Brecon*, and *Glamorgan*. Their capital was Isca Silurum, now *Caerleon*, on the river Isca or *Uske*, in Glamorganshire. Caractacus was a prince of the Silures. (*Tac.*, *Ann.*, 12, 32.—*Plin.*, 4, 16.)

Simēthus, a river of Sicily, rising in the Heræan Mountains, and falling into the sea below Catana. It receives a number of small tributaries, and is now the *Giaretta*. (*Thucyd.*, 2, 65.—*Plin.*, 3, 8.)

Simmĭas, I. a native of Rhodes, who flourished between the 120th and 170th Olympiad. The period when he existed cannot be ascertained with more precision. He published a collection of poems, in four books, entitled Διάφορα ποιήματα. Athenæus cites one of these pieces, entitled *Gorgo*, which appears to have been of an epic character. Simmias is perhaps the inventor of a kind of sport, which we do not find to have existed before him, and which could only have been conceived of at a period when the public taste had become extremely corrupt. It consisted in so arranging verses of different length as to represent an altar, an axe, a pair of wings, &c., the several verses at the same time making one poem. A production of this kind, forming a Σύριγξ, or Pandean pipe, has been often ascribed to Theocritus. It consists of twenty verses, every two of the same size, and each pair less in length than the preceding; thus representing an instrument composed of ten pipes, each shorter than the other. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 126.) The remains of Simmias are given in the Anthology, and in the Poetæ Græci Minores.—II. A Theban philosopher, a disciple of Socrates. He was the author of twenty-three dialogues, which are lost. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 357.)

Simŏis (*-entis*), a river of Troas, which rises in Mount Ida, and falls into the Xanthus. (Consult remarks on the Topography of Troy, under the article Troja.)

Simon, a shoemaker or currier of Athens, from whom the so-called σκυτικοὶ διαλόγοι, mentioned under the article Plato, are supposed to have derived their origin. (*Vid.* Plato, near the conclusion of that article.)

Simonĭdes, I. a poet of Amorgus (one of the Cyclades), who died 490 B.C. He was grandfather to the poet of Ceos, from whom he is distinguished by the title of Ἰαμβογράφος, "writer of Iambics." We have a fragment of his preserved by Stobæus; it is a satyric piece, remarkable for its simplicity and elegance, and is entitled περὶ γυναικῶν, "Of Women." This fragment is given in the collections of Winterton, Brunck, Gaisford, and separateley by Koeler, *Gött.*, 1781, 8vo, and Welcker, *Bonn*, 1835, 8vo.—II. A celebrated poet of Ceos, son of Leoprepes, and grandson of the preceding, born at the city of Iulis, 556 B.C., and who lived until B.C. 467. He attained, in fact, to a very advanced age, so as to become a contemporary not only of Pittacus and the Pisistratidæ, but also of Pausanias, king of Sparta: and he is named as the friend of these illustrious men. He was held in high estimation at the court of Hiero I., king of Syracuse, and acted as a mediator between this prince and Theron, king of Agrigentum, reconciling these two sovereigns at the very moment when the two armies were on the point of contending. Plato calls him a wise man (*De Repub.*, 1, p. 411), and Cicero, in speaking of him, says, "*Non enim poeta suavis, verum etiam cæteroquin doctus sapiensque traditur.*" (*N. D.*, 1, 22.) He was the master of Pindar. Simonides is regarded as the first who applied the alternating hexameter and pentameter, or, in other words, the early elegiac measure to mournful and plaintive themes. This measure at first was martial in its character, not plaintive, and Cullinus is said to have been its inventor. Neither was it called *elegy* originally, but ἔπος, a general term, subsequently confined to heroic verse. Simonides became so distinguished in elegy (in the later acceptation of the term) that he must be included among the great masters of elegiac song. He is stated to have been victorious at Athens over Æschylus himself, in an elegy in honour of those who fell at Marathon, the Athenians having instituted a contest of the chief poets. The ancient biographer of Æschylus who gives this account, adds, in explanation, that the elegy requires a tenderness of feeling which was foreign to the character of Æschylus. To what degree Simonides possessed this quality, and, in general, how great a master he was of the pathetic, is proved by his celebrated lyric piece, containing the lament of Danaë, and by other remains of his poetry. Probably, also, in the elegies upon those who died at Marathon and Platæa, he did not omit to bewail the death of so many brave men, and to introduce the sorrows of the widows and orphans, which was quite consistent with a lofty, patriotic tone, particularly at the end of the poem. Simonides likewise used the elegy as a plaintive song for the death of individuals; at least the Greek Anthology contains several pieces of his, which appear not to be entire epigrams, but fragments of longer elegies, lamenting, with heartfelt pathos, the death of persons dear to the poet. Among these are the beautiful and touching verses concerning Gorgo, who, while dying, utters these words to her mother: "*Remain here with my father, and become, with a happier fate, the mother of another daughter, who may tend thee in thy old age.*"—It was Simonides who first gave to the epigram the perfection of which, consistently with its purpose, it was capable. In this respect he was favoured by the circumstances of his time; for, on account of the high consideration which he enjoyed in both Athens and the Peloponnesus, he

was frequently employed by the states which had fought against the Persians, to adorn with inscriptions the tombs of their fallen warriors. The best and most celebrated of these epigrams is the inimitable inscription on the Spartans who died at Thermopylæ, and which actually existed on the spot: "*Stranger, tell the Lacedæmonians that we are lying here in obedience to their laws.*" Never was heroic courage expressed with such calm and unadorned grandeur. With the epitaphs are naturally connected the inscriptions on sacred offerings, especially where both refer to the Persian war; the former being the discharge of a debt to the dead, the latter a thanksgiving of the survivors to the gods. Among these, one of the best refers to the battle of Marathon, which, from the neatness and elegance of the expression, loses its chief beauty in a prose translation (*fragm.*, 25, *ed. Gaisf.*).—The form of nearly all the epigrams of Simonides is elegiac. When, however, a name (on account of a short between two long syllables) could not be adapted to the dactylic metre (as Ἀρχιναύτης, Ἱππονίκος), he employed trochaic measures. (*Müller, Hist. Lit. Gr.*, p. 125, *seqq.*)—Simonides became avaricious and mercenary towards the close of his life; and it is mentioned as a subject of dispraise, that he was the first who wrote verses for money. Plutarch relates, that some one having reproached him with his sordid avarice, he returned for answer that age, being deprived of all other sources of enjoyment, the love of money was the only passion left for it to gratify. (*Plut., An seni sit gerenda respubl.—Opp., ed. Reiske*, vol. 9, p. 142.)—To Simonides the Greek alphabet is indebted for four of its letters, Ε, Υ, Η, Ω; and to him, also, is attributed the invention of a system of *Mnemonics*, or artificial memory. (Compare *Cic., de Orat.*, 2, 84.—*Plin.*, 7, 24.—*Quintil.*, 11, 2, 11.)—It was Simonides that gave the celebrated answer, when Hiero of Syracuse inquired of him concerning the nature of God. The poet requested one day for deliberating on the subject; and when Hiero repeated his question on the morrow, the poet asked for two days. As he still went on doubling the number of days, and the monarch, lost in wonder, asked him why he did so, "Because, the longer I reflect on the subject, the more obscure does it appear to me to be." (*Cic., N. D.*, 1, 22.)—The remains of the poetry of Simonides are given in the collections of Stephens, Brunck, Gaisford, Boissonade, and others. The latest separate edition is that of *Schneidewin, Bruns.*, 1835, 8vo. (*Schöll, Hist. Gr. Lit.*, vol. 1, p. 242.—*Id. ib.*, vol. 2, p. 129.—Compare *Bode, Gesch. der Lyrischen Dichtkunst*, vol. 2, p. 122, *seqq.*)—III. A son of the daughter of the preceding. Being also a native of Ceos, he was distinguished from the former by the appellation of the "Younger." He wrote "on Inventions" (περὶ εὑρημάτων), and a work in three books on Genealogies. (*Beurette, Mem. de l'Acad. des Inscr.*, &c., vol. 13, p. 257.—*Van Goens, De Simonide Ceo et philosopho, Traj. ad Rhen.*, 1768, 4to.)

Simplicius, a native of Cilicia, the clearest and most intelligent of the commentators on Aristotle. His commentaries are extremely valuable, from their containing numerous fragments of the works of previous philosophers. He flourished in the seventh century of our era, and was involved in some disputes with the Christian writers, particularly John Philoponus, on the subject of the eternity of the world. His commentary on the Manual or Enchiridion of Epictetus is regarded as one of the best moral treatises that has come down to us from antiquity, and proves that Simplicius did not confine himself to the tenets of the Peripatetic school. The works of Aristotle on which we have the commentaries of Simplicius are, the eight books of Physics, the Categories, the four books of the Heavens, and the three of the Soul. The best edition of the commentary on Epictetus is that of Schweighaeuser, making part of his edition of Epictetus. The commentary on the Physics of Aristotle was published at the Aldine press, *Ven.*, 1526, fol., and a Latin version by Lucillus Philalthæus, *Ven.*, 1543, fol. The most correct edition of the commentary on the Categories is that printed at Basle, 1551, fol. There is a Latin version by Dorotheus, *Ven.*, 1541, 1550, 1567, fol. The commentary on the treatise *De Cælo* was published at the Aldine press, *Ven.*, 1526, fol. There is a Latin version by Morbeke, printed in 1540, and another by Dorotheus, in 1544, both from the Venice press. The commentary on the treatise *De Anima* was published at the Aldine press in 1527, and a version by Faseolus, made from a more perfect manuscript, in 1543, both at Venice. There is another version by Lungus, which has been often reprinted at Venice. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 129, *seqq.*)

Sinæ, I. a people of India, called by Ptolemy the most eastern nation of the world. These Sinæ, who dwelt beyond the river Serus, or *Menam*, are supposed to have occupied what is now *Cochin-China.*—II. There was another nation of the same name east of Serica, who were probably settled in *Shen-si*, the most westerly province of China, immediately adjoining the great wall. In this province was a kingdom called *Tsin*, which probably gave name to these Sinæ.

Sindi, a people of Asiatic Sarmatia, below the Cimmerian Bosporus, and opposite the Tauric Chersonese. Their name would seem to indicate an Indian origin, and Ritter has attempted to prove this in his learned work on the earlier history of some of the ancient nations. (*Ritter, Vorhalle*, p. 157, *seqq.*)

Singara, a strongly fortified city of Mesopotamia, the southernmost possession of the Romans on the eastern side of that country, from Trajan to Constantius. It is now *Sindschar*. (*Plin.*, 5, 25.—*Amm. Marcell.*, 18, 5.)

Singus, a town of Macedonia, in the peninsula of Sithonia, on the lower shore of, and giving name to, the Sinus Singiticus. The modern name of the gulf is that of *Monte Santo*. (*Herod.*, 7, 122.—*Thucyd.*, 5, 18.)

Sinon, a Greek, who accompanied his countrymen to the Trojan war. When the Greeks had fabricated the famous wooden horse, Sinon went to Troy, at the instigation of Ulysses, with his hands bound behind his back, and by the most solemn protestations assured Priam that the Greeks were gone from Asia, and that they had been ordered to sacrifice one of their soldiers to render the wind favourable to their return; and that, because the lot had fallen upon him, he had fled away from their camp, not to be cruelly sacrificed. These false assertions were immediately credited by the Trojans, and Sinon advised Priam to bring into his city the wooden horse which the Greeks had left behind them, and to consecrate it to Minerva. His advice was followed, and Sinon, in the night, to complete his perfidy, opened the side of the horse, from which issued a number of armed Greeks, who surprised the Trojans and pillaged their city. (*Dares Phryg.—Hom., Od.*, 8, 492.—*Virg., Æn.*, 2, 79, &c.—*Pausan.*, 10, 26.—*Q. Smyrn.*, 12, &c.)

Sinope, I. a daughter of the Asopus by Methone. She was beloved by Apollo, who carried her away to the borders of the Euxine Sea, in Asia Minor, where she gave birth to a son called Syrus. (*Apoll. Rhod.*, 2, 946.—*Schol., ad loc.*)—II. A city of Paphlagonia, on the eastern coast, and a little below its northern extremity. It was the most important commercial place on the shores of the Euxine, and was founded by a Milesian colony at a very early period, even prior to the rise of the Persian empire. The particular year of its origin, however, is not known: the *Peripl. Anon.* (p. 8) says it was at the time when the Cimmerians were ravaging Asia Minor. The leader of the colony was named Autolycus, and he received from the later

inhabitants of the place divine honours. In the mythology of the Greeks he became one of the companions of Jason. Various accounts, too, are given of the origin of the city's name, one of which traces it to Sinope, daughter of the Asopus. (Compare *Apoll. Rhod.*, 2, 946.—*Schol.*, *ad loc.*—*Plut.*, *Vit. Lucull.*—*Val. Flacc.*, 5, 108.)—The situation of Sinope was extremely well chosen. It was built on the neck of a peninsula; and, as this peninsula was secured from any hostile landing along its outer shores by high cliffs, the city only needed defending on the narrow isthmus connecting it with the mainland, while at the same time it had two convenient harbours, one on either side. The outer part of the peninsula afforded room for spacious suburbs, for gardens and fields, on which the city could easily rely for support in case of any scarcity produced by a siege. (*Polyb.*, 4, 56.—*Strabo*, 545.) Sinope soon increased in wealth and power, and became possessed of a dependent territory which reached as far as the Halys, and which was inhabited by the Leucosyrii; it became also the parent city of many colonies along the coast. So flourishing a place could not but excite the envy of the people in the interior; and accordingly we find, from scattered hints, that it was occasionally besieged by the neighbouring satraps of Paphlagonia and Cappadocia; and yet at other times, we are informed by Xenophon (*Anab.*, lib. 5 et 6), it stood on a very friendly footing with them. It encountered more danger from the monarchs that arose subsequently to the time of Alexander. Against open attacks from these, however, it was able to make a successful stand (*Polyb.*, 4, 56); but it could not defend itself against a surprise on the part of Pharnaces. (*Strabo*, *l. c.*) It lost its freedom, but not its commerce and prosperity, and from this time forward became the residence of the monarchs of Pontus, until Lucullus took it from the last Mithradates. It suffered severely on this occasion, and the Roman commander stripped it of many fine statues and valuable works of art. Among the articles carried off on this occasion Strabo makes mention of the sphere of Billarus. From this period Sinope remained subject to the Roman power, and received, according to Strabo and Pliny (*Plin.*, 6, 2), a Roman colony. This colony was settled there in the year of Julius Cæsar's assassination. Strabo found the city in his time well fortified, and adorned with many handsome edifices both public and private. The commerce of the place, indeed, had somewhat declined, having been drawn off partly to Byzantium, and in part to the cities of the Tauric Chersonese. Still the thunny-fisheries in its immediate vicinity continued to afford a very lucrative branch of trade to Sinope. The city, however, had begun to decline in political importance, and we find, not it, but the city of Amasea the capital of the later province of Hellenopontus. In the middle ages Sinope made part of the petty Greek kingdom of Trapezus; and after this it had independent Christian monarchs of its own, who became conspicuous for their naval power and their piracies. (*Abulfeda*, p. 318.) The last of this dynasty surrendered his city and power to Mohammed II. in 1461. The modern *Sinub* is still one of the most important Turkish cities along this coast.—Sinope was the birthplace of the Cynic Diogenes. (*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 11, *seqq.*)—III. An ancient Greek city of Campania. (*Vid.* Sinuessa.)

Sinti, a Thracian community, who appear to have occupied a district on the banks of the Strymon north of the Siropæones. (*Thucyd.*, 2, 98.) Strabo affirms that they once occupied the island of Lemnos, thus identifying them with the Sinties of Homer. (*Il.*, 1, 593.—*Od.*, 8, 294.—*Strab.*, 231.—*Id.*, 457.—*Id.*, 549.—*Schol. ad Thucyd.*, 2, 98.—*Gatterer*, *Comment. Soc.*, *Gött.*, *a.*, 1784, vol. 6, p. 53.) Livy informs us that, on the conquest of Macedonia by the Romans, the Sinti, who then formed part of that empire, were included in the first region, together with the Bisaltæ; and he expressly states that this part of the region was situated west of the Strymon, that is, on the right bank of that river (45, 29). Ptolemy gives the name of Sintice to the district in question (p. 83.—*Cramer's Ancient Greece*, vol. 1, p. 304).—Etymologists derive the name of the Sinties from the Greek verb σίνω, "to hurt" (σίντης, "an injurer;" σίντις, "a pirate"), either because they were reputed to have been the inventors of weapons, or from their having been notorious for piracy. Ritter, however, seeks to connect their name, and, consequently, their origin, with that of India. (*Vorhalle*, p. 162.)

Sinuessa, a city of Campania, subsequently of New Latium, on the seacoast, southeast of Minturnæ and the mouth of the Liris. It was said to have been founded on the ruins of Sinope, an ancient Greek city. (*Livy*, 10, 21.—*Pliny*, 3, 5.—*Mela*, 2, 4.) Strabo tells us that Sinuessa stood on the shore of the Sinus Setinus, and derived its name from that circumstance, or, in other words, from the *sinuosity* of the coast (σῖνος γὰρ ὁ κόλπος.—*Strab.*, 234). The same writer, as well as the Itineraries, informs us that it was traversed by the Appian Way. Horace also confirms this. (*Sat.*, 1, 5, 39, *seqq.*) Sinuessa was colonized together with Minturnæ, A.U.C. 456 (*Liv.*, 10, 21), and ranked also among the maritime cities of Italy. (*Id.*, 27, 38.—*Polyb.*, 3, 91.) Its territory suffered considerable devastation from Hannibal's troops when opposed to Fabius. Cæsar, in his pursuit of Pompey, halted for a few days at Sinuessa, and wrote from that place a very conciliatory letter to Cicero, which is to be found in the correspondence with Atticus (9, 16).—The epithet of *tepens*, which Silius Italicus applies to this city (8, 529), has reference to some warm sources in its neighbourhood, now called *Bagni*, while Sinuessa itself answers to the rock of *Monte Dragone*. The Aquæ Sinuessanæ are noticed by Livy (22, 14), Tacitus (*Hist.*, 1, 77.—*Ann.*, 12, 66), Plutarch (*Vit. Oth.*), Pliny (31, 2), Martial (6, 42), and others. (*Cramer's Anc. Italy*, vol. 2, p. 133.)

Sion, one of the hills on which Jerusalem was built. (*Vid.* Hierosolyma.)

Siphnos, an island in the Ægean Sea, one of the Cyclades, southeast of Seriphus, and northeast of Melos. Herodotus reports that it was colonized by the Ionians (8, 48), and elsewhere speaks of the Siphnians as deriving considerable wealth from their gold and silver mines. In the age of Polycrates their revenue surpassed that of all the other islands, and enabled them to erect a treasury at Delphi equal to those of the most opulent cities; and their own principal buildings were sumptuously decorated with Parian marble. Herodotus states, however, that they afterward sustained a heavy loss from a descent of the Samians, who levied upon the island a contribution of 100 talents (3, 57, *seqq.*). In Strabo's time it was so poor and insignificant as to give rise to the proverbs Σίφνιον ἀστράγαλον, and Σίφνιος ἀῤῥαβών. (*Strab.*, 44.—*Eustath.*, *ad Dion. Perieg.*, 525.) Pliny makes it twenty-eight miles in circuit (4, 12). Siphnos was famed for its excellent fruit, and its pure and wholesome air. The modern name is *Siphanto*. (*Cramer's Anc. Greece*, vol. 3, p. 405.—*Bondelmonti*, *Ins. Archipel.*, p. 82.)

Sipontum, or, as the Greeks write it, Σιποῦς (gen. -οῦντος), a city of Apulia, in the district of Daunia, and to the southwest of the promontory of Garganum. It lay on the Sinus Urias. Sipontum was a place of great antiquity, and unquestionably of Greek origin, even though the tradition which ascribes its foundation to Diomede should be regarded as fabulous. Strabo, who mentions this story, states that the name of this city was derived from the circumstance of

great quantities of cuttle-fish (in Greek σηπία) being thrown up by the sea on its shore. (*Strab.*, 284.) Little is known of the history of Sipontum before its name appears in the annals of Rome. We are told by Livy that it was occupied by Alexander, king of Epirus, when he was invited into Italy to aid the Tarentines against the Bruttii and Lucani (8, 24). Several years after, that is, A.U.C. 558, the same historian informs us that a colony was sent to Sipontum; but it does not appear to have prospered; for, after the lapse of a few years, it was reported to the senate that the town had fallen into a state of complete desolation, upon which a fresh supply of colonists was sent there (34, 45; 39, 22). Sipontum is said to have been once dependant upon the city of Arpi. In Strabo's time its harbour could still boast of some trade, particularly in corn, which was conveyed from the interior by means of a considerable stream, which formed a lake near its mouth. (*Strab.*, 284.) This river, which Strabo does not name, is probably the Cerbalus of Pliny (3, 11), now *Cervaro.* The ruins of Sipontum are said to exist about two miles to the west of *Manfredonia*, the foundation of which led to the final desertion of Sipontum by its inhabitants, as they were transferred by King Manfred to this modern town, which is known to have risen under his auspices. (*Cramer's Anc. Italy*, vol. 2, p. 279.)

Sipȳlus, I. a mountain in Lydia, rising to the south of Magnesia, and separated by a small valley from the chain of Tmolus to the southeast, and by another from Mount Mastinsia to the south. Sipylus is celebrated in Grecian mythology as the residence of Tantalus and Niobe, and the cradle of Pelops. These princes, though more commonly referred to by classical writers as belonging to Phrygia, must, in reality, have reigned in Lydia if they occupied Sipylus; not the mountain merely, but a city of the same name, situate on its slope. (*Cramer's Asia Minor*, vol. 1, p. 437.) "It was growing dark," observes Mr. Arundell, "or we might have seen, as the traveller by daylight may, the abrupt termination of Mount Sipylus at a considerable distance on the left, behind which lies the town of Magnesia." It is described by Chishull as a stupendous precipice, consisting of a naked mass of stone, and rising perpendicularly almost a furlong high. It was here, too, that Chishull saw "a certain cliff of the rock, representing an exact niche and statue, with the due shape and proportion of a human body." (*Arundell's Asia Minor*, vol. 1, p. 18.) The rock just mentioned as the termination of Sipylus, and also the rock of the Acropolis behind the town of Magnesia, have been supposed to contain some magnetic iron; and the magnet is said to have taken its name from this locality. Mr. Arundell and some friends made experiments in this quarter, to test, as far as it could be done, the truth of the story, and found clear indications of considerable magnetic influence. (*Arundell's Asia Minor*, *l. c.*, *in not.*)—II. A city of Lydia, situate on the slope of Mount Sipylus. According to traditions preserved in the country, it was swallowed up at an early period by an earthquake, and was plunged into a crater afterward filled by a lake. The existence of this lake, named Sale or Salce, is attested by Pausanias, who reports, that for some time the ruins of the town, which he calls Idea, if the word be not corrupt, could be seen at the bottom. (*Pausan.*, 7, 24.—*Siebelis, ad loc.*—*Cramer's Asia Minor*, vol. 1, p. 437.)

Sīrēnes (Σειρῆνες), two maidens celebrated in fable, who occupied an island of Ocean, where they sat in a mead close to the seashore, and with their melodious voices so charmed those that were sailing by, that they forgot home and everything relating to it, and abode with these maidens till they perished from the impossibility of taking nourishment, and their bones lay whitening on the strand. As Ulysses and his companions were on their homeward voyage from Ææa, they came first to the island of the Sirens. But they passed in safety; for, by the directions of Circe, Ulysses stopped the ears of his companions with wax, and had himself tied to the mast; so that, although, when he heard the song of the Sirens, he made signs to his companions to unbind him, they only secured him the more closely; and thus he listened to the accents of the Sirens, and yet, notwithstanding, escaped. (*Od.*, 12, 52, *seqq.*)—Hesiod describes the mead of the Sirens as blooming with flowers (ἀνθεμόεσσα), and their voice, he said, stilled the winds. (*Schol. ad Apoll. Rhod.*, 4, 892.—*Schol. ad Od.*, 12, 169.) Their names were said to be Aglaiopheme (*Clear-voice*) and Thelxiepea (*Magic-speech*); and it was feigned that they threw themselves into the sea with vexation at the escape of Ulysses, an oracle having predicted that, as long as they should arrest the attention of all passengers by the sound of their voice, they should live, but no longer. The author of the Orphic Argonautics, however, places them on a rock near the shore of Ætna, and makes the song of Orpheus end their enchantment, and cause them to fling themselves into the sea, where they were changed into rocks. (*Orph.*, *Argon.*, 1284, *seqq.*—Compare *Nonnus*, 13, 312.)—It was afterward fabled that they were the daughters of the river-god Acheloüs by the muse Terpsichore or Calliope, or by Sterope, daughter of Porthaon. (*Apoll. Rhod.*, 4, 895.—*Apollod.*, 1, 3, 4.—*Tzetz. ad Lycophr.*, 712.—*Eudocia*, 373.) Some said that they sprang from the blood which ran from the god of the Acheloüs when his horn was torn off by Hercules. Sophocles calls them the daughters of Phorcys (*ap. Plut.*, *Sympos.*, 9, 14); and Euripides terms them the children of Earth. (*Hel.*, 168.) Their number was also increased to three, and their names are given with much variety. One was said to play on the lyre, another on the pipes, and the third to sing. (*Tzetzes ad Lycophron.*, 712.)—Contrary to the usual process, the mischievous part of the character of the Sirens was afterward left out, and they were regarded as purely musical beings with entrancing voices. Hence Plato, in his Republic (10, p. 617), places one of them on each of the eight celestial spheres, where their voices form what is called the music of the spheres; and when the Lacedæmonians had laid siege to Athens (*Ol.*, 94, 1), Bacchus, it is said, appeared in a dream to their general, Lysander, ordering him to allow the funeral rites of the new Siren to be celebrated, which was at once understood to be Sophocles, then just dead. (*Pausan.*, 1, 21, 1.—*Plin*, 7, 29.) Eventually, however, the artists laid hold on the Sirens, and furnished them with the feathers, feet, wings, and tails of birds.—The ordinary derivation of the word *Siren* is from σεἰρα, "*a chain*," to signify their attractive power. The Semitic *shîr*, "song," appears, however, more likely to be the true root; and the Sirens may be regarded as one of the wonders told of by the Phœnician mariners. (*Keightley's Mythology*, p. 269, *seqq.*)

Sirenūsæ Insulæ, three small rocks on the south side of the promontory of Surrentum or Minerva, detached from the island, and celebrated in fable as the islands of the Sirens. (*Strabo*, 22.—*Id.*, 247.—*Mela*, 2, 4.—*Plin.*, 3, 5.)

Siris, a city of Lucania, on the Sinus Tarentinus, at the mouth of a river of the same name, now the *Sinno.* It was said to have been founded by a Trojan colony, which was afterward expelled by some Ionians, who migrated from Colophon under the reign of Alyattes, king of Lydia; and who, having taken the town by force, changed its name to that of Policeum. (*Strabo*, 264.) The earliest writer who has mentioned this ancient city is the poet Archilochus, cited by Athenæus (12, 5). He speaks with admiration of the surrounding country, and in a manner which proves that

he was well acquainted with its beauties. In the passage of Athenæus where Archilochus is cited, Athenæus represents the inhabitants of Siris as rivalling in all respects the luxury and affluence of the Sybarites. Siris and Sybaris had reached, about 500 B.C., the summit of their prosperity and opulence. Shortly afterward, according to Justin (20, 2), the former of the two was almost destroyed in a war with Metapontum and Sybaris. When the Tarentines settled at Heraclea they removed all the Sirites to the new town, of which Siris became the harbour. (*Diod. Sic.*, 12, 36.—*Strabo*, 263.) No vestiges of this ancient colony are now apparent; but it stood probably on the left bank, and at the mouth of the *Sinno*. (*Cramer's Anc. Italy*, vol. 2, p. 352.)

Sirĭus (Σείριος), a name given to the dog-star. Homer, though he mentions the dog-star twice, does not employ the term. Hesiod, however, uses the appellation on several occasions (*Op. et D.*, 417, 587, 619.—*Scut. Herc.*, 397.) But then, in the first of these passages, he means by Sirius the sun. Nor is this the only instance of such a usage. In Hesychius, for example, we have, Σείριος, ὁ ἥλιος, καὶ ὁ τοῦ κυνὸς ἀστήρ, "*Sirius, the sun, and also the dog-star.*" He then goes on to remark, Σοφοκλῆς τὸν ἀστρῷον κύνα· ὁ δὲ Ἀρχίλοχος τὸν ἥλιον, Ἴβυκος δὲ πάντα τὰ ἄστρα, "*Sophocles calls the dog-star so; Archilochus the sun; Ibycus, however, all the stars.*" Eratosthenes, moreover (c. 33), observes: "Such stars (as Sirius) astronomers call Σειρίους (Sirios) διὰ τὴν τῆς φλογὸς κίνησιν, "*on account of the tremulous motion of their light.*" It would seem, therefore, that σείριος was originally an appellative, in an adjective form, employed to indicate any bright and sparkling star; but which originally became a proper name for the brightest of the fixed stars. The verb σειριάειν, formed from this, is, according to Proclus, a synonyme of λάμπειν, "*to shine,*" "*to be bright.*" (*Ideler, Sternnamen*, p. 239, *seqq.*)

Sirmio, a peninsula on the shores of the Lacus Benacus (*Lago di Garda*), now *Sirmione*, and the favourite residence, in former days, of the poet Catullus. (*Catull.*, 31.)

Sirmĭum, an important city of Pannonia Inferior, on the northern side of the Saavus or *Save*, between Ulmi and Bassiana. Under the Roman sway it was the metropolis of Pannonia. The Emperor Probus was born here. The ruins of Sirmium may be seen at the present day near the town of *Mitrowitz*. (*Plin.*, 3, 25.—*Zosim.*, 2, 18.—*Herodian*, 7, 2.—*Amm. Marc.*, 21, 10.)

Sisăpo, a town, or, rather, village of Hispania, in the northern part of Bætica, supposed to answer to *Almaden*, on the southwestern limits of *La Mancha*. The territory around this place not only yielded silver, but excellent cinnabar; and even at the present day large quantities of quicksilver are still obtained from the mines at *Almaden*. The Sisapone of Ptolemy (probably the same with the Cissalone of Antoninus) was a different place, and lay more to the northwest of the former, among the Oretani. (*Mannert, Geogr.*, vol. 1, p. 316.—*Ukert*, vol. 2, p. 378.)

Sisenna, L., a Roman historian, the friend of Pomponius Atticus. He wrote a history, from the taking of Rome by the Gauls down to the wars of Sylla, of which some fragments are quoted in different authors. He was considered superior to all the Roman historians that had preceded him, and hence Varro entitled his own treatise on history Sisenna. This same writer commented on Plautus. (*Schöll, Hist. Lit. Rom.*, vol. 1, p. 164.)

Sisigambis or Sisygambis, the mother of Darius, the last king of Persia. She was taken prisoner by Alexander the Great, at the battle of Issus, with the rest of the royal family. The conqueror treated her with the greatest kindness and attention, saluted her with the title of mother, and often granted to her intercession what he had sternly denied to his favourites and ministers. On the death of Alexander, a most touching tribute to his memory was offered by Sisygambis. She who had survived the massacre of her eighty brothers, who had been put to death in one day by Ochus, the loss of all her children, and the entire downfall of her house, now, on the decease of the enemy and conqueror of her line, seated herself on the ground, covered her head with a veil, and, notwithstanding the entreaties of her grandchildren, refused nourishment, until, on the fifth day after, she expired. (*Quint. Curt.*, 3, 3, 22.—*Id.*, 5, 2, 20.—*Id.*, 10, 5, 24.—*Thirlwall's Greece*, vol. 7, p. 117.)

Sisy̆phus, I. the son of Æolus, was said to have been the founder of Ephyra, or ancient Corinth. He married Merope, the daughter of Atlas, by whom he had four sons, Glaucus, Ornytion, Thersandrus, and Halmus. When Jupiter carried off Ægina, the daughter of the Asopus, the river-god, in his search, came after her to Corinth. Sisyphus, on his giving him a spring for Acrocorinthus, informed him who the ravisher was. The King of the Gods sent Death to punish the informer; but Sisyphus contrived to outwit Death, and even to put fetters on him; and there was great joy among mortals, for no one died. Pluto, however, set Death at liberty, and Sisyphus was given up to him. When dying, he charged his wife to leave his body unburied; and then, complaining to Pluto of her unkindness, he obtained permission to return to the light, to upbraid her with her conduct. But, when he found himself again in his own house, he refused to leave it. Mercury, however, reduced him to obedience; and when he came down, Pluto set him to roll a huge stone up a hill, a never-ending still-beginning toil; for, as soon as it reached the summit, it rolled back again down to the plain. The craft of Sisyphus, of which the following is an instance, was proverbial. Autolycus, the son of Mercury, the celebrated cattle-stealer, who dwelt on Parnassus, used to deface the marks of the cattle which he carried off in such a manner as to render it nearly impossible to identify them. Among others, he drove off those of Sisyphus, and he defaced the marks as usual; but, when Sisyphus came in quest of them, he, to the great surprise of the thief, selected his own beasts out of the herd; for he had marked the initial of his name under their hoof. (The ancient form of the Σ was C, which is of the shape of a horse's hoof.) Autolycus forthwith cultivated the acquaintance of one who had thus proved himself too able for him; and Sisyphus, it is said, seduced or violated his daughter Anticlea (who afterward married Laertes), and thus was the real father of Ulysses. (*Pherecyd.*, *ap. Schol. ad Od.*, 19, 43.—*Schol. ad Il.*, 10, 267.—*Tzetz. ad Lycophr.*, 344, &c.)—Homer calls Sisyphus the most crafty of men (*Il.*, 6, 153); Hesiod speaks of him in a similar manner (*ap. Schol. ad Pind.*, *Pyth.*, 4, 252); Ulysses sees him rolling his stone in Erebus (*Od.*, 11, 593). Of the antiquity of this legend, therefore, there can be little doubt. Sisyphus, that is, the *Very-wise*, or perhaps the *Over-wise* (Σίσυφος, *quasi* Σι-σοφος, by a common reduplication), seems to have originally belonged to that exalted class of myths in which we find the Iapotidæ, Ixion, Tantalus, and others, where, under the character of persons with significant names, lessons of wisdom, morality, and religion were sensibly impressed on the minds of men. Sisyphus is, then, the representative of the restless desire of knowledge, which aspires to attain a height it is denied man to reach; and, exhausted in the effort, suddenly falls back into the depths of earthly weakness. This is expressed in the fine picture of the Odyssey, where every word is significant, and where, we may observe, Sisyphus is spoken of in indefinite terms, and not assigned any earthly locality or parentage. (*Welcker*,

Tril., p. 550.) In the legendary history, however, we find him placed at Corinth, and apparently the representative of the trading spirit of that city. He is, as we have already said, a son of Æolus, probably on account of his name (Αἰόλος, "*cunning*"); or it may be that the crafty trader is the son of the *Windman*, as the wind enables him to import and export his merchandise. He is married to a daughter of the symbol of navigation, Atlas, and her name would seem to indicate that he is engaged with men in the active business of life (Μέροπες, *mortals*, from μόρος, *death*; οψ being a mere adjectival ending). His children are Glaucus, a name of the sea-god; Ornytion (*Quick-mover*); Thersandrus (*Warm-man*); and Halmus (*Sea-man*), who apparently denote the fervour and bustle of commerce. (*Keightley's Mythology*, p. 399, *seqq.*—*Welcker*, *Tril.*, p. 550, *seqq.*—*Völcker*, *Myth. der Iap.*, p. 118, *not.*)—II. A dwarf of M. Antony. He was of very small stature, under two feet, but extremely shrewd and acute, whence he obtained the name of Sisyphus, in allusion to the cunning and dexterous chieftain of fabulous times. (*Horat.*, *Sat.*, 1, 3, 47.—Compare *Heindorf*, *ad loc.*)

Sithonĭa, the central one of the three promontories which lie at the southern extremity of Chalcidice in Macedonia. As Chalcidice was originally a part of Thrace, the term *Sithonia* is often applied by the poets to the latter country; hence the epithet *Sithonis*.—The Sithonians are mentioned by more than one writer as a people of Thrace. (*Lycophr.*, 1408, *et Schol.*, *ad loc.*) Elsewhere the same poet alludes obscurely to a people of Italy descended from the Sithonian giants (v. 1354).

Sitŏnes, a German tribe in Scandinavia (*Tacitus*, *Germ.*, 54), separated by the range of Mount Sevo from the Suiones. Reichard places them on the southern side of Lake *Malar*, where the old city of *Si-turn* or *Sig-tuna* once lay. (*Bischoff und Möller*, *Wörterb. der Geogr.*, p. 923.)

Sittĭus, P., a Roman knight, a native of Nuceria, and hence called *Nucerinus* by Sallust (*Cat.*, 21). Having been prosecuted a short time before the discovery of Catiline's conspiracy, he fled from a trial, and, being accompanied by a body of followers, betook himself to Africa, where he afterward proved of service to Julius Cæsar, against Scipio and Juba, and received the city of Cirta as his reward. (*Appian*, *Bell. Civ.*, 4, 55.—*Vid.* Cirta.)

Slavi, an ancient and powerful tribe in Sarmatia, stretching from the Dniester to the Tanaïs, and called also by the name of Antes. Having united with the Venedi, they moved onward towards Germany and the Danube, and became engaged in war with the Franks that dwelt north of the Rhine. In the reign of Justinian they crossed the Danube, invaded Dalmatia, and finally settled in the surrounding territories, especially in what is now called *Slavonia*. As belonging to them were reckoned the Bohemani or Bohemi (*Bohemians*); the Maharenses; the Sorabi, between the Elbe and Saale; the Silesii, Poloni, Cassubii, Rugii, &c. They did not all live under one common rule, but in separate communities. They are represented as large, strong, and warlike, but very deficient in personal cleanliness. Among the descendants of the Slavonic race may be enumerated the *Russians*, *Poles*, *Bohemians*, *Moravians*, *Carinthians*, &c. (Consult *Helmond*, *Chron. Slavorum.*—*Karamsin*, *Histoire de l'Empire de Russie*, *trad. par St. Thomas*, *Paris*, 1819-26.—*Foreign Quarterly*, vol. 3, p. 152, *seqq.*)

Smaragdus Mons (Σμάραγδος ὄρος), a mountain of Egypt, to the north of Berenice, where emeralds (*smaragdi*) were dug. It appears to have been one of a group of mountains, and the highest of the number; and all of them would seem to have contained more or less of this valuable material. The modern name of this mountain is *Zubara*, and the situation is twenty-five miles in a straight line from the Red Sea. These mines were formerly visited by Bruce, whose account of them is amply confirmed by the latest travellers. The Smaragdus Mons appears to have been a very short distance from the sea; being that called by the Arabs *Maaden Uzzumurud*, or the *Mine of Emeralds*. (*Strab.*, 325.—*Plin.*, 37, 5.—*Russell's Egypt*, p. 418.)

Smerdis, I. a son of Cyrus, put to death by order of his brother Cambyses. The latter, it seems, had become jealous of Smerdis, who had succeeded in partially bending the bow which the Ichthyophagi had brought from the King of Æthiopia, a feat which no other Persian had been able to accomplish. Cambyses had also subsequently dreamed that a courier had come to him from Persia (he was at this period in Egypt) with the intelligence that Smerdis was seated on his throne, and touched the heavens with his head. This vision having filled him with alarm, lest Smerdis might destroy him in order to seize upon the crown, he despatched Prexaspes, a confidential agent, to Persia, with orders to kill Smerdis, which was accordingly done. According to one account, he led the prince out on a hunt, and then slew him; while others said that he brought him to the borders of the Persian Gulf, and there threw him headlong from a precipice. (*Herod.*, 3, 30.)—II. One of the Magi, who strongly resembled Smerdis the brother of Cambyses. As the death of the prince was a state secret, to which, however, some of the Magi appear to have been privy, the false Smerdis declared himself king on the death of Cambyses. This usurpation would not, perhaps, have been known, had he not taken too many precautions to conceal it. Otanes, a Persian noble of the first rank, suspecting at last that there was some imposture, from the circumstance of Smerdis never quitting the citadel, and from his never inviting any of the nobility to his presence, discovered the whole affair through his daughter Phædyma. This female had been the wife of Cambyses, and, with the other wives of the late king, had been retained by the usurper. At her father's request, she felt the head of Smerdis while he slept, and discovered that he had no ears. Otanes, on this, was fully convinced that the pretended monarch was no other than the magus Smerdis, he having been deprived of his ears by Cyrus on account of some atrocious conduct. Upon this discovery, the conspiracy ensued which ended with the death of Smerdis, and the elevation of Darius, son of Hystaspes, to the vacant throne. (*Herod.*, 3, 69, *seqq.*) A general massacre of the Magi also ensued, which was commemorated by the annual festival called by the Greeks Magophonia. (Consult remarks at the beginning of the article Magi.)

Smintheus (two syllables), one of the surnames of Apollo. He was worshipped under this name in the city of Chrysa, where he also had a temple called Sminthium. The names Smintheus and Sminthium are said to have been derived from the term σμίνθος, which in the Æolic dialect signifies *a rat*; and Strabo gives the following legend on the subject, from the old poet Callinus. According to him, the Teucri, migrating from Crete, were told by an oracle to settle in that place where they should first be attacked by the original inhabitants of the land. Having halted for the night in this place, a large number of field-mice came and gnawed away the leathern straps of their baggage and thongs of their armour. Deeming the oracle fulfilled, they settled on the spot, and raised a temple to Apollo Smintheus. Various other fabulous tales respecting these rats are to be found in Strabo, who observes that there were numerous spots on this coast to which the name of Sminthia was attached. The temple itself was called Sminthium. (*Strab.*, 604, 612.) The same geographer, however, does not allow, as Scylax does (p. 36), that this edi-

fice, or the Chrysa here mentioned, were those to which Homer has alluded, in the commencement of the first book of the Iliad, as the abode of Chryses, the priest of Apollo. He places these more to the south, and on the Adramyttian Gulf. (*Strab.*, *l. c.*)—The best explanation, however, of the whole fable appears to be that which makes the rat to have been in Egypt a type of primitive night. Hence this animal, placed at the feet of Apollo's statue, indicated the victory of day over night; and at a later period it was regarded as an emblem of the prophetic power of the god, which read the events of the future, notwithstanding the darkness that enveloped them. (*Constant*, *De la Religion*, vol 2, p. 394, *in notis*.)

Smyrna, a celebrated city of Asia Minor, on the coast of Ionia, and at the head of a bay to which it gave name. The place was said to have derived its name from an Amazon so called, who, having conquered Ephesus, had in the first instance transmitted her appellation to that city. The Ephesians afterward founded the town, to which it has ever since been appropriated; and Strabo, who dwells at length on this point, cites several poets to prove that the name of Smyrna was once applied specifically to a spot near Ephesus, and afterward generally to the whole of its precincts. The same writer affirms that the Ephesian colonists were afterward expelled from Smyrna by the Æolians; but, being aided by the Colophonians, who had received them into their city, they once more returned to Smyrna and retook it. (*Strabo*, 634.) Herodotus differs from Strabo in some particulars: he states that Smyrna originally belonged to the Æolians, who received into the city some Colophonian exiles. These afterward basely requited the hospitality of the inhabitants by shutting the gates upon them while they were without the walls celebrating a festival, and so made themselves masters of the place. (*Pausan.*, 5, 8.) They were besieged by the Æolians, but to no purpose; and at last it was agreed that they should remain in possession of the place upon delivering up to the former inhabitants their private property. (*Herod.*, 1, 149.) Smyrna after this ceased to be an Æolian city, and became a member of the Ionian confederacy. It was subsequently taken and destroyed by Alyattes, king of Lydia, and the inhabitants were scattered among the adjacent villages. (*Herod.*, 1, 16.—*Scylax*, p. 37.) They lived thus for the space of four hundred years, and the city remained during all this time deserted and in ruins, until Antigonus, one of Alexander's generals, charmed with the situation, founded, about twenty stadia from the site of the old, a new city called Smyrna, on the southern shore of the gulf. Lysimachus completed what Antigonus had begun, and the new city became one of the most beautiful in Lower Asia. (*Strabo*, 646.) Another account makes Alexander the founder of this city, and Pliny and Pausanias both adopt this opinion; but it is contradicted by the simple fact that Alexander, in his expedition against Darius, never came to this spot, but passed on rapidly from Sardis to Ephesus. (*Pliny*, 5, 29.—*Pausan.*, 7, 5.)—Smyrna was one of the many places that laid claim to being the birthplace of Homer, and it enjoyed, perhaps, the best title of all to this distinguished honour. In commemoration of the bard, a beautiful square structure was erected, called Homerion, in which his statue was placed. This same name was given to a brass coin, struck at Smyrna in commemoration of the same event. (*Strabo*, *l. c.*—*Cic.*, *pro Arch.*, c. 8.) The Smyrneans also showed a cave, where it was said that Homer composed his verses. Chandler informs us that he had searched for this cavern, and succeeded in discovering it above the aqueduct of the Meles. It is about four feet wide, the roof formed of a huge rock, cracked and slanting, the sides and bottom sandy. Beyond it is a passage cut, leading into a kind of well. (*Travels in Asia Minor*, p. 91.)—Under the Roman sway Smyrna still continued a flourishing city, though not, as some have supposed, the capital of the province of Asia. Its schools of eloquence and philosophy were in considerable repute. (*Aristid.*, *in Smyrn.*) The Christian Church flourished also through the zeal and care of Polycarp, its first bishop, who is said to have suffered martyrdom in the stadium of the city, about 166 years after the birth of our Saviour. (*Iren.*, 3, 3, 4, p. 176.) There is also an epistle from Ignatius to the Smyrneans, and another addressed to Polycarp. Smyrna experienced great vicissitudes under the Greek emperors. Having been occupied by Tzachas, a Turkish chief, towards the close of the eleventh century, it was nearly destroyed by a Greek fleet, commanded by John Ducas. It was, however, restored by the Emperor Comnenus, but suffered again severely from a siege which it sustained against the forces of Tamerlane. Not long after this (A.D. 1083), it fell into the hands of the Turks. The Greeks shortly after obtained possession of it anew, only again to lose it; and, under Mohammed I., the city became finally attached to the Turkish empire. It is now called *Ismir*, and by the Western nations *Smyrna*, and is the great mart of the Levant trade. (*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 332, *seqq.*—*Cramer's Asia Minor*, vol. 1, p. 337, *seqq.*)

Socrătes, a celebrated philosopher, born at Alopece, a village near Athens, B.C. 469. His parents were of low rank. His father, Sophroniscus, was a statuary; his mother, Phænarete, a midwife. Sophroniscus brought up his son, contrary to his inclination, in his own manual employment; in which Socrates, though his mind was constantly aspiring after higher objects, was not unskilled. While he was a young man, he is said to have made statues of the habited Graces, which were allowed a place in the citadel of Athens. Upon the death of his father he was left with no other inheritance than the small sum of 80 *minæ* (about 1400 dollars), which, through the dishonesty of a relation, to whom Sophroniscus left the charge of his affairs, he soon lost. This laid him under the necessity of supporting himself by labour, and he continued to practise the art of statuary in Athens; at the same time, however, devoting all the leisure he could command to the study of philosophy. Crito, a wealthy Athenian, remarking the strong propensity to study which this young man discovered, and admiring his ingenious disposition and distinguished abilities, took him under his patronage, and intrusted him with the instruction of his children. The opportunities which Socrates by this means enjoyed of attending the public lectures of the most eminent philosophers, so far increased his thirst after wisdom, that he determined to relinquish his occupation, and every prospect of emolument which that might afford, in order to devote himself entirely to his favourite pursuit. His first preceptor in philosophy was Anaxagoras. After this eminent master of the Ionic school left Athens, Socrates attached himself to Archelaus. Under these instructers he diligently prosecuted the study of nature, in the usual manner of the philosophers of the age, and became well acquainted with their doctrines. Prodicus, the sophist, was his preceptor in eloquence, Evenus in poetry, Theodorus in geometry, and Damo in music. Aspasia, a woman no less celebrated for her intellectual than her personal accomplishments, whose house was frequented by the most celebrated characters of the day, had also some share in the education of Socrates. With these endowments, both natural and acquired, Socrates appeared in Athens under the respectable characters of a good citizen and a true philosopher. Being called upon by his country to take up arms in the long and severe struggle between Athens and Sparta, he signalized himself at the siege of Potidæa by both his valour

and the hardihood with which he endured fatigue. During the severity of a Thracian winter, while others were clad in furs, he wore only his usual clothing, and walked barefoot upon the ice. In an engagement, in which he saw Alcibiades, whom he accompanied during this expedition, falling down wounded, he advanced to defend him, and saved both him and his arms, and then, with the utmost generosity, entreated the judges to give the prize of valour, although justly his own due, to the young Alcibiades. Several years afterward, Socrates voluntarily entered upon a military expedition against the Bœotians, during which, in an unsuccessful engagement at Delium, he retired with great coolness from the field; when, observing Xenophon lying wounded on the ground, he took him upon his shoulders, and bore him out of the reach of the enemy. Soon afterward he went out a third time, in a military capacity, in the expedition for the purpose of reducing Amphipolis; but this proving unsuccessful, he returned to Athens, and remained there until his death. It was not until Socrates was upward of sixty years of age that he undertook to serve his country in any civil office. At that age he was chosen to represent his own district in the senate of five hundred. In this office, though he at first exposed himself to some degree of ridicule from want of experience in the forms of business, he soon convinced his colleagues that he was superior to them all in wisdom and integrity. While they, intimidated by the clamours of the populace, were willing to put to the vote the illegal proposition relative to the Athenian commanders who had conquered at the Arginusæ, Socrates, as presiding officer for the day, remained unshaken, and declared that he would only act as the law permitted to be done. Under the subsequent tyranny he never ceased to condemn the oppressive and cruel proceedings of the thirty tyrants; and when his boldness provoked their resentment, so that his life was in danger, fearing neither treachery nor violence, he still continued to support, with undaunted firmness, the rights of his fellow-citizens. The tyrants, that they might create some new ground of complaint against Socrates, sent an order to him to apprehend, along with several others, a wealthy citizen of Salamis: the rest executed the commission; but Socrates refused, saying that he would rather himself suffer death than be instrumental in inflicting it unjustly upon another. Observing with regret how much the opinions of the Athenian youth were misled, and their principles and taste corrupted by so-called philosophers, who spent all their time in refined speculations upon nature and the origin of things; and by mischievous sophists, who taught in their schools the arts of false eloquence and deceitful reasoning, Socrates formed the wise and generous design of instituting a new and more useful method of instruction. He therefore assumed the character of a moral philosopher; and, looking upon the whole city of Athens as his school, and all who were disposed to lend their attention as his pupils, he seized every occasion of communicating moral wisdom to his fellow-citizens. He passed his time chiefly in public. It was his custom in the morning to visit the places of public resort, and those set apart for gymnastic exercises; at noon to appear among the crowds in the market-place or courts of law; and to spend the rest of the day in those parts of the city where he would be likely to meet with the largest number of persons. The method of instruction which Socrates chiefly made use of was to propose a series of questions to the person with whom he conversed, in order to lead him to some unforeseen conclusion. He first gained the assent of his respondent to some obvious truths, and then obliged him to admit others, in consequence of their relation or resemblance to those to which he had already assented. Without making use of any direct argument or persuasion, he chose to lead the person he meant to instruct to deduce the truths of which he wished to convince him, as a necessary consequence from his own concessions. He commonly conducted these conferences with such address as to conceal his design, till the respondent had advanced too far to recede. On some occasions he made use of ironical language, that vain men might be caught in their own replies, and be compelled to confess their ignorance. He never assumed the air of a morose and rigid preceptor, but communicated useful instruction with all the ease and pleasantry of polite conversation. Socrates was not less distinguished by his modesty than his wisdom. His discourses betrayed no marks of arrogance or vanity. He professed "to know only this, that he knew nothing." In this declaration, which he frequently repeated, he had no other intention than to convince his hearers of the narrow limits of the human understanding. Nothing was farther from his thoughts than to encourage universal scepticism: on moral subjects he always expressed himself with confidence and decision; but he was desirous of exposing to contempt the arrogance of those pretenders to science who would acknowledge themselves ignorant of nothing.—The moral lessons which Socrates taught, he himself diligently practised; and hence he excelled other philosophers in personal merit no less than in his method of instruction. His conduct was uniformly such as became a teacher of moral wisdom.—Though Socrates was rather unfortunate in his domestic connexion, yet he converted this infelicity into an occasion of exercising his virtues. Xanthippe, concerning whose ill-humour ancient writers relate many amusing tales, was certainly a woman of a high and unmanageable spirit. But Socrates, while he endeavoured to curb the violence of her temper, improved his own. And, after all, indeed, it is very probable that the infirmities of this female have been greatly exaggerated, and that calumny has had some hand in finishing the picture. (*Vid.* Xanthippe.)—We have already alluded to the constant warfare between Socrates and the Sophists. It was this same warfare that brought him, how undeservedly we need hardly say, under the lash of the comic Aristophanes. Not that the poet was in this case guilty either of the foulest motives or of the grossest mistake; but if we suppose, what is in itself much more consistent with the opinions and pursuits of the comic bard, that he observed the philosopher attentively, indeed, but from a distance, which permitted no more than a superficial acquaintance, we are then at no loss to understand how he might have confounded him with a class of men with which he had, in reality, so little in common, and why he singled him out to represent them. He probably first formed his judgment of Socrates by the society in which he usually saw him. Aristophanes, too, might either immediately, or through hearsay, have become acquainted with expressions and arguments of Socrates, apparently contrary to the established religion. And, indeed, it is extremely difficult to determine the precise relation in which the opinions of Socrates stood to the Grecian polytheism. He not only spoke of the gods with reverence, and conformed to the rites of the national worship, but testified his respect for the oracles in a manner which seems to imply that he believed their pretensions to have some just ground. On the other hand, he acknowledged one Supreme Being as the framer and preserver of the universe (ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων.—*Mem.*, 4, 3, 13): used the singular and the plural number indiscriminately concerning the object of his adoration; and when he endeavoured to reclaim one of his friends, who scoffed at sacrifices and divination, it was, according to Xenophon, by an argument drawn exclusively from the works of the one Creator. (*Mem.*, 1, 4.) We are thus tempted to imagine that he treated many points to which the vulgar attached great importance, as matters of indifference, on which it was nei-

ther possible nor very desirable to arrive at any certain conclusion: that he was only careful to exclude from his notion of the gods all attributes which were inconsistent with the moral qualities of the Supreme Being; and that, with this restriction, he considered the popular mythology as so harmless that its language and rites might be innocently adopted.—The motives which induced Aristophanes to bring Socrates on the stage in preference to any other of the sophistical teachers, are much more obvious than the causes through which he was led to confound them together. Socrates, from the time that he abandoned his hereditary art, became one of the most conspicuous and notorious persons in Athens. There was, perhaps, hardly a mechanic who had not, at some time or other, been puzzled or diverted by his questions. (*Mem.*, 1, 2, 37.) His features were so formed by nature, as to serve, with scarcely any exaggeration, for a highly laughable mask. His usual mien and gait were no less remarkably adapted to the comic stage. He was subject to fits of absence, which seem now and then to have involved him in ludicrous mistakes and disasters. Altogether, his exterior was such as might of itself have tempted another poet to find a place for him in a comedy. It would be wrong, however, to suppose, as some have done, that the holding up of Socrates to ridicule in the comedy of the "Clouds" was the prelude, and, in fact, the true cause of his condemnation and death. In the first place, twenty-four years intervened between the first representation of the "Clouds" and the trial of the philosopher; and, besides, Aristophanes was not the only comic poet who traduced him and his disciples on the stage. Eupolis, for example, had charged him with a sleight of hand like that described in the "Clouds" (*Schol. ad Nub.*, 180), and had also introduced Chærephon, in his Κολάκες, as a parasite of Callias. (*Schol.*, *Plat.*, *Bekker*, p. 331.) The time, in fact, in which Socrates was brought to trial, was one in which great zeal was professed, and some was undoubtedly felt, for the revival of the ancient institutions, civil and religious, under which Athens had attained to her past greatness; and it was to be expected that all who traced the public calamities to the neglect of the old laws and usages should consider Socrates as a dangerous person. But there were also specious reasons, which will presently be mentioned, for connecting him more immediately with the tyranny under which the city had lately groaned. His accusers, however, were neither common sycophants, nor do they appear to have been impelled by purely patriotic motives. This, however, is a point which must always remain involved in great uncertainty. Anytus, who seems to have taken the lead in the prosecution, and probably set it on foot, is said to have been a tanner, and to have acquired great wealth by his trade (*Schol.*, *Plat.*, *Apol. Socr.*, p. 331, *Bekker*); but he was also a man of great political activity and influence, for the Thirty thought him considerable enough to include him in the same decree of banishment with Thrasybulus and Alcibiades (*Xen.*, *Hist. Gr.*, 2, 3, 42), and he held the rank of general in the army at Phyle. (*Lysias*, *Agorat.*, p. 137.) With him were associated two persons much inferior to him in reputation and popularity: a tragic poet named Melitus or Meletus, in whose name the indictment was brought, and who, if we may judge of him from the manner in which he is mentioned by Aristophanes, was not very celebrated or successful in his art. The other associate was one Lycon, who is described as an orator (*Apol.*, p. 24.—Compare *Diog. Laert.*, 2, 38), and who probably furnished all the assistance that could be derived from experience in the proceedings and temper of the law-courts. According to an opinion ascribed to Socrates himself (*Apol.*, p. 23), they were all three instigated by merely personal resentment, which he had innocently provoked by his personal habits.—The indictment charged Socrates with three distinct offences: with not believing in the gods which the state believed in; with introducing new divinities; and with corrupting the young. The case was one of those in which the prosecutor was allowed to propose the penalty due to the crime (ἀγὼν τιμητός); Melitus proposed death. Before the cause was tried, Lysias composed a speech in defence of Socrates, and brought it to him for his use. But he declined it as too artificial in its character. Among the works of Plato is an Apology, which purports to be the defence which he really made; and, if this was written by Plato, it probably contains the substance at least of his answer to the charge. The tone is throughout that of a man who does not expect to be acquitted. The first head of the indictment he meets with a direct denial, and observes that he has been calumniously burdened with the physical doctrines of Anaxagoras and other philosophers. But that part which relates to the introduction of new divinities he does not positively contradict; he only gets rid of it by a question which involves his adversary in an apparent absurdity. The charge itself seems to have been insidiously framed, so as to aggravate and distort a fact which was universally notorious, but which was then very little understood, and has continued ever since to give rise to a multitude of conjectures. Socrates, who was accustomed to reflect profoundly on the state of his own mind, had, it seems, gradually become convinced that he was favoured by the gods (who, as he believed, were always willing to communicate such a knowledge of futurity to their worshippers as was necessary to their welfare) with an inward sign, which he describes as a voice, by which, indeed, he was never positively directed, but was often restrained from action. It was by this inward monitor that he professed to have been prohibited from taking a part in public business. In the latter part of his life its warning had been more frequently repeated, and it had consequently become a matter of more general notoriety. There was nothing in such a claim at all inconsistent with any doctrine of the Greek theology. But the language of the indictment was meant to insinuate that in this supernatural voice Socrates pretended to hear some new deity, the object of his peculiar worship.—His answer to the third charge is also somewhat evasive, and seems to show that he did not understand its real drift. Nevertheless, we have the best evidence that it was on this the issue of the trial mainly turned. Æschines, who had often, probably, heard all the particulars of this celebrated cause from his father, asserts that Socrates was put to death because it appeared that he had been the instructer of Critias (*Timarch.*, p. 24); and that the orator neither was mistaken, nor laid too much stress on this fact, seems to be clearly proved by the anxiety which Xenophon shows to vindicate his master on this head. (*Mem.*, 1, 2.) But, at the same time, we learn from him, that the prosecutors did not confine themselves to this example of the evils which had arisen from the teaching of Socrates, and that they made him answerable also for the calamities which Alcibiades had brought upon his country. It was, however, no doubt, the case of Critias that supplied them with their most efficacious appeals to the passions of their hearers. Critias, the bloodthirsty tyrant, the deadly enemy of the people, had once sought the society of Socrates, and had introduced his young cousin and ward, Charmides, to the philosopher's acquaintance. It was true, and probably was not disputed by the accusers of Socrates, that Critias had afterward been entirely alienated from him. But this fact, and many others along with it, were not likely to counteract the impression that he contributed to form the mind and character of Critias. When we consider, too, that Socrates, notwithstanding his con-

duct during the Anarchy, must have been accounted one of the party of the city, since he remained there throughout the whole period, and that the prosecutors were probably able to give evidence of many expressions apparently unfavourable to democracy, which had fallen from him in his manifold conversations, we cannot be surprised that the verdict was against him, but rather, as he himself professed to be, that the votes of the judges were almost equally divided. It appears, indeed, most likely, that if his defence had been conducted in the usual manner, he would have been acquitted; and that, even after the conviction, he would not have been condemned to death if he had not provoked the anger of the court by a deportment which must have been interpreted as a sign of profound contempt or of insolent defiance. When the verdict had been given, the prisoner was entitled to speak in mitigation of the penalty proposed by the prosecutor, and to assign another for the court to decide upon. Socrates is represented as not only disdaining to deprecate its severity by such appeals as were usually made in the Athenian tribunals to the feelings of the jurors, but as demanding a reward and honour instead of the punishment of a malefactor; and he was at last only induced by the persuasions and offers of his friends to name a trifling pecuniary mulct. The execution of his sentence was delayed by the departure of the Theoris, the sacred vessel which carried the yearly offerings of the Athenians to Delos. From the moment that the priest of Apollo had crowned its stern with laurel until its return, the law required that the city should be kept pure from all pollution, and, therefore, that no criminal should be put to death. The opening ceremony had taken place on the day before the trial of Socrates, and thirty days elapsed before the Theoris again sailed into the Piræus. During this interval some of his wealthy friends pressed him to take advantage of the means of escape which they could easily have procured for him. But he refused to prolong a life which was so near to its natural close—for he was little less than seventy years old—by a breach of the laws, which he had never violated, and in defence of which he had before braved death; and his attachment to Athens was so strong that life had no charms for him in a foreign land. His imprisonment was cheered by the society of his friends, and was probably spent chiefly in conversation of a more than usually elevated strain. When the summons came, he drank the fatal cup of hemlock in the midst of his weeping friends, with as much composure, and as little regret, as the last draught of a long and cheerful banquet. The sorrow which the Athenians are said to have manifested for his death, by signs of public mourning, and by the punishments inflicted on his prosecutors, seems not to be so well attested as the alarm it excited among his most eminent disciples, who perhaps considered it as the signal of a general persecution, and are said to have taken refuge at Megara and other cities. (*Diog. Laert.*, 2, 19, *seqq.—Enfield, Hist. Philos.*, vol. 4, p. 164, *seqq.—Ritter, Hist. Philos.*, vol. 2, p. 1, 16, *seqq.—Thirlwall's Greece*, vol. 4, p. 265, *seqq.*)—II. Surnamed Scholasticus, an ecclesiastical historian, who flourished about the middle of the fifth century. He was a native of Constantinople, and a pupil of the grammarians Ammonius and Helladius. Socrates wrote an ecclesiastical history in seven books, from 306 to 439 A.D. He at first took for his guide the work of Rufinus; but having afterward perceived, from the works of Athanasius and from the correspondence of other fathers of the church, that Rufinus had fallen into great errors, he retouched the first two books of his history. It is an exact and judicious work, and is written with great simplicity. The severely orthodox have charged him with leaning to the opinions of the Novatians, and at other times with being led away by a certain Sabinus, who made a collection of the acts of councils. Both reproaches, however, are devoid of foundation.—The best edition of his history is that of Reading, *Cant.*, 1720, fol.

Sogdiāna, a country of Upper Asia, between the Jaxartes and Oxus, lying to the west of Scythia *extra Imaum*, from which it is separated by the range of Imaus. It is bounded on the north by the Jaxartes, and on the south by the Oxus, and appears to correspond at the present day to northern *Bucharey*, the country of the *Usbeck Tartars*, a part of the country of *Pelur* and of *Little Thibet*. The chief range of mountains in this tract was called the Sogdian, and traversed the whole region between the Oxus and Jaxartes. Among the tribes in this quarter may be enumerated the Sogdiani, the Pasicæ, the Iatii, the Tachori, &c., along the Sogdian Mountains; the Mardyeni in what is now the land of the Usbeck Tartars; the Oxiani and Chorasmii along the Oxus; the Drepsiani, at the sources of the Jaxartes, &c. In the middle ages, Sogdiana became famous, under the Arabic name of *Soghd*, for its great fertility, and was represented as a country eight days' journey in length, full of gardens, groves, cornfields, &c. The territory around Samarcand, in particular, the Arabian geographers describe as a terrestrial paradise. The rich valley of Soghd presented so great an abundance of exquisite grapes, melons, pears, and apples, that they were exported to Persia, and even to Hindustan. Marcanda answers to the modern *Samarcand*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 925.—*Malte-Brun, Geogr.*, vol. 2, p. 378, *Am. ed.*)

Sogdiānus, a natural son of Artaxerxes Longimanus, who murdered his brother Xerxes. He was dethroned, however, in his turn by Ochus, after a reign of only six months and fifteen days, and was suffocated in ashes according to the Persian custom. (*Diod. Sic.*, 12, 71.—*Ctes.*, 47, *seqq.*)

Sol, the Sun. (*Vid.* Apollo, Hercules, Mithras, &c.)

Solīnus, C. Julius, a Latin writer, whose period is unknown. Some critics place him in the middle of the second century; while others make him contemporary with the Emperor Heliogabalus, because they find that this prince had for a colleague, in his first consulship, a certain Adventus, and Solinus dedicates his work to a friend of the same name. This production is entitled *Polyhistor*, and is divided into fifty-six, or, according to other editions, seventy chapters. It is a collection of various notices, principally geographical, taken from different authors, many of whom are now lost, but particularly from Pliny, whose text may perhaps be corrected from this abridgment. Salmasius has proved, as far as things of this nature are susceptible of proof, that Solinus published two editions of his work, the first under the title of *Collectanea rerum memorabilium*, and the other, re-touched and enlarged, under that of *Polyhistor*. These two editions have been blended and confounded together by the copyists. We have also twenty-two verses, a poem, by Solinus, entitled *Pontica*. (*Burmann, Anthol. Lat.*, vol. 2, p. 383.)—The best edition of the *Polyhistor* is that of Salmasius (Saumaise), *Traj.*, 1689, 2 vols. 8vo.

Solis Fons, a celebrated fountain in Africa. (*Vid.* Ammon.)

Solŏe, I. a city of Cyprus, on the northern shore of the island, and southwest of the promontory Crommyon. The inhabitants were called *Solii*, whence some later writers give the name of the city as *Soli*. It was founded by an Athenian colony (*Strabo*, 683), and Solon is mentioned by Herodotus as having visited Philocyprus, the tyrant of the place, and having praised him in his verse (5, 113). Plutarch informs us that, at the time of Solon's arrival, Philocyprus reigned over a small city near the river Clarius, in a strong situation indeed, but in a very indifferent soil.

As there was an agreeable plain below, Solon persuaded him to raise there a larger and more pleasant city, and to transfer thither the inhabitants of the other. He also assisted in laying out the whole, and building it in the best manner for convenience and defence, so that Philocyprus shortly had it peopled in such a manner as to excite the envy of the neighbouring princes: and, therefore, though the former city was called Æpia, yet, in honour of Solon, he called the new one Soli. This story, however, appears to want confirmation, the more particularly, as Herodotus, who is fond of relating such things, makes no mention of the matter. It is more than probable that the anecdote owed its origin to the accidental similarity between the name of Solon and that of the city. Pococke found traces of the ancient place, which still bore the name of *Soles* (vol. 2, p. 324).—The inhabitants of this city, as well as those of Soloe in Cilicia, were charged with speaking very ungrammatical Greek, whence the term *Solecism* (Σολοικισμός), to denote any gross violation of the idiom of a language. (*Suidas*, *s. v.* Σόλοι.)—II. A city of Cilicia Campestris, near the mouth of the river Lamus. It was founded by an Argive colony, strengthened by settlers from the city of Lindus in Rhodes. By intermingling with the rude Cilicians, the inhabitants so far corrupted their own dialect as to give rise to the term Solecism (Σολοικισμός), to denote any violation of the idiom of a language. (*Vid.* Soloe I.) It is doubtful whether the term in question belongs properly to the city we are now considering, or the one in Cyprus; the greater number of authorities appear to be in favour of the former. Soloe suffered severely from Tigranes, king of Armenia, who wrested the greater part of Syria, and also Cilicia, from the Seleucidæ. He carried the inhabitants of the place to Tigranocerta, his Armenian capital, in order to introduce there European culture. Pompey, therefore, found Soloe nearly desolate in his visit to these parts during the war with the pirates, and established here the remainder of the latter after they were conquered. The city was henceforward known, besides its own name, by that of Pompeiopolis. (*Strab.*, 671.—*Appian*, *Bell. Mithrad.*, 105.)—This city was the birthplace of Chrysippus, Menander, and Aratus. (*Mela*, 1, 13.—*Strabo*, *l. c.*) Captain Beaufort gives a detailed account of the topography and remains of this interesting city. (*Karamania*, p. 261, *seqq.*) *Mezetln* is the name which most of the natives give to the modern site. (*Beaufort*, *Ib.*, p. 266.—*Mannert*, *Geogr.*, vol. 6, pt. 2, p. 67.)

Solœis, a promontory on the western coast of Mauritania Tingitana, now *Cape Cantin*. (*Herod.*, 2, 32.—*Id.*, 4, 43.)

Solon, a celebrated Athenian lawgiver, and one of the seven sages of Greece. According to the most authentic accounts, he was the son of Execestides, and was sprung from the line of Codrus. His father had reduced his fortune by his imprudent liberality; and Solon, in his youth, is said to have been compelled, in order to repair the decay of his patrimony, to embark in commercial adventures—a mode of acquiring wealth which was not disdained by men of the highest birth, as it frequently afforded them the means of forming honourable alliances in foreign countries, and even of raising themselves to princely rank as the founders of colonies. It was, however, undoubtedly not more the desire of affluence than the thirst of knowledge that impelled Solon to seek distant shores; and the most valuable fruit of his travels was the experience he collected of men, manners, and institutions. We are unable to ascertain the precise time at which he returned to settle in Athens; but if, as is most probable, it was in the period following Cylon's conspiracy, he found his country in a deplorable condition, distracted within by the contests of exasperated parties, and scarcely able to resist the attacks of its least powerful neighbours. Even the little state of Megara was at this time a formidable enemy. It had succeeded in wresting the island of Salamis from the Athenians, who had been repeatedly baffled in their attempts to recover what they esteemed their rightful possession. The losses they had sustained in this tedious war had broken their spirit, and had driven them to the resolution of abandoning for ever the assertion of their claims. A decree had been passed, which, under penalty of death, forbade any one so much as to propose the renewal of the desperate undertaking. Solon, who was himself a native of Salamis, and was, perhaps, connected by various ties with the island, was indignant at this pusillanimous policy; and he devised an extraordinary plan for rousing his countrymen from their despondency. He was endowed by nature with a happy poetical talent, of which some specimens are still extant in the fragments of his numerous works; which, though they never rise to a very high degree of beauty, possess the charm of a vigorous and graceful simplicity. He now composed a poem on the loss of Salamis, which Plutarch praises as one of his most ingenious productions. To elude the prohibition, he assumed the demeanour of a madman; and, rushing into the market-place, mounted the stone from which the heralds were used to make their proclamations, and recited his poem to the bystanders. It contained a vehement expostulation on the disgrace which the Athenian name had incurred, and a summons to take the field again, and vindicate their right to the *lovely island*. The hearers caught the poet's enthusiasm, which was seconded by the applause of his friends, and particularly by the eloquence of his young kinsman Pisistratus. The restraining law was repealed, and it was resolved once more to try the fortune of arms. Solon not only inspired his countrymen with hope, but led them to victory, aided in the camp, as in the city, by the genius of Pisistratus. The stratagem with which he attacked the Megarians is variously related; but he is said to have finished the campaign by a single blow, and certainly succeeded in speedily recovering the island. We may even conclude that the Athenians at the same time made themselves masters of the port of Megara Nisæa, since it is said to have been soon after reconquered by the Megarians. The reputation which Solon acquired by this enterprise was heightened, and more widely diffused throughout Greece by the part he took in the Sacred War, which ended with the destruction of Cirrha. But already, before this, he had gained the confidence of his fellow-citizens, and had begun to exert his influence in healing their intestine divisions. The outcry against Megacles and his associates in the massacre had risen so high, that it became evident that quiet could never be restored until they had expiated their offence, and had delivered the city from the curse which they seemed to have brought upon it. Solon, with the assistance of the most moderate nobles, prevailed on the party of Megacles to submit their cause to the decision of an impartial tribunal. Under such circumstances their condemnation was inevitable: those who had survived went into exile, and the bones of the deceased were taken out of their graves and transported beyond the frontier. In the mean while the Megarians had not relinquished their pretensions to Salamis, and they took advantage of the troubles which occupied the attention of the Athenians to dislodge their garrison from Nisæa, and to reconquer the island, where five hundred Athenian colonists, who had voluntarily shared Solon's first expedition, had been rewarded with an allotment of lands, which gave them a predominant influence in the government. It seems probable that it was after this event that the two states, seeing no prospect of terminating by arms a warfare subject to such vicissitudes, and equally harassing to both, now that their

honour had been satisfied by alternate victories, agreed to refer their claims to arbitration. At their request the Lacedæmonians appointed five commissioners to try the cause. Solon, who was the chief spokesman on the Athenian side, maintained their title on the ground of ancient possession, by arguments which, though they never silenced the Megarians, appear to have convinced the arbitrators. The strongest seem to have been derived from the Athenian customs, of which he pointed out traces in the mode of interment observed in Salamis, as well as inscriptions on the tombs, which attested the Attic origin of the persons they commemorated. He is said also to have adduced the authority of the Homeric catalogue of the Grecian fleet, by forging a line which described Ajax as ranging the ships which he brought from Salamis in the Athenian station; and he interpreted some oracular verses, which spoke of Salamis as an Ionian island, in a similar sense. Modern criticism would not have been much better satisfied with the plea, which he grounded on the Attic tradition, that the sons of the same hero had settled in Attica, and had been adopted as Athenian citizens, and, in return, had transferred their hereditary dominion over the island to their new countrymen. The weight, however, of all these arguments determined the issue in favour of the Athenians; and it seems more probable that the Megarians acquiesced in a decision to which they had themselves appealed, than that, as Plutarch represents, they almost immediately renewed hostilities. Party feuds continued to rage with unabated violence at Athens. The removal of the men whom public opinion had denounced as objects of divine wrath, was only a preliminary step towards the restoration of tranquillity; but the evil was seated much deeper, and required a different kind of remedy, which was only to be found in a new organization of the state. This, it is probable, Solon already meditated, as he must long have perceived its necessity. But he saw that, before it could be accomplished, the minds of men must be brought into a frame fitted for its reception, and that this could only be done with the aid of religion. There were superstitious fears to be stilled, angry passions to be soothed, barbarous usages, hallowed by long prescription, to be abolished; and even the authority of Solon was not of itself sufficient for these purposes. He therefore looked abroad for a coadjutor, and fame directed his view to a man peculiarly qualified to meet the extraordinary emergency. This was no other than the famous Epimenides, whom his contemporaries regarded as a being of a superior nature, and who, even to us, appears in a mysterious, or, at least, an ambiguous light, from our inability to decide how far he himself partook in the general opinion which ascribed to him an intimate connexion with higher powers. This person was publicly invited to Athens, to exert his marvellous powers on behalf of the distracted city; and, when his work was accomplished, he was dismissed with tokens of the warmest gratitude. (*Vid.* Epimenides.) But, though the visit of Epimenides was attended with the most salutary consequences, so far as it applied a suitable remedy to evils which were entirely seated in the imagination, and, though it may have wrought still happier effects by calming, soothing, and opening hearts which had before only beaten with wild and malignant passions, still it had not produced any real change in the state of things, but had, at the utmost, only prepared the way for one. This work remained to be achieved by Solon. The government had long been in the hands of men who appear to have wielded it only as an instrument for aggrandizing and enriching themselves. They had reduced a great part of the class whose industry was employed in the labours of agriculture to a state of abject dependance, in which they were not only debarred from all but, perhaps, a merely nominal share of political rights, but held even their personal freedom by a precarious tenure, and were frequently reduced to actual slavery. The smaller proprietors, impoverished by bad times or casual disasters, were compelled to borrow money at high interest, and to mortgage their lands to the rich, or to receive them again as tenants upon the same hard terms as were imposed upon those who cultivated the estates of the great land-owners. According to the laws made by the nobles, the insolvent debtor might be seized by his creditor and sold into slavery; or torn from his home and condemned to end his days in the service of a foreign master, or driven to the still harder necessity of selling his own children. The eyes of Solon had frequently been struck with the dismal monuments of aristocratical oppression scattered over the fields of Attica, in the stone-posts, which marked that what was once a property had become a pledge, and that its former owner had lost his independence, and was in danger of sinking into a still more degaded and miserable condition; and such spectacles undoubtedly moved him, no less than that which roused the holy indignation of the elder Gracchus against the Roman grandees. (*Plut.*, *Tib. Gracch.*, c. 8.) Those who groaned under this tyranny were only eager for a change, and cared little about the means by which it might be effected. But the population of Attica was not simply composed of these two classes. An ancient geographical division of the country, which, from time immemorial, had determined the pursuits and the character of its inhabitants, now separated them into three distinct parties (Πεδιεῖς or Πεδιαῖοι, *lowlanders*; Διάκριοι, *highlanders*; and Πάραλοι, *the men of the coast*), animated each by its peculiar interests, views, and feelings. The possessions of the nobles lay chiefly in the plains. As a body, they desired the continuance of the existing state of things, on which their power and exclusive privileges depended; but there were among them some moderate men, who were willing to make concessions to prudence, if not to justice, and to resign a part for the sake of securing the rest. The inhabitants of the highlands, in the eastern and northern parts of Attica, do not seem to have suffered any of the evils inflicted on the lowland peasantry; but, though independent, they were probably, for the most part, poor, and generally wished for a revolution which should place them on a level with the rich. Uniting their cause with that of the oppressed, they called for a thorough redress of grievances, by reducing, namely, that enormous inequality of possessions, which was the source of degradation and misery to them and their fellows. (*Plut.*, *Sol.*, 13, 29.) The men of the coast, who probably composed a main part of that class which subsisted by trade, by the exercise of the mechanical arts, and perhaps by the working of the mines, and now included a considerable share of affluence and intelligence, were averse to violent measures, but were desirous of a reform in the constitution, which should promote the prosperity of the country by removing all grounds of reasonable complaint, and should admit a larger number to the enjoyment of those rights which were now engrossed and abused by a few. The people in general felt the need of a leader, and would have preferred even the despotic rule of one man to the tyranny of their many lords. As Solon belonged to the nobility by birth and station, and had recommended himself to the people by the proofs he had shown of activity, prudence, justice, and humanity, he was chosen, with the unanimous consent of all parties, to mediate between them, and arbitrate their quarrels, as the person most capable of remedying the disorders of the state; and, under the title of archon, was invested with full authority to frame a new constitution and a new code of laws (Ol. 46.3, B.C. 594). As such an office, under such circumstances, conferred

almost unlimited power, and an ambitious man might easily have abused it to make himself master of the state, Solon's friends exhorted him to seize the opportunity of becoming tyrant of Athens; and they were not at a loss for fair arguments to colour their foul advice, reminding him of recent instances—of Tynnondas in Eubœa, and Pittacus at Mytilene, who had exercised a sovereignty over their fellow-citizens without forfeiting their love. Solon saw through their sophistry, and was not tempted by it to betray the sacred trust reposed in him; but, satisfied with the approbation of his own conscience and the esteem of his countrymen, instead of harbouring schemes of self-aggrandizement, he bent all his thoughts and energies to the execution of the great task which he had undertaken. This task consisted of two main parts: the first and most pressing business was to relieve the present distress of the commonalty; the next to provide against the recurrence of like evils, by regulating the rights of all the citizens according to equitable principles, and fixing them on a permanent basis. In proceeding to the first part of his undertaking, Solon held a middle course between the two extremes—those who wished to keep all, and those who were for taking everything away. While he resisted the reckless and extravagant demands of those who desired all debts to be cancelled, and the lands of the rich to be confiscated and parcelled out among the poor, he met the reasonable expectations of the public by his *disburdening ordinance* (Σεισάχθεια), and relieved the debtor, partly by a reduction of the rate of interest, which was probably made retrospective, and thus, in many cases, would wipe off a great part of the debt, and partly by lowering the standard of the silver coinage, so that the debtor saved more than one fourth in every payment. (*Plut.*, *Sol.*, 15.—*Vid. Boeckh, Staatsh.*, 2, p. 360.) He likewise released the pledged lands from their encumbrances, and restored them in full property to their owners; though it does not seem certain whether this was one of the express objects of the measure, or only one of the consequences which it involved. Finally, he abolished the inhuman law which enabled the creditor to enslave his debtor, and restored those who were pining at home in such bondage to immediate liberty; and it would seem that he compelled those who had sold their debtors into foreign countries to procure their freedom at their own expense. The debt itself, in such cases, was of course held to be extinguished. Solon himself, in a poem which he afterward composed on the subject of his legislation, spoke with a becoming pride of the happy change which this measure had wrought in the face of Attica, of the numerous citizens whose lands he had discharged, and whose persons he had emancipated, and brought back from hopeless slavery in strange lands. He was only unfortunate in bestowing his confidence on persons who were incapable of imitating his virtue, and who abused his intimacy. At the time when all men were uncertain as to his intentions, and no kind of property could be thought secure, he privately informed three of his friends of his determination not to touch the estates of the land-owners, but only to reduce the amount of debt. He had afterward the vexation of discovering, that the men to whom he had intrusted this secret had been base enough to take advantage of it, by making large purchases of land—which at such a juncture bore, no doubt, a very low price—with borrowed money. Fortunately for his fame, the state of his private affairs was such as to exempt him from all suspicion of having had any share in this sordid transaction. He had himself a considerable sum out at interest, and was a loser in proportion by his own enactment. This seems the most probable and accurate account of Solon's measures of relief. There was, however, another, adopted by some ancient writers, which represented him as having entirely cancelled all debts, and as having only disguised the violence of this proceeding under a soft and attractive mien. It does not appear that the ancients saw anything to censure in his conduct according to either view. But the example of Solon cannot fairly be pleaded by those who contend that either public or private faith may be rightly sacrificed to expediency. He must be considered as an arbitrator, to whom all the parties interested submitted their claims, with the avowed intent that they should be decided by him, not upon the footing of legal right, but according to his own view of the public interest. It was in this light that he himself regarded his office, and he appears to have discharged it faithfully and discreetly. The strongest proof of the wisdom and equity of his measures is, that they subjected him to obloquy from the violent spirits of both the extreme parties. But their murmurs were soon drowned in the general approbation with which the disburdening ordinance was received; it was celebrated with a solemn festival; and Solon was encouraged by the strongest assurances of the increased confidence of his fellow-citizens, to proceed with his work; and he now entered on the second and more difficult part of his task. He began by repealing all the laws of Draco, except those which concerned the repression of bloodshed, which were, in fact, customs hallowed by time and by religion, and had been retained, not introduced, by his predecessor. As a natural consequence, perhaps, of this measure, he published an amnesty, or act of grace, which restored those citizens who had been deprived of their franchise for lighter offences, and recalled those who had been forced into exile; and it seems probable that this indulgence was extended to the house of Megacles, the Alcmæonids, as they were called from a remote ancestor, the third in descent from Nestor, and to the partners of his guilt and punishment: the city, now purified and tranquillized, might be supposed to be no longer either polluted or endangered by their presence; and it was always liable to be disturbed by their machinations so long as they remained in banishment. The four ancient tribes were retained, with all their subdivisions; but it seems probable that Solon admitted a number of new citizens; for it is said that he invited foreigners to Athens by this boon, though he confined it to such as settled their whole family and substance, and had dissolved their connexion with their native land. The distinguishing feature of the new constitution was the substitution of property for birth, as a title to the honours and offices of the state. (Compare *Niebuhr*, *Rom. Hist.*, 2, 305, *2d ed.*, *Camb. trans.*) This change, though its consequences were of infinite importance, would not appear so violent or momentous to the generation which witnessed it, since at this time these two claims generally concurred in the same person. Solon divided the citizens into four classes, according to the gradations of their fortunes, and regulated the extent of their franchise and their contributions to the public necessities by the amount of their incomes. The first class, as its name expressed, consisted of persons whose estates yielded a nett yearly income, or rent, of 500 measures of dry or liquid produce (Πενταλοσιομέδιμνοι). The qualification of the second class was three fifths of this amount: that of the third, two thirds, or, more probably, half of the latter. The members of the second class were called *knights*, being accounted able to keep a warhorse; the name of the third class, whom we might call yeomen, was derived from the yoke of cattle for the plough, which a farm of the extent described was supposed to require (Ζευγῖται). The fourth class comprehended all whose incomes fell below that of the third, and, according to its name, consisted of hired labourers in husbandry (Θῆτες). The first class was exclusively eligible to the highest offices, those of the nine archons, and probably to all

others which had hitherto been reserved to the nobles; they were also destined to fill the highest commands in the army, as in later times, when Athens became a maritime power, they did in the fleet. Some lower offices were undoubtedly left open to the second and third class, though we are unable to define the extent of their privileges, or to ascertain whether, in their political rights, one had any advantage over the other. They were at least distinguished from each other by the mode of their military service; the one furnishing the cavalry, the other the heavy-armed infantry. But, for their exclusion from the dignities occupied by the wealthy few, they received a compensation in the comparative lightness of their burdens. They were assessed, not in exact proportion to the amount of their incomes, but at a much lower rate; the nominal value of their property being for this purpose reduced below the truth, that of the knights by one sixth, that of the third class by one third. The fourth class was excluded from all share in the magistracy, and from the honours and duties of the full-armed warrior, the expense of which would, in general, exceed their means: by land they served only as light troops; in later times they manned the fleets. In return, they were exempted from all direct contributions, and they were permitted to take a part in the popular assembly, as well as in the exercise of those judicial powers which were now placed in the hands of the people. We shall shortly have occasion to observe how amply this boon compensated for the loss of all the privileges that were withheld from them. Solon's classification takes no notice of any other than landed property; yet, as the example of Solon himself seems to prove that Attica must already have carried on some foreign trade, it is not unlikely that there were fortunes of this kind equal to those which gave admission to the higher classes. But it can hardly be supposed that they placed their possessors on a level with the owners of the soil; it is more probable that these, together with the newly-adopted citizens, without regard to their various degrees of affluence, were all included in the lowest class. Solon's system then made room for all freemen, but assigned to them different places, varying with their visible means of serving the state. His general aim in the distribution of power, as he himself explains it in a fragment which Plutarch has preserved from one of his poems, was to give such a share to the commonalty as would enable it to protect itself, and to the wealthy as much as was necessary for retaining their dignity; in other words, for ruling the people without the means of oppressing it. He threw his strong shield, he says, over both, and permitted neither to gain an unjust advantage. The magistrates, though elected upon a different qualification, retained their ancient authority; but they were now responsible for the exercise of it, not to their own body, but to the governed. The judicial functions of the archons were perhaps preserved nearly in their full extent; but appeals were allowed from their jurisdiction to courts numerously composed, and filled indiscriminately from all classes. (*Plut.*, *Sol.*, 18.) Solon could not foresee the change of circumstances by which this right of appeal became the instrument of overthrowing the equilibrium which he hoped to have established on a solid basis, when that which he had designed to exercise an extraordinary jurisdiction became an ordinary tribunal, which drew almost all causes to itself, and overruled every other power in the state. He seems to have thought that, while he provided sufficiently for the security of the commonalty by permitting the lowest of its members to vote in the popular assembly, and to sit in judgment on cases in which the parties were dissatisfied with the ordinary modes of proceeding, he had also ensured the stability of his new order of things by two institutions, which appeared to be sufficient guards against the sallies of democratical extravagance —anchors, as Plutarch expresses it, on which the vessel of state might ride safely in every storm. These were the two councils of the Four Hundred and the Areopagus. The institution of the council of the Four Hundred was uniformly attributed to Solon; and, if this opinion be correct, which has, however, been made the subject of some dispute, then, according to the theory of Solon's constitution, the assembly of the people will appear to have been little more than the organ of that council, as it could only act upon the proposition laid before it by the latter. But the judicial power which Solon had lodged in the hands of the people was the most powerful instrument on which he relied for correcting all abuses and remedying all mischiefs that might arise out of the working of his constitution. A body of 6000 citizens was every year created by lot to form a supreme court, called Heliæa, which was divided into several smaller ones, not limited to any precise number of persons. The qualifications required for this were the same with those which gave admission into the general assembly, except that the members of the former might not be under the age of thirty. It was therefore, in fact, a select portion of the latter, in which the powers of the larger body were concentrated, and exercised under a judicial form. Passing over the other features of the Athenian constitution, as settled by Solon, on which our limits will not allow us to dwell, we proceed at once to the remainder of his history. Solon was not one of those reformers who dream that they have put an end to innovation, and that the changes they have wrought are exempt from the general condition of mutability. But the very provisions which he made for the continual revision and amendment of his laws, seems to show the improbability of Plutarch's account: that he enacted them to remain in force for no more than a century. They were inscribed on wooden tablets, arranged in pyramidal blocks turning on an axis; which were kept at first in the Acropolis, but were afterward, for more convenient inspection, brought down to the Prytaneum. According to Plutarch, Solon, after the completion of his work, found himself exposed to such incessant vexation from the questions of the curious and the cavils of the discontented, that he obtained permission to withdraw from Athens for ten years, and set out on the travels in which he visited Asia Minor, Cyprus, and Egypt, collecting and diffusing knowledge, and everywhere leaving traces of his presence in visible monuments or in the memories of men. But there is some difficulty in reconciling this story with chronology, since it supposes him to have found Crœsus in Lydia, who did not mount the throne within twenty or thirty years after; and the alleged occasion of the journey is very doubtful, though it is in substance the same with that assigned by Herodotus. It is probable that Solon remained for several years at Athens, to observe the practical effect of his institutions, and to second their operation by his personal influence. He was, undoubtedly, well aware how little the letter of a political system can avail until its practice has become familiar, and its principles have gained a hold on the opinions and feelings of the people, and that this must be a gradual process, and liable to interruption and disturbance. Hence it could not greatly disappoint or afflict him to hear voices raised from time to time against himself, and to perceive that his views were not generally or fully comprehended. But he may at length have thought it prudent to retire for a season from the public eye, the better to maintain his dignity and popularity; and, as he himself declared, that age, while it crept upon him, still found him continually learning, we need not be surprised if, at an unusually late period of life, he set out on a long course of travels. On his return, he found that faction had been actively labouring to pervert and undo his work, and was compelled eventually

to witness the partial overthrow of his system in the usurpation of Pisistratus. (*Vid.* Pisistratus.)—It is not certain how long he survived this inroad upon his institutions; one account, apparently the most authentic, places his death in the year following that in which the revolution occurred (B.C. 559). The leisure of his retirement from public life was to the last devoted to the Muses: and if we might trust Plato's assertions on such subjects, he was engaged at the time of his death in the composition of a great poem, in which he had designed to describe the flourishing state of Attica before the Ogygian flood, and to celebrate the wars which it waged with the inhabitants of the vast island which afterward sank in the Atlantic Ocean. On the fragments of this poem, preserved in the family, Plato, himself a descendant of Solon, professes to have founded a work which he left unfinished, but in which he had meant to exhibit his imaginary state in life and action. It is certainly not improbable that Solon, when the prospect of his country became gloomy, and his own political career was closed, indulged his imagination with excursions into an ideal world, where he may have raised a social fabric as unlike as possible to the reality which he had before his eyes at home, and perhaps suggested by what he had seen or heard in Egypt. It is only important to observe that the fact, if admitted, can lead to no safe conclusions as to his abstract political principles, and can still less be allowed to sway our judgment on the design and character of his institutions. (*Thirlwall's Greece*, vol. 2, p. 23, *seqq.*)—Solon is generally ranked under the gnomic poets, and some fragments of his productions in this department have been preserved by the ancient writers. Of these the finest is his "Prayer to the Muses." The fragments of Solon are found in the collections of H. Stephens, Winterton, Brunck, Gaisford, and Boissonnade.—(*Schöll, Hist. Lit. Gr.*, vol. 1, p. 238.)

Solўmi, a people of Lycia, of whom an account is given under the head of Lycia.

Somnus, son of Erebus and Nox, was one of the deities of the lower world, and the god of Sleep. The Latin poet Ovid (*Met.*, 11, 592, *seqq.*), probably after some Grecian predecessor, as was usually the case, gives a beautiful description of the Cave of Sleep, near the land of the Cimmerians, and of the *cortège* which there attended on him, as Morpheus, Icelos or Phobêtôr, and Phantasos; the first of whom takes the form of man to appear in dreams, the second of animals, the third of inanimate objects. (*Keightley's Mythology*, p. 200.)

Sonus, a river of India, falling into the Ganges, and now the *Saone* or *Son*. As this river towards its origin is called *Ando-nadi*, it appears that the name *Andomatis* (given also in Arrian), or, rather, *Ando-natis*, can denote no other than it. (*Plin.*, 6, 18.)

Sophēne, a country of Armenia, between the principal stream of the Euphrates and Mount Masius. It is now called *Zoph.* (*Dio Cass.*, 36, 36.—*Plin.*, 5, 12.)

Sophŏcles, a celebrated tragic poet, born at Colonus, a village little more than a mile from Athens, B.C. 495. He was, consequently, thirty years junior to Æschylus, and fifteen senior to Euripides, the former having been born B.C. 525, and the latter B.C. 480.—Sophilus, his father, a man of opulence and respectability, bestowed upon his son a careful education in all the literary and personal accomplishments of his age and country. The powers of the future dramatist were developed, strengthened, and refined by a careful instruction in the principles of music and poetry; while the graces of a person eminently handsome derived fresh elegance and ripened into a noble manhood amid the exercises of the palæstra. The garlands which he won attested his attainments in both these departments of Grecian education. A still more striking proof of his personal beauty and early proficiency is recorded in the fact that when, after the battle of Salamis, the population of Athens stood in solemn assembly around the trophy raised by their valour, Sophocles, at the age of sixteen, was selected to lead, with dance and lyre, the chorus of youths who performed the pæan of their country's triumph. (*Athen.*, 1, p. 20, *e.*) The commencement of his dramatic career was marked not more by its success than by the singularity of the occasion on which his first tragedy appeared. The bones of Theseus had been solemnly transferred by Cimon from their grave in the isle of Scyros to Athens (B.C. 468.—*Marm. Arund.*, No. 57). An eager contest between the tragedians of the day ensued. Sophocles, then in his twenty-fifth year, ventured to come forward as one of the candidates, among whom was the veteran Æschylus, now for thirty years the undoubted master of the Athenian stage. Party feelings excited such a tumult among the spectators, that the archon Aphepsion had not balloted the judges, when Cimon advanced with his nine fellow-generals to offer the customary libations to Bacchus. No sooner were these completed, than, detaining his colleagues, he directed them to take with him the requisite oath, and then seat themselves as judges of the performance. Before this self-constituted tribunal Sophocles exhibited his maiden drama, and by their decision was proclaimed first victor. This remarkable triumph was an earnest of the splendid career before him. From this event, B.C. 468, to his death, B.C. 405, during a space of three-and-sixty years, he continued to compose and exhibit. Twenty times did he obtain the first prize, still more frequently the second, and never sank to the third. An accumulation of success which left the victories of his two great rivals far behind. Æschylus won but thirteen dramatic contests. Euripides was still less fortunate.—Such a continuation of poetic exertion and triumph is the more remarkable, from the circumstance that the powers of Sophocles, so far from becoming dulled and exhausted by these multitudinous efforts, seem to have contracted nothing from labour and age save a mellower tone, a more touching pathos, a sweet and gentle character of thought and expression. The life of Sophocles, however, was not altogether devoted to the service of the Muses. In his fifty-seventh year he was one of the ten generals, with Pericles and Thucydides among his colleagues, and served in the war against Samos. But his military talents were probably of no high order, and his generalship added no brilliancy to his dramatic fame. At a more advanced age he was appointed priest to Alon, one of the ancient heroes of his country; an office more suited to the peaceful temper of Sophocles. In the civil duties of an Athenian citizen he doubtless took a part. Nay, in extreme age, we find him one of the committee of the πρόβουλοι, appointed, in the progress of the revolution brought about by Pisander, to investigate the state of affairs, and report thereon to the people assembled on the hill of Colonus, his native place. (*Aristot.*, *Rhet.*, 3, 18.) And there, as πρόβουλος, he assented, with characteristic easiness of temper, to the establishment of oligarchy, under the council of four hundred, "as a bad thing, but the least pernicious measure which circumstances allowed." The civil dissensions and extreme reverses which marked the concluding years of the Peloponnesian war must have fallen heavily on the mind of one whose chief delight was in domestic tranquillity, and who remembered that proud day of Salaminian triumph in which he bore so conspicuous a part. His sorrows as a patriotic citizen were aggravated by the unnatural conduct of his own family. (*Vit. Anon.*—*Cic.*, *de Sen.*, § 7.) Jealous at the old man's affection for a grandchild by a second wife, an elder son or sons endeavoured to deprive him of the management of his property, on the ground of dotage and incapacity. The only refutation which the

father produced, was to read before the court his Œdipus at Colonus, a piece which he had just composed; or, according to others, that beautiful chorus only in which he celebrates the loveliness of his favourite residence (*Cic.*, *de Fin.*, 5, 1). The admiring judges instantly arose, dismissed the cause, and accompanied the aged poet to his house with the utmost honour and respect. Sophocles was spared the misery of beholding the utter overthrow of his declining country. Early in the year 405 B.C., some months before the defeat of Ægospotamos put the finishing stroke to the misfortunes of Athens, death came gently upon the venerable old man, full of years and glory. The accounts of his death are very diverse, all tending to the marvellous. Ister and Neanthes state that he was choked by a grape; Satyrus makes him to expire from excessive exertion, in reading aloud a long paragraph out of the Antigone; others ascribe his death to extreme joy at being proclaimed the Tragic victor. Not content with the singularity of his death, the ancient recorders of his life add prodigy to his funeral also. He died when the Athenians were cooped up within their walls, and the Lacedæmonians were in possession of Decelea, the place of his family sepulchre. Bacchus twice appeared in a vision to Lysander, the Spartan general, and bid him allow the interment; which accordingly took place with all due solemnity. Pausanias, however, tells the story somewhat differently (1, 21). Ister states, moreover, that the Athenians passed a decree to appoint an annual sacrifice to so admirable a man. (*Vit. Anon.*)—Seven tragedies alone remain out of the great number which Sophocles composed; yet among these seven we probably possess the most splendid productions of his genius. Suidas makes the number which he wrote one hundred and twenty-three. Aristophanes, the grammarian, one hundred and thirty, seventeen of which he deemed spurious. Böckh considers both statements erroneous. It appears from the argument to the Antigone, that this play was exhibited a little before the generalship of Sophocles, B.C. 441, and that this was his thirty-second drama; and it is known that Sophocles began to exhibit B.C. 468. Hence Böckh argues that, as during the first twenty-seven years of his dramatic career he produced thirty-two tragedies, so during the remaining thirty-six years it is not probable he composed many more than this number. He therefore supposes that the true number is seventy, or nearly so. To Iophon, the son of Sophocles, he refers many of the plays which bore the father's name; others he ascribes to the favourite grandson, Sophocles, son of Ariston, by his wife or mistress Theoris. The result of Böckh's investigation is, that of the one hundred and six dramas whose titles remain, only twenty-six can, with any certainty, be assigned to the elder Sophocles. (*Böckh, ad Trag. Græc.*, c. 8, *seqq.*)—The personal character of Sophocles, without rising into spotless excellence or exalted heroism, was honourable, calm, and amiable. In his younger days he seems to have been addicted to intemperance in love and wine. (*Cic.*, *Off.*, 1, 40.—*Athen.*, 13, p. 603.) And a saying of his, recorded by Plato, Cicero, and Athenæus, while it confirms the charges just mentioned, would also imply that years had cooled the turbulent passions of his youth. "I thank old age," said the poet, "for delivering me from the tyranny of my appetites." Yet even in his later days, the charms of a Theoris and an Archippe are reported to have been too powerful for the still susceptible dramatist. Aristophanes, who, in his Ranæ, manifests so much respect for Sophocles, then just dead, had, fourteen years before, accused him of avarice; an imputation, however, scarcely reconcilable with all that is known or can be inferred respecting the character of Sophocles. The old man, who was so absorbed in his art as to incur a charge of lunacy from the utter neglect of his affairs, could hardly have been a miser. A kindly and contented disposition, however blemished by intemperance in pleasure, was the characteristic of Sophocles: a characteristic which Aristophanes himself so simply and yet so beautifully depicts in that single line.

Ὁ δ' εὔκολος μὲν ἐνθάδ', εὔκολος δ' ἐκεῖ.—*Ran.*, 82.

It was Sophocles who gave the last improvements to the form and exhibition of tragedy. To the two performers of Æschylus he added a third actor; a number which was never afterward increased. Under his directions the effect of theatric exhibitions was heightened by the illusion of scenery carefully painted and duly arranged. The choral parts were still farther curtailed, and the dialogue carried out to its full development. The odes themselves are distinguished by their close connexion with the business of the play, the correctness of their sentiments, and the beauty of their poetry. His language, though at times marked by harsh metaphors and perplexed constructions, is pure and majestic, without soaring into the gigantic phraseology of Æschylus on the one hand, or sinking into the commonplace diction of Euripides on the other. His management of a subject is admirable. No one understood so well the artful envelopment of incident, the secret excitation of the feelings, and the gradual heightening of the interest up to the final crisis, when the catastrophe bursts forth in all the force of overwhelming terror or compassion. Such was Sophocles; the most perfect in dramatic arrangements, the most sustained in the even flow of dignified thought, word, and tone, among the tragic triumvirate. Longinus, it is true, while bestowing the highest praises upon Sophocles, alleges a frequent inequality; but this is scarcely borne out by anything in his extant tragedies (§ 33.—*Theatre of the Greeks*, 3d ed., p. 43, *seqq.*).—Nature, observes Schlegel, had refused Sophocles only one gift, a voice for song. He could only call forth and guide the harmonious effusions of other voices, and is therefore said to have departed from the established custom that the poet should act a part in his own play; so that once, only, he made his appearance in the character of the blind songster, Thamyris, playing on the lyre.—In so far as he had Æschylus for his predecessor, who had fashioned tragedy from its original rudeness into the dignity of his Cothurnus, Sophocles stands, in respect to the history of his art, in such a relation to that poet, that he could avail himself of the enterprise of that original master; so that Æschylus appears as the projecting predecessor, Sophocles as the finishing successor. That there is more art in the compositions of the latter is evident: the restriction of the chorus in proportion to the dialogue, the finish of the rhythms and of the pure Attic diction, the introduction of more numerous persons, the richer connexion of the fables, the greater multiplicity of incidents, and the complete development, the more quiet sustentation of all moments of the action, and the more theatrical display of the decisive ones, the more finished rounding off of the whole, even in a mere outward point of view. But there is yet another respect in which he outshines Æschylus, and deserved the favour of Destiny, which allowed him such a predecessor, and to compete with him on the same subjects: I mean the inward harmony and completeness of his mind, by virtue of which he satisfied, from his own inclination, every requisition of the beautiful; a mind whose free impulse was accompanied by a self-consciousness clear even to transparency. To surpass Æschylus in daring conception might be impossible; but I maintain that it is only on account of his wise moderation that Sophocles seems to be less daring; since everywhere he goes to work with the greatest energy, nay, perhaps with more sustained severity; as a man who is accurately acquainted with his limits insists the more confident-

ly on his rights within those limits. As Æschylus delights in carrying all his fictions into the disturbances of the old world of Titanism, Sophocles, on the contrary, seems to avail himself of Divine interference only of necessity. He formed human beings, as was the general agreement of antiquity, better, that is, not more moral and unerring, but more beautiful and noble than they are in reality.—As characteristic of this poet, the ancients have praised that native sweetness and gracefulness, on account of which they called him the Attic Bee. Whoever has penetrated into the feeling of this peculiarity, may flatter himself that the spirit for antique art has arisen within him; for modern sensibility, very far from being able to fall in with that judgment, would be more likely to find in the Sophoclean tragedy, both in respect of the representation of bodily suffering and in the sentiments and arrangements, much that is insufferably austere.—We will now proceed to give a brief sketch of the tragedies of Sophocles that have come down to us. 1. Αἴας μαστιγοφόρος, "*Ajax armed with the lash.*" The subject of this piece is the madness of Ajax, his death, and the dispute which arises on the subject of his interment. Many critics have regarded the play as defective, because the action does not terminate with the death of the hero; but, after this catastrophe, an incident occurs which forms a second action. To this it has been replied that there is not, in fact, any double action, since the first is not terminated by the death of Ajax, to whom burial is refused: as the deprivation of funeral rites was regarded by the ancients in the light of one of the greatest misfortunes, the spectators could not have gone away satisfied so long as the question of burial remained unsettled in the case of one whose death they had mourned.—2. Ἠλέκτρα, "*Electra.*" The subject of this piece is the vengeance which a son, urged on by an oracle, and in obedience to the decree of Heaven, takes on the murderers of his father, by consigning to death his own mother. The character of Electra, the daughter of Agamemnon, who here plays the principal part, is admirably delineated, and sustained with exceeding ability throughout the whole play. The recognition between the brother and sister forms one of the most touching scenes in the whole compass of the Grecian drama.—3. Οἰδίπους Τύραννος, "*King Œdipus.*" It would be difficult to conceive a subject more thoroughly tragical than that which forms the basis of this play. The grand and terrific meaning of the fable, however, as Schlegel has well remarked, is a circumstance which is generally overlooked: to that very Œdipus, who solved the riddle of human life propounded by the Sphinx, his own life remained an inexplicable riddle, till it was cleared up, all too late, in the most dreadful manner, when all was irrecoverably lost. This is a striking image of the arrogant pretensions of human wisdom, which always proceeds upon generalities, without teaching its possessor the right application of them to himself. The Œdipus Tyrannus is regarded not merely as the chef-d'œuvre of Sophocles, but also, as regards the choice and disposition of the fable, as the finest tragedy of antiquity. And yet we know that it failed of obtaining the prize. It has been imitated by Seneca, P. Corneille, and Voltaire.—4. Ἀντιγόνη, "*Antigone.*" Creon, king of Thebes, had ordered that no one should bestow the rites of burial on Polynices, and his object in so doing was to punish him for having borne arms against his country. Antigone, sister to the young prince, listening to the dictates of affection rather than those of fear, ventures to disregard this mandate, and falls a victim to her pious act.—5. Τραχίνιαι, "*The Trachinian Women,*" or the death of Hercules. The scene is laid at Trachis, and the chorus is composed of young females of the country. Seneca has imitated this piece in his *Hercules Furens*, and Rotrou in his *Hercule Mourant.*—6. Φιλοκτήτης, "*Philoctetes.*" It having been decreed by fate that Troy could not be taken without the presence of Philoctetes, whom the Greeks had abandoned in the island of Lemnos, Ulysses and Pyrrhus are sent to him to induce him to return to the Grecian camp. They succeed with great difficulty in accomplishing their object. This tragedy, though very simple in its plot, is marked by a constantly increasing interest, and the characters are well supported.—7. Οἰδίπους ἐπὶ Κολωνῷ, "*Œdipus at Colonus.*" The subject is the death of Œdipus, near the temple of the Eumenides at Colonus. Œdipus, blind and driven from his throne, seeks, under the guidance of his daughter, for a tomb in a foreign land, where the tale of his woes had arrived before him, and causes his intended presence to be regarded with dread. There is need of manifest proof of Divine protection to enable him to find an asylum and tomb in this stranger-land, and these proofs are vouchsafed him at the closing scene of his life.—The best editions of Sophocles are, that of Brunck, *Argent.*, 1786, 4to, 2 vols., and 1786–9, 8vo, 3 vols.; that of Erfurdt, *Lips.*, 1802–1811, 7 vols. 8vo; and that of Hermann, *Lond.*, 1826, 2 vols. 8vo. The separate editions of the plays are numerous, and some of them valuable.

SOPHONISBA, a daughter of Asdrubal, the Carthaginian, celebrated for her beauty and unfortunate end. (*Vid.* Masinissa.)

SOPHRON, a native of Syracuse, born about 420 B.C., and celebrated as a writer of mimes. His pieces, composed in the Doric dialect, and not in verse properly so called, but in a species of cadenced prose (καταλογάδην.—*Athen.*, *ed. Schweigh.*, vol. 11, p. 315), were great favourites with Plato, who became acquainted with them through Dion of Syracuse, and spread the taste for this species of composition at Athens. We have only a few titles and fragments remaining of the mimes of Sophron, which are altogether insufficient to enable us to form any very definite opinion of the character of these compositions; although we know that the fifteenth Idyl of Theocritus is an imitation of one of Sophron's mimes. Barthelemy thinks that these productions were in the style of the Fables of La Fontaine. Athenæus cites two kinds of mimes: one called Μῖμοι ἀνδρεῖοι (*Male mimes*); the other Μῖμοι γυναικεῖοι (*Female mimes*). Apollodorus of Athens wrote a commentary on the mimes of Sophron.—The fragments of Sophron are given in the *Classical Journal*, vol. 4, p. 380, and with additions and corrections in the *Museum Criticum*, vol. 2, p. 340–358, 559–560. Both these collections are by Blomfield. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 117.—Consult *Müller, Die Dorier*, vol. 2, p. 360, *seqq.*)

SOPHRONISCUS, the father of Socrates.

SORACTE, a mountain of Etruria, a little to the southeast of Falerii, now *Monte Santo Silvestro*, or, as it is by modern corruption sometimes termed, *Sant' Oreste*. On the summit was a temple and grove dedicated to Apollo, to whom an annual sacrifice was offered by a people of the country, distinguished by the name of Hirpii, who were on that account held sacred, and exempted from military service and other duties. (*Plin.*, 7, 2.) The sacrifice consisted in their passing over heaps of red-hot embers without being injured by the fire. (*Æn.*, 11, 785.—*Sil. Ital.*, 5, 175.) A remarkable fountain, the exhalations of which were fatal to birds, is mentioned as existing in the vicinity of this mountain by Pliny (31, 2) and Vitruvius (8, 3.—*Cramer's Anc. Italy*, vol. 1, p. 230).

SOSIGENES, an Egyptian mathematician, who assisted Julius Cæsar in regulating the Roman calendar. The philosopher, by tolerably accurate observations, discovered that the year was 365 days and 6 hours; and, to make allowance for the odd hours, he invented the intercalation of one day in four years. The

duplication of the sixth day before the calends of March was called the intercalary day, and the year in which this took place was styled Bissextile. This was the Julian year, the reckoning by which commenced 45 B.C., and continued till it gave place to something more accurate, and a still farther reformation under Pope Gregory XIII. Sosigenes was the author of a commentary upon Aristotle's book *de Cælo*.

Sosii, celebrated booksellers at Rome, in the age of Horace. (*Ep.*, 1, 20, 2.—*Ep. ad Pis.*, 345.)

Sostrătus, I. a grammarian in the age of Augustus. He was Strabo's preceptor.—II. An architect of Cnidus, B.C. 284, who built the tower of Pharos, in the Bay of Alexandrea. (*Vid.* Pharos.)—III. A poet, who wrote a poem on the expedition of Xerxes into Greece. (*Juv.*, 10, 178.—*Lemaire, ad loc.*)

Sotădes, I. an Athenian poet of the middle comedy. (*Schöll.*, *Hist. Lit. Gr.*, vol. 2, p. 115.)—II. A Greek poet, a native of Maronea, whose name has descended to posterity covered with infamy. He was the author of Cinædologic strains, which exceeded in impurity anything that had gone before them. These poems, at first called *Ionica*, were subsequently denominated *Sotadica*. Having, before leaving Alexandrea, where he had been living some time, written a very gross epigram on Ptolemy Philadelphus, that prince caused him to be pursued. Sotades was seized in the island of Caunus, enclosed in a case of lead, and cast into the sea. (*Athen.*, 14, p. 620, *ed. Schweigh.*, vol. 5, p. 247.)

Soter, a surname of the first Ptolemy. (*Vid.* Ptolemæus I.)

Sothis, the Egyptian name of the star Sirius. (*Vid.* Sirius.)

Sotiătes, a people of Gaul conquered by Cæsar. Their country, which formed part of Aquitania, extended along the Garumna or *Garonne*, and their chief town was Sotiatum, of which some traces still remain at the modern *Sos*. (*Cæs.*, *B. G.*, 3, 20.)

Sotĭon, a grammarian of Alexandrea, preceptor to Seneca, B.C. 204. (*Senec.*, *Ep.*, 49, 50.)

Sozŏmen, an ecclesiastical historian, born, according to some, at Salamis, in the island of Cyprus, but, according to others, at Gaza or Bethulia, in Palestine. He died 450 A.D. His history extends from the year 324 to 439, and is dedicated to Theodosius the Younger, being written in a style of inelegance and mediocrity. He is chargeable with several notorious errors in the relation of facts, and has incurred censure for his commendations of Theodorus of Mopsuesta, with whom originated the heresy of two persons in Christ. His history is usually printed with that of Socrates and the other ecclesiastical historians. The best edition is that of Reading, *Cantab.*, 1720, folio. A work of Sozomen, not now extant, containing, in two books, a summary account of the affairs of the Church from the ascension of our Saviour to the defeat of Licinius, was written before his history.

Sparta, a celebrated city of Greece, the capital of Laconia. It was situated in a plain of some extent, bounded on one side by the chain of Taygetus, on the other by the less elevated ridge of Mount Thornax, and through which flowed the Eurotas. In the age of Thucydides it was an inconsiderable town, without fortifications, presenting rather the appearance of a collection of villages than of a regularly-planned and well-built city. The public buildings also were very few, and these conspicuous neither for their size nor architectural beauty: so that the appearance of Lacedæmon, as the historian observes, conveyed a very inadequate idea of the power and resources of the nation (1, 10). Before the Peloponnesian war, a great portion of the city had been destroyed by an earthquake, which also occasioned considerable damage in other parts of the country. Ælian states that only five houses were left in Sparta after the shock had ceased. (*Var. Hist.*, 6, 7.—Compare *Plut.*, *Vit. Cim.*—*Cic.*, *de Divin.*, 1, 50.—*Plin.*, 2, 79.) It continued without walls during the most flourishing period of Spartan history, Lycurgus having inspired his countrymen with the idea that the real defence of a town consisted solely in the valour of its citizens. When, however, Sparta became subject to despotic rulers, fortifications were erected, which rendered the town capable of sustaining a regular siege. By that time it had increased considerably, being forty-eight stadia in circumference, as we are informed by Polybius, who adds, that it was double the size of Megalopolis in regard to the number of its houses and inhabitants, though it did not occupy an equal extent of ground, since the circuit of the Arcadian city was fifty stadia. The remains of Sparta are about two miles distant from the modern town of *Misitra*. Sir W. Gell observes, that "the walls are of the lower ages, and consist of fragments and blocks taken from ancient edifices. The whole city appears to have been a mile long, in which were included five hills; some of these have ruins on their summits." (*Itin. of the Morea*, p. 221.—Compare *Dodwell*, vol. 2, p. 408.)—We will now proceed to give a brief outline of Spartan history. According to fable, Lacedæmon, son of Jupiter, and of the nymph Taygeta, married Sparta, daughter of Eurotas, king of the Leleges, succeeded his father-in-law on the throne, and gave the country his own name, calling the city by that of his wife. He was probably a Hellenic prince, and one of the leaders of the Achæan colony, which Archander and Architeles led into Laconia, after their expulsion from Phthiotis. Here Lacedæmon, having persuaded the natives to receive a colony, gave his own name to the united people. Among the most celebrated of the early kings was Tyndarus, with whose sons Castor and Pollux the male line of Lacedæmon became extinct. Menelaus, between whom and Lacedæmon five kings had reigned, married Helen, the daughter of Tyndarus, and thus acquired the throne. Orestes, son of Agamemnon, who had married Hermione, the daughter of Menelaus, united Argos and Mycenæ with Lacedæmon. In the reign of his son and successor Tisamenes, it was conquered by the Heraclidæ, about 1080 B.C., who established a diarchy or double dynasty of two kings in Sparta. For, as neither the mother nor the Delphic oracle could decide which of the twin sons of Aristodemus, Eurysthenes and Procles, was first born, the province of Laconia was assigned to them in common; and it was determined that the descendants of both should succeed them. The Lacedæmonians, however, had little cause to rejoice at the arrival of the foreigners, whose fierce disputes, under seven rulers of both houses, distracted the country with civil feuds, while it was, at the same time, involved in constant wars with its neighbours, particularly the Argives. The royal authority was continually becoming feebler, and the popular power was increased by these divisions, until the government ended in an ochlocracy. At this time Lycurgus was born for the healing of the troubles. He was the only man in whom all parties confided; and, under the auspices of the gods, whose oracle he consulted, he established a new constitution of government in Sparta (about 880 B.C.), and thus became the saviour of his country. Lacedæmon now acquired new vigour, which was manifested in her wars against her neighbours, particularly in the two long Messenian wars, which resulted in the subjugation of the Messenians (B.C. 668). The battle of Thermopylæ (B.C. 480), in which the Spartan king Leonidas successfully resisted the Persian forces at the head of a small body of his countrymen, gave Sparta so much distinction among the Grecian states, that even Athens consented to yield the command of the confederated forces, by

land and sea, to the Spartans. Pausanias, guardian of the infant son of Leonidas, gained the celebrated victory of Platæa over the Persians (B.C. 479), at the head of the allies. On the same day, the Grecian army and fleet, under the command of the Spartan king Leotychides, and the Athenian general Xanthippus, defeated the Persians, by land and sea, near Mycale. With the rise of the political importance of Sparta, the social organization of the nation was developed. The power of the kings was gradually limited, while that of the ephori was increased. After the Persians had been victoriously repelled, the Grecian states, having acquired warlike habits, carried on hostilities against each other. The jealousy of Sparta towards Athens rose to such a height, that the Lacedæmonians, under pretence that the Persians, in case of a renewal of the war, would find a tenable position in Athens, opposed the rebuilding of its walls and the fortification of the Piræus. Themistocles, discerning the real grounds of this proceeding, baffled the designs of Sparta by a stratagem, and thus contributed to increase the ill-will of that state towards Athens. The tyrannical conduct of Pausanias alienated the other allies from Sparta; and most of them submitted to the command of Athens. But, while Sparta was learning moderation, Athens became so arrogant towards the confederates, that they again attached themselves to the former power, which now began to make preparations in secret for a new struggle. The Athenians, however, formally renounced the friendship of Sparta, and began hostilities (B.C. 431). This war, the Peloponnesian, ended in the ascendancy of Sparta, and the entire humiliation of her rival (405). The rivalry of the Spartan general Lysander and the king Pausanias soon after produced a revolution, which delivered the Athenians from the Spartan yoke. The Spartans next became involved in a war with Persia, by joining Cyrus the Younger in his rebellion against his brother Artaxerxes Mnemon. The Persian throne was shaken by the victories of Agesilaus; but Athens, Thebes, Corinth, and some of the Peloponnesian states were instigated by Persian gold to declare war against the Lacedæmonians, who found it necessary to recall Agesilaus. The latter defeated the Thebans at Coronæa; but, on the other hand, the Athenian commander, Conon, gained a victory over the Spartan fleet at Cnidus, and took fifty galleys. This war, known as the Bœotian or Corinthian war, lasted eight years, and increased the reputation and power of Athens by the successes of her admiral, Conon, and her fortunate expeditions against the Spartan coasts and the islands of the Ægean. The arrogance of Athens again involved her in hostilities with Persia; and Antalcidas (B.C. 388) concluded the peace which bears his name, and which, though highly advantageous to Persia, delivered Sparta from her enemies. The ambitious designs of Sparta in concluding this peace soon became apparent: she continued to oppress her allies, and to sow dissension in every quarter, that she might have an opportunity of acting as umpire. Besides other outrages, she occupied, without provocation, the city of Thebes, and introduced an aristocratical constitution there. Pelopidas delivered Thebes, and the celebrated Theban war followed, in which Athens took part, at first against Sparta, but afterward in her favour. The latter was so much enfeebled by the war that she thenceforward ceased to act a distinguished part in Greece. No state was strong enough to take the lead, and the Macedonian king Philip at last made himself master of all Greece. Agis, king of Sparta, one of the bravest and noblest of its princes, ventured to maintain a struggle for the liberties of Greece; but he lost his life in the battle of Megalopolis, against Antipater. Archidamus IV. was attacked by Demetrius Poliorcetes, and Sparta was saved with difficulty. New troubles soon arose: Cleonymus, nephew of the king Areus, invited Pyrrhus into the country in aid of his ambitious projects, which were frustrated, partly by the negligence of Pyrrhus, and partly by the courage of the Spartans. Luxury and licentiousness were continually growing more and more prevalent, and, though several succeeding kings attempted to restore the constitution of Lycurgus, and restrain the power of the ephori, it was without success. Cleomenes, indeed, accomplished a reform, but it was not permanent. After an obstinate war against the Achæans and Antigonus, king of Macedonia, Cleomenes fled to Egypt, where he died. The state remained three years without a head, and was then ruled by the tyrants Machanidas and Nabis, by the latter of whom the most atrocious cruelties were committed. The Romans and the Achæan league effected the final fall of the state, which had been upheld for a short time by Nabis. Sparta was obliged to join the Achæan league, with which it afterward passed under the dominion of the Romans. (*Encyclop. Americ.*, vol. 11, p. 529, *seqq.*)—This appears the proper place to make a few remarks relative to the legislation of Lycurgus. The first important change introduced by this lawgiver into the Spartan constitution was the creation of a senate, consisting of twenty-eight members, who, being, in all matters of deliberation, possessed of equal authority with the kings, proved an effectual check against any infringement of the laws on their part, and preserved a just balance in the state by supporting the crown against the encroachments of the people, and protecting the latter against any undue influence of the regal power. It was also enacted that the people should be occasionally summoned, and have the power of deciding any question proposed to them. No measure, however, could originate with them; they had only the right of approving or rejecting what was submitted to them by the senate and two kings. But, as danger was to be apprehended from various attempts subsequently made by the people to extend their rights in these meetings, it was at length ordained that, if the latter endeavoured to alter any law, the kings and senate should dissolve the assembly and annul the amendment. With a view of counterbalancing the great power thus committed to the legislative assembly, and which might degenerate into oligarchy, five annual magistrates were appointed, named ephori, whose office it was, like that of the tribunes at Rome, to watch over the interests of the people, and protect them against the influence of the aristocracy. (*Vid.* Ephori.)—Lycurgus, in order to banish wealth and luxury from the state, made a new division of lands, by which the income and possessions of all were rendered equal. He divided the territory of Sparta into 9000 portions, and the remainder of Laconia into 30,000, of which one lot was assigned to each citizen and inhabitant. These parcels of land were supposed to produce seventy medimni of grain for a man and twelve for a woman, besides a sufficient quantity of wine and oil. The more effectually to banish the love of riches, the Spartan lawgiver prohibited the use of gold and silver, and allowed only iron money, affixing even to this the lowest value. He also instituted public repasts termed *Phiditia*, where all the citizens partook in common of such frugal fare as the law directed. The kings even were not exempted from this regulation, but ate with the other citizens; the only distinction observed with respect to them being that of having a double portion of food. The Spartan custom of eating in public appears to have been borrowed from the Cretans, who called these repasts *Andria*. (*Plut.*, *Vit. Lycurg.*—*Aristot.*, *Polit.*, 2, 8.)—At the age of seven, all the Spartan children, by the laws of Lycurgus, were enrolled in companies, and educated agreeably to his rules of discipline and exercise, which were strictly enforced. These varied according to the ages of the boys, but

were not entirely remitted even after they had attained to manhood. For it was a maxim with Lycurgus, that no man should live for himself, but for his country. Every Spartan, therefore, was regarded as a soldier, and the city itself resembled a great camp, where every one had a fixed allowance, and was required to perform regular service. In order that they might have more leisure to devote themselves to martial pursuits, they were forbidden to exercise any mechanical arts or trades, which, together with the labours of agriculture, devolved upon the Helots.—Till the seventh year the child was kept in the gynæcēum, under the care of the women; from that age to the eighteenth year they were called *boys* (πρωτῆρες), and thence to the age of thirty *youths* (ἐφῆβοι). In the thirtieth year the Spartan entered the period of manhood, and enjoyed the full rights of a citizen. At the age of seven the boy was withdrawn from the paternal care, and educated under the public eye, in company with others of the same age, without distinction of rank or fortune. If any person withheld his son from the care of the state, he forfeited his civil rights. The principal object of attention, during the periods of boyhood and youth, was the physical education, which consisted in the practice of various gymnastic exercises—running, leaping, throwing the discus, wrestling, boxing, the chase, and the *pancratium*. These exercises were performed naked, in certain buildings called *gymnasia*. Besides gymnastics, dancing and the military exercises were practised. A singular custom was the flogging of boys (*diamastigōsis*) on the annual festival of Diana Orthia, for the purpose of inuring them to bear pain with firmness. (*Vid.* Bomonicæ.) To teach the youth cunning, vigilance, and activity, they were encouraged to practise theft in certain cases; but if detected, they were flogged, or obliged to go without food, or compelled to dance round the altar, singing songs in ridicule of themselves. The dread of the shame consequent on being discovered sometimes led to the most extraordinary acts. Thus it is related that a boy who had stolen a young fox, and concealed it under his clothes, suffered it to gnaw out his bowels rather than reveal the theft by suffering the fox to escape. Modesty of deportment was also particularly attended to; and conciseness of language was so much studied, that the term *laconic* is still employed to signify a short and pithy manner of speaking. The Spartans were the only people of Greece who avowedly despised learning, and excluded it from the education of youth. Their whole instruction consisted in learning obedience to their superiors, the endurance of all hardships, and to conquer or die in war. The youth were, however, carefully instructed in a knowledge of the laws, which, not being reduced to writing, were taught orally. The education of the females was entirely different from that of the Athenians. Instead of remaining at home, as in Athens, spinning, &c., they danced in public, wrestled with each other, ran on the course, threw the discus, &c. The object of this training of the women was to give a vigorous constitution to their children. (*Encyclop. Americ.*, vol. 11, p. 529, *seqq.*—*Cramer's Anc. Greece*, vol. 3, p. 158, *seqq.*)

Spartăcus, a celebrated gladiator, a Thracian by birth, who escaped from the gladiatorial training-school at Capua along with some of his companions, and was soon followed by great numbers of other gladiators. Bands of desperate men, slaves, murderers, robbers, and pirates, flocked to him from all quarters; and he soon found himself at the head of a force able to bid defiance to Rome. Four consular armies were successively defeated by this daring adventurer, and Rome itself was considered in imminent danger. But subordination could not be maintained in an army composed of such materials. Spartacus proposed to march into Gaul, invite Sertorius to join him, and then together march on Rome. Had this plan been carried into effect, Rome, in all probability, must have fallen into the hands of the combined forces; but the tumultuous followers of Spartacus, longing for the pillage of the capital, compelled their leader to abandon his intention, and bend his course towards Rome. He was met and completely routed by the prætor Crassus, who thus acquired some renown in war, in addition to the influence which he possessed from his unequalled wealth. Spartacus behaved with great valour; when wounded in the leg, he fought on his knees, covering himself with his buckler in one hand, and using his sword with the other; and when at last he fell, it was upon a heap of Romans whom he had sacrificed to his fury (B.C. 71). In this battle no less than 40,000 of the followers of Spartacus were slain, and the war was thus brought to an end. (*Plut.*, *Vit. Crass.*—*Liv.*, *Epit.*, 97.—*Eutrop.*, 6, 2.—*Paterc.*, 2, 30.)

Sparti (Σπαρτοί), a name given to the men who sprang from the dragon's teeth which Cadmus sowed. They all destroyed one another except five, who survived, and assisted Cadmus in building Thebes. The names of the five, as given by the scholiast on Euripides (*Phœniss.*, 498), are Chthonius, Udæus, Pelorus, Hyperenor, and Echion. (*Vid.* Cadmus.)

Spartāni or Spartiātæ, the inhabitants of Sparta.

Spartiānus Ælius, a Roman historian in the reign of Dioclesian. In his life of Ælius Verus, he informs us of his intention to give the biographies of all the emperors and Cæsars from the time of Julius. Whether he ever executed this project is uncertain: we have only from his pen the lives of Hadrian, Ælius Verus, Didius Julianus, Septimius Severus, Pescennius Niger, Caracalla, and Geta, among which the first part of the life of Hadrian, drawn from good sources, is the best. The first part of these biographies is addressed to Dioclesian; that of Caracalla to no one; the life of Geta is dedicated to Constantine. Heyne, therefore, is led to conclude that the last mentioned biography is not by Spartianus. Casaubon had started this opinion before him.—Spartianus is not remarkable for historical arrangement and method: his style also bears evident marks of the decline of the language. His works form part of the collection known by the name of "*Scriptores Historiæ Augustæ*," the best edition of which is that from the Leyden press (*Lugd. Bat.*, 1671, 2 vols. 8vo.—*Schöll*, *Hist. Lit. Rom.*, vol. 3, p. 153.—*Bähr*, *Gesch. Rom. Lit.*, p. 337).

Sperchīus (Σπερχειός), a river of Thessaly, flowing from Mount Tymphrestus, a lofty range forming part of the chain of Pindus, in the country of the Ænianes. (*Strabo*, 433.) Homer frequently mentions this river as belonging to the territory of Achilles, around the Malian Gulf. (*Il.*, 16, 174.—*Ib.*, 23, 142.) The tragic poets likewise allude to it. (*Æsch.*, *Pers.*, 492.—*Soph.*, *Philoct.*, 722.) The ancient name appears to have reference to its rapid course (σπέρχεσθαι, "*to move rapidly*"). The modern appellation is the *Hellada*. (*Cramer's Anc. Greece*, vol. 1, p. 438.)

Speusippus, an Athenian philosopher, nephew to Plato, who occupied the chair of instruction during the term of eight years from the death of his master. Through the interest of Plato, he enjoyed an intimate friendship with Dion while he was resident at Athens; and it was at his instigation that Dion, encouraged by the promise of support from the malcontents of Syracuse, undertook his expedition against Dionysius the Tyrant, by whom he had been banished. Contrary to the practice of Plato, Speusippus required from his pupils a stated gratuity. He placed statues of the graces in the school which Plato had built. On account of his infirm state of health, he was commonly carried to and from the academy in a vehicle. On his way thither he one day met Diogenes and saluted

him; the surly philosopher refused to return the salute, and told him that such a feeble wretch ought to be ashamed to live; to which Speusippus replied, that he lived, not in his limbs, but in his mind. At length, being wholly incapacitated by a paralytic stroke for the duties of the chair, he resigned it to Xenocrates. He is said to have been of a violent temper, fond of pleasure, and exceedingly avaricious. Speusippus wrote many philosophical works which are now lost, but which Aristotle thought sufficiently valuable to purchase at the expense of three talents. From the few fragments which remain of his philosophy, it appears that he adhered very strictly to the doctrines of his master. (*Enfield, History of Philosophy*, vol. 1, p. 243, *seqq.*)

SPHACTERĪA, an island off the coast of Mycenæ, and at the entrance of the harbour of Pylos Messeniacus, which it nearly closed. It was also known by the name of Sphagia, which it still retains. Sphacteria is celebrated in Grecian history for the defeat and capture of a Lacedæmonian detachment in the seventh year of the Peloponnesian war. (*Strabo*, 359.)

SPHINX, a fabulous monster, an account of which will be found under the article Œdipus.—The Sphinx is not mentioned by Homer; but the legend is noticed in the Theogony (v. 326), where she is called Φίξ. Though this legend is probably older than the time of the first intercourse with Egypt, the Theban monster bears a great resemblance to the symbolical statues placed before the temples of that land of mystery. In the pragmatizing days it was said (*Pausan.*, 9, 26) that the Sphinx was a female pirate, who used to land at Anthedon, and advance to the Phicean Hill, whence she spread her ravages over the country. Œdipus, according to these expounders of mythology, came from Corinth with a numerous army, and defeated and slew her. (*Keightley's Mythology*, p. 341, *not.*)—The Sphinx was a favourite emblem among the ancient Egyptians, and served, according to some, as a type of the enigmatic nature of the Egyptian theology. M. Maillet is of opinion that the union of the head of a virgin with the body of a lion is a symbol of what happens in Egypt when the Sun is in the signs of Leo and Virgo, and the Nile overflows. According to Herodotus, however, the Egyptians had also their Androsphinges, with the body of a lion and the face of a man. At the present day there still remains, about 300 paces east of the second pyramid, a celebrated statue of a sphinx, cut in the solid rock. Formerly, nothing but the head, neck, and top of the back were visible, the rest being sunk in the sand. It was, at an expense of 800*l.* or 900*l.* (contributed by some European gentlemen), cleared from the accumulated sand in front of it under the superintendence of Captain Caviglia. This monstrous production consists of a virgin's head joined to the body of a quadruped. The body is principally formed out of the solid rock; the paws are of masonry, extending forward 50 feet from the body; between the paws are several sculptured tablets, so arranged as to form a small temple; and farther forward a square altar with horns. The length of the statue, from the forepart of the neck to the tail, is 125 feet. The face has been disfigured by the arrows and lances of the Arabs, who are taught by their religion to hold all images of men or animals in detestation.

SPINA, a city of Gallia Cisalpina, near the entrance of the most southern branch of the Padus, called from it Ostium Spineticum. If we are to believe Dionysius of Halicarnassus, who derives his information apparently from Hellanicus of Lesbos (*Ant. Rom.*, 1, 18), Spina was founded by a numerous band of Pelasgi, who arrived on this coast from Epirus long before the Trojan war. The same writer goes on to state that, in process of time, this colony became very flourishing, and held for many years the dominion of the sea, from the fruits of which it was enabled to present to the temple of Delphi tithe offerings more costly than those of any other city. Afterward, however, being attacked by an overwhelming force of the surrounding barbarians, the Pelasgi were forced to quit their settlement, and finally to abandon Italy. It appears that no doubt can be entertained of the existence of a Greek city of this name, near one of the mouths of the Po, since it is noticed in the Periplus of Scylax (p. 13), and by the geographers Eudoxus and Artemidorus, as cited by Stephanus of Byzantium (*s. v.* Σπῖνα). Strabo also speaks of it as having been once a celebrated city. The same geographer adds, that Spina was still in existence when he wrote, though reduced to the condition of a mere village. (*Strab.*, 214.—*Id.*, 421.—*Plin.*, 3, 6.) But the extreme antiquity which is assigned to the foundation of this city by Dionysius of Halicarnassus has been thought by some modern critics to be liable to dispute. (Consult, in particular, the dissertation of Freret, *Mem. de l'Acad. des Inscr.*, vol. 18, p. 90.)—Spina would seem to have stood on the left bank of the *Po di Primaro*, not far from the later town or village of Argenta. (*Cramer's Anc. Italy*, vol. 1, p. 97, *seqq.*)

SPINTHĂRUS, a Corinthian architect. By the order of the Amphictyonic council he erected a new temple at Delphi after the burning of the old one (Olymp. 58.1.—B.C. 544). Respecting the latter event, consult *Philochor. fragm.*, p. 45.—*Clinton, Fast. Hell.*, p. 4. The age of Spintharus may be very probably fixed about Olymp. 60. (*Sillig, Dict. Art.*, *s. v.*)

SPOLETĪUM, a city of Umbria, northeast of Interamna, in the southwestern section of the country. It was colonized A.U.C. 512 (*Vell. Paterc.*, 1, 14), and is famous in history for having withstood an attack from Hannibal after the battle of Thrasymene. (*Liv.*, 22, 9.) This resistance had the effect of checking the advance of the Carthaginian general towards Rome, and compelled him to draw off his forces to Picenum. It should be observed, however, that Polybius makes no mention of this attack upon Spoletium; but expressly states that it was not Hannibal's intention to approach Rome at that time, but to lead his army to the seacoast (3, 86). This city suffered severely in the civil wars of Marius and Sylla, from proscription. (*Flor.*, 3, 21.—*Appian, Bell. Civ.*, 5, 33.) The modern name is *Spoleto*. (*Cramer's Anc. Italy*, vol. 1, p. 271.)

SPORĂDES, a name given by the Greeks to the numerous islands *scattered* (like so many *seed*, σπείρω, *spargo*) around the Cyclades, with which, in fact, several of them are intermixed, and those also which lay towards Crete and the coast of Asia Minor. (*Strabo*, 484.—*Scyl.*, *Peripl.*, p. 18.—*Plin.*, 4, 12.)

SPURINNA, an astrologer, who told Cæsar to beware of the ides of March. As he went to the senate-house on the morning of the ides, Cæsar said to Spurinna, "*The ides are at last come.*" "*Yes,*" replied Spurinna, "*but not yet past.*" Cæsar was assassinated a short time after. (*Sueton.*, *Vit. Jul.*, 81.—*Dio Cass.*, 44, 18.—*Val. Max.*, 8, 11, 2.)

STABĬÆ, a town of Campania, on the coast, about two miles below the river Sarnus, now *Castelamare di Stabia*. It was once a place of some note, but, having been destroyed by Sylla during the civil wars, its site was chiefly occupied by villas and pleasure-grounds. (*Plin.*, 3, 5.) It was at Stabiæ, after having just left the villa of his friend Pomponianus, that the elder Pliny fell a victim to his ardent curiosity and thirst for knowledge. (*Plin.*, *Ep.*, 6, 16.) According to Columella (*R. R.*, 10), this spot was celebrated for its fountains; and such was the excellence of the pastures in its vicinity, that the milk of this district was reputed to be more wholesome and nutritious than that of any other country. (*Cramer's Ancient Italy*, vol. 2, p. 181.)

Stagira, a city of Macedonia, on the upper shore of the peninsula of Mount Athos, near its junction with the mainland, and on the coast of the Sinus Strymonicus. It was a colony of Andros, as we learn from Thucydides (4, 188), and celebrated as the birthplace of Aristotle. (*Diog. Laert.*, 5, 14, *seq.*) Some trace of the ancient name is apparent in that of *Stauros*.

Staseas, a peripatetic philosopher, who resided many years at Rome with M. Piso. (*Cic.*, *de Orat.*, 1, 22.—*Id.*, *Fin.*, 5, 3, *et* 25.)

Stasīnus, an early poet of Cyprus, the author, according to some, of the Cyprian Epics, which others ascribe to Hegesias. This poem, entitled in Greek τὰ Κύπρια ἔπη, was in eleven books, and comprehended for its subject the whole period from the nuptials of Peleus and Thetis to the time when Jupiter resolved to excite the quarrel between Achilles and Agamemnon. It would appear from a passage in Herodotus (2, 117), that this poem was ascribed by some to Homer. The Hymn to Venus is thought to have formed part of the Cyprian Epics. We have only a few verses otherwise remaining of the poem. (*Schöll*, *Hist. Lit. Gr.*, vol. 1, p. 166, *seq.*)

Statīra, I. the sister and wife of Darius, taken captive by Alexander, who treated her with the utmost respect. She died in childbed, and was buried by the conqueror with great magnificence. (*Plut.*, *Vit. Alex.*—Consult, however, the remarks of Bougainville, as to the accuracy of Plutarch's statement respecting the cause of her death, *Mem. de l'Acad. des Inscr.*, vol. 25, p. 34, *seqq.*)—II. The eldest daughter of Darius, taken in marriage by Alexander. The nuptials were celebrated at Susa with great magnificence. She appears to have changed her name to Arsinoë after this union. This is Droysen's conjecture, which seems happily to explain the variations in the name which we find in Arrian (7, 4), compared with Photius (p. 686, *seq.*) and other authors. (*Thirlwall's Greece*, vol. 7, p. 77.) She was murdered by Roxana, who was aided in this by Perdiccas. (*Plut.*, *Vit. Alex.*, *sub fin.*)—III. A wife of Artaxerxes Mnemon, poisoned by her mother-in-law, Queen Parysatis. (*Plut.*, *Vit. Artax.*)—IV. A sister of Mithradates the Great, celebrated for the fortitude with which she met her end, when Mithradates, after his defeat by Lucullus, sent Bacchides, the eunuch, with orders to put his wives and sisters to death. (*Plut.*, *Vit. Lucull.*)

Statĭus, Publĭus Papinĭus, a Latin epic poet, born at Neapolis A.D. 61, and descended from a family that came originally from Epirus. His father, who was distinguished by his talent for poetry, taught at Neapolis the Greek and Latin languages and literature. Statius received his education at Rome, his father having gone with him to this city, where he became one of the preceptors of the young Domitian. This prince fixed his attention on the son of his instructer, who had been recommended to him by Paris, a celebrated comedian, and a favourite of Domitian. Statius, who was very poor, had sold to this actor his tragedy of Agave, which Paris published as his own composition. Out of gratitude, he invited the poet to a grand imperial banquet.—Statius gained the prize three times in the Alban games, but was defeated in the Capitoline. At the age of nineteen years he married the widow of a musician; her name was Claudia; and he extols, in many of his productions, her abilities and virtues. Disgusted at last, as he himself informs us, at the luxury of the Romans, he retired, a year before his death, to a small estate in the vicinity of Naples, which the emperor, perhaps, had given him, and there died, still quite young, A.D. 96.—Statius gained many admirers at Rome by the great facility with which Nature had endowed him for composing verses, on the spur of the moment, upon all kinds of subjects. He collected these productions together in a work which he entitled *Sylvæ*, or, as we would call it, *Mélanges*. It is divided into five books, and comprehends thirty-two small poems, mostly written in hexameters. Each book has a preface in prose, and is dedicated to one of the friends of the poet. In the preface to the first book Statius informs us that these poems have been composed in haste; that no one of them occupied more than two days, and that some are the work of merely a single day. These pieces treat of various subjects: we find among them a complimentary effusion addressed to Domitian, on the occasion of an equestrian statue being erected to him; an epithalamium; an ode for Lucan's birthday, &c.—Statius has also left an epic poem in twelve books, entitled *Thebaïs* ("The Thebaïd"), and the commencement of another, called *Achilleïs*, which his death prevented him from completing. The Thebaïd, addressed to Domitian, is, like the Punica of Silius Italicus, the Argonautica of Valerius Flaccus, and the Pharsalia of Lucan, rather a historic than an epic poem. The principal source whence Statius borrowed was the poet Antimachus, whose Thebaïd has not come down to us: his model was Virgil.—The subject of the Thebaïd was well chosen; the war between the sons of Œdipus offered a fable truly epic, and rich in fearful scenes. Statius, however, has spoiled it, by giving it an historical form, adorned merely with episodes and machinery. He is not wanting in imagination, and in bold and daring ideas and sentiments; in this respect, indeed, he is preferable to Valerius Flaccus; but he is ignorant of the sublime art in which Homer surpasses all poets, that of giving each hero an individual character. His diction is deficient in simplicity and native ease; he mistakes exaggeration for grandeur, and subtle refinements for proofs of talent. These defects are the characteristics of his age, as well as that of making a great display of erudition, a fault which shows itself in all the epic poets of this period. Scaliger passes rather a favourable opinion on Statius. According to this critic, he ranks next to Virgil. (*Poet.*, 6, p. 841.)—Of the Achilleïs, Statius finished only the first book; the second remains imperfect. It is probable that this poem, had the author lived to finish it, would have presented the same beauties and the same defects as the Thebaïd. The plan was defective; the poet had not attended to unity of action, but proposed to himself to give the entire life of his hero.—The best editions of Statius are, that of Gronovius, *Amst.*, 1653, 12mo; that of Barth, *Cygnæ*, 1664, 2 vols. 4to; that of Markland (the *Sylvæ* merely), *Lond.*, 1728, 4to; and that of Amar and Lemaire, *Paris*, 1825, 4 vols. 8vo. (*Schöll*, *Hist. Lit. Rom.*, vol. 2, p. 303, *seqq.*)

Stator, a surname of Jupiter, given him by Romulus, because he *stopped* the flight of the Romans in their battle with the Sabines, after the carrying off by the Romans of the Sabine virgins. Romulus erected a temple on the spot where he had stood when he invoked Jupiter, in prayer, to stay the flight of his forces. The name is derived *a sistendo*. (*Liv.*, 1, 12.)

Stellĭo, a youth turned into a kind of lizard by Ceres, because he derided the goddess. (*Ovid*, *Met.*, 5, 461.)

Stentor, a Grecian warrior in the army against Troy. His voice was louder than the combined voices of fifty men. He is erroneously regarded by some commentators as a mere herald. (*Hom.*, *Il.*, 5, 785, *seq.*—*Heyne*, *ad loc.*)

Stentŏris Lacus, an estuary which the Hebrus forms at its mouth. (*Herod.*, 7, 58.)

Stephănus, a grammarian, who flourished, as is conjectured, about the close of the fifth century. He was professor in the imperial college at Constantinople, and composed a dictionary containing words denoting the names of places, and designating the inhabitants of those places. Of this work there exists only an abridgment made by Hermolaus, and dedicated to

the Emperor Justinian. This work was known by the title περὶ Πόλεων, *de Urbibus*, but that of the original was Ἐθνικά; hence it has been inferred that the author's intention was to write a geographical work. It seems that Stephanus, who is usually quoted by the title of Stephanus Byzantinus, or Stephanus of Byzantium, not only gave in his original work a catalogue of countries, cities, nations, and colonies, but, as opportunity offered, he described the characters of different nations, mentioned the founders of cities, and related the mythological traditions connected with each place, mingled with grammatical and etymological remarks. All this appears not in the meager abridgment of Hermolaus. We have a fragment, however, remaining of the original work relative to Dodona. The best edition of Stephanus is that of Berkell, completed by Gronovius, *L. Bat.*, 1688, fol. There is a very recent edition of the text by Westermann, *Lips.*, 1839, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 36.)

Stesichŏrus, a Greek lyric poet, born at Himera, in Sicily, and who flourished about 570 B.C. He lived in the time of Phalaris, and was contemporary with Sappho, Alcæus, and Pittacus. (*Clinton, Fast. Hellen.*, p. 5.) His special business was the training and directing of choruses, and he assumed the name of *Stesichorus*, or "leader of choruses," his original name being Tisias. This occupation must have remained hereditary in his family in Himera; a younger Stesichorus of Himera came, in Olympiad 73.1 (B.C 485), to Greece as a poet (*Marm., Par., ep.* 50); and a third Stesichorus of Himera was victor at Athens in Olympiad 102.3 (B.C. 370). The eldest of them, Stesichorus-Tisias, made a great change in the artistical form of the chorus. He it was who first broke the monotonous alternation of the strophe and antistrophe through a whole poem, by the introduction of the epode, differing in measure, and by this means made the chorus stand still. The chorus of Stesichorus seems to have consisted of a combination of several rows or members of eight dancers; the number eight appears, indeed, from various traditions, to have been, as it were, consecrated by him. The musical accompaniment was the cithara. On his arrangement of the strophe, antistrophe, and epode, was founded the Greek proverb, "*the three things of Stesichorus*" (τὰ τρία Στησιχόρου). His compositions, which consisted of hymns in honour of the gods, odes in praise of heroes, lyrico-epic poems, such as an Ἰλίου πέρσις ("*Destruction of Troy*"), an *Orestiad*, &c., were written in the Doric dialect, and are all now lost except a few fragments. Stesichorus possessed, according to Dionysius, all the excellences and graces of Pindar and Simonides, and surpassed them both in the grandeur of his subjects, in which he well preserved the characteristics of manners and persons; and Quintilian represents him as having displayed the sublimity of his genius by the selection of weighty topics, such as important wars and the actions of great commanders, in which he sustained with his lyre the dignity of epic poetry. Accordingly, Alexander the Great ranks him among those who were the proper study of princes. He was the inventor of the fable of the horse and the stag, which Horace and some other poets have imitated, and this he wrote to prevent his countrymen from making an alliance with Phalaris. The best collections of the fragments of Stesichorus are given by Blomfield, in the Museum *Criticum*, No. 6, p. 256; and by Kleine, *Berol.*, 1828, 8vo. They are also found in Gaisford's *Poetæ Minores Græci, ed. Lips.*, vol. 3, p. 336–348. (*Müller, Hist. Lit. Gr.*, p. 198.)

Sthenĕlus, I. a king of Mycenæ, son of Perseus and Andromeda. He married Nicippe, the daughter of Pelops, by whom he had two daughters, and a son called Eurystheus. The name of this son is connected with the legend of Hercules, he having been born before Hercules, and, therefore, exercising a control over him. (*Vid.* Hercules.)—II. A son of Capaneus. He was one of the Epigoni, and also one of the suiters of Helen. He went to the Trojan war, and was, according to Virgil, in the number of those who were shut up in the wooden horse. (*Pausan.*, 2, 18.—*Virg., Æn.*, 2, 10.)

Sthenobœa, a daughter of Jobates, king of Lycia, who married Prœtus, king of Argos. She became enamoured of Bellerophon, who had taken refuge at her husband's court after the murder of his brother; and when he refused, she falsely accused him before Prœtus of attempts upon her virtue. (*Vid.* Bellerophon.)

Stilĭcho, a Vandalic general, in the service of the Emperor Theodosius the Great, whose niece Serena he married. Theodosius having bequeathed the empire of the East to his son Arcadius, and that of the West to his second son Honorius, the former was left under the care of Rufinus, and the latter under the guardianship of Stilicho. No sooner was Theodosius removed by death, than Rufinus stirred up an invasion of the Goths, in order to procure the sole dominion; but Stilicho put down this scheme, and effected the destruction of his rival. After suppressing a revolt in Africa, he marched against Alaric, whom he signally defeated at Pollentia. After this, in A.D. 406, he repelled an invasion of barbarians, who penetrated into Italy under Rhadagasius, a Hun or Vandal leader, who formerly accompanied Alaric, and effected the entire destruction of the force and its leader. Either from motives of policy or from state necessity, he then entered into a treaty with Alaric, whose pretensions upon the Roman treasury for a subsidy he warmly supported. This conduct excited a suspicion of his treachery on the part of Honorius, who massacred all his friends during his absence. He received intelligence of this fact at the camp of Bononia (*Bologna*), whence he was obliged to flee to Ravenna. Here he took shelter in a church, from which he was inveigled by a solemn oath that no harm was intended him, and was conveyed to immediate execution, which he endured in a manner worthy his great military character. Stilicho was charged with the design of dethroning Honorius, in order to advance his son Eucherius in his place; and the memory of this distinguished captain has been treated by the ecclesiastical writers with great severity. Zosimus, however, although otherwise unfavourable to him, acquits him of the treason which was laid to his charge; and he will live in the poetry of Claudian as the most distinguished commander of his age. (*Encyclop. Americ.*, vol. 12, p. 7.—*Gibbon, Decline and Fall*, c. 29, *seq.*)

Stilpo, a philosopher of Megara, who flourished about 336 B.C. He was not only celebrated for his eloquence and skill in dialectics, but for the success with which he applied the moral precepts of philosophy to the correction of his natural propensities. Though in his youth he had been much addicted to intemperance and licentious pleasures, after he had ranked himself among philosophers he was never known to violate the laws of sobriety or chastity. With respect to riches he exercised a virtuous moderation. When Ptolemy Soter, at the taking of Megara, presented him with a large sum of money, and requested him to accompany him to Egypt, he returned the greater part of the present, and chose to retire, during Ptolemy's stay at Megara, to the island of Ægina. Afterward, when Megara was again taken by Demetrius, son of Antigonus, the conqueror ordered the soldiers to spare the house of Stilpo; and, if anything should be taken from him in the hurry of the plunder, to restore it. So great was the fame of Stilpo, that, when he visited Athens, the people ran out of their shops to see him, and even the most eminent philosophers of Athens took pleasure in attending upon his

discourses. On moral topics Stilpo is said to have taught, that the highest felicity consists in a mind free from the dominion of passion, a doctrine similar to that of the Stoics. (*Enfield's History of Philosophy*, vol. 1, p. 202.)

Stobæus, Joannes, a native of Stobi, in Macedonia, whence his name Stobæus. The particulars of his life are unknown, and we are even ignorant of the age in which he lived. All that can be said of his era is, that he was subsequent to Hierocles of Alexandrea, since he has left us extracts from his works; and as he cites no more recent writer, it is probable that he lived not long after him. Stobæus had read much; he had acquired the habit of reading with a pen in his hand, and of making extracts from whatever seemed to him remarkable. Having made a large collection of these extracts, he arranged them in systematic order for the use of his son, whose education seems to have constituted the father's principal employment. This was the origin of a collection in four books, which he published under the title of Ἀνθολόγιον ἐκλογῶν, ἀποφθεγμάτων, ὑποθηκῶν ("*An Anthology of Extracts, Sentences, and Precepts*"). This work has come down to us, but under a form somewhat different, and which has consequently embarrassed the commentators. We have three books of extracts made by Stobæus, but they are given in the manuscripts as two distinct works: one composed of two books, the other of a single one. The former is entitled "*Physical, Dialectic, and Moral Selections*," the latter "*Discourses*." There exists, however, some confusion in this respect in the manuscripts. Some, which contain merely the Eclogæ or Extracts, call them the first and second books of Stobæus, without any more particular designation. Others give both works the title of Anthology.—In the Eclogæ and Discourses, Stobæus appears to have proposed to himself two different objects. The Eclogæ form, so to speak, an historical work, because they make us acquainted with the opinions of ancient authors on questions of a physical, speculative, and moral nature, whereas the Discourses constitute merely a moral work. It is on account of this diversity that some critics have thought that the Eclogæ never formed part of the Anthology, but originally made a separate work, and that the third and fourth books of the Anthology are lost. This hypothesis, however, seems at variance with the account that Photius gives of the Anthology of Stobæus. "The first book," says he, "is entirely physical; the commencement of the second is strictly philosophical (λογικός), but the greater part is moral. The third and fourth books are almost entirely devoted to moral and political subjects." It would seem from this that it is wrong to divide the extracts of Stobæus into two works, and that we possess actually, under two titles, his Anthology in four books, excepting that the copyists have united the third and fourth books into one.—It is from Photius also that we learn the object which Stobæus had in view when he made these selections, for we have not the beginning of the first book, where no doubt it was stated. Stobæus had devoted this part to a eulogium on philosophy, which was followed by an historical sketch of the ancient schools, and of their doctrines in relation to geometry, music, and arithmetic: of this chapter we have only the end, in which the subject of arithmetic is treated. The object of Stobæus, according to Photius, was to erect a column which might serve as a landmark to his son Septimius during the latter's course through life. The first book is subdivided into sixty chapters; the second contained forty-six, but we have only the first nine. The third book, or the first of the Discourses, was, in the time of Photius, composed of forty-two chapters, and the second of fifty-eight. In the manuscripts these one hundred chapters form only one book: the copyists, however, have, by their subdivision of some of the Discourses, made the number of chapters amount to one hundred and twenty-five, or, rather, one hundred and twenty-seven. Each chapter of the Eclogæ, and each discourse, has a particular title, under which the author has arranged his extracts, commencing with the poets, and passing from them, in order, to orators, philosophers, physicians, &c. The source whence each extract is obtained is indicated in the margin. These extracts are drawn from more than five hundred authors, both poets and prose writers, whose works have in a great measure perished. We find here, in particular, numerous passages from the ancient comic writers.—The best edition of the Eclogæ is that of Heeren, *Götting.*, 1792, 2 vols. (in 4) 8vo. It contains a very valuable dissertation by the editor, on the sources whence Stobæus obtained his materials. (*Commentatio de Fontibus Eclogarum Joannis Stobæi.*)—The best edition of the Discourses is that of Gaisford, under the title, *Joannis Stobæi Florilegium, Oxon.*, 1822, 4 vols. 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 133, *seqq.*)

Stobi, a city of Macedonia, in the district of Pæonia, to the north of Edessa, and not far from the junction of the Erigonus and Axius. Livy informs us that Philip wished to found a new city in its vicinity, to be called Perses, after his eldest son (39, 54). On the conquest of Macedonia by the Romans, Stobi was made the depôt of the salt with which the Dardani were supplied from that country (45, 29). At a later period it became not only a Roman colony, but a Roman municipium, a privilege rarely conferred beyond the limits of Italy. (*Plin.*, 4, 10.—*Ulp.*, *Dig. de Cens. lex ult.*) In the reign of Constantine, Stobi was considered as the chief town of Macedonia Secunda, or Salutaris, as it was then called. (*Hierocl.*, *Syn.*, p. 641.—*Malch.*, *Exc. Legat.*, p. 61.) Stobi was the birthplace of Joannes Stobæus, the author of the Greek Florilegium which bears his name. The modern *Istib* is said to mark the site of the ancient city. (*Cramer's Ancient Greece*, vol. 1, p. 271.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 931.)

Stœchădes, islands in the Mediterranean, off the coast of Gaul, and in a southeast direction from Telo Martius or *Toulon*, now *Isles d'Hieres*. Strabo and Ptolemy make them five in number, but Pliny only three. They are called Prote (*Parquerolles*), Mese (*Porto Cros*), and Hypæa (*du Levant* or *Titan*). They are said to have their name from their being ranged on the same *line* (στοῖχος—*Plin.*, 3, 5.—*Mela*, 2, 7).

Stoĭci, a celebrated sect of philosophers, founded by Zeno of Citium. They received their name from the *portico* (στοά) where the philosopher delivered his lectures. This was the "Pœcile," adorned with various paintings from the pencil of Polygnotus and other eminent masters, and hence was called, by way of eminence, *the Porch*. An account of the Stoic doctrine will be found at the end of the article Zeno.

Strabo, I. a Roman cognomen in the Fannian, Pompeian, and other families. It was first applied to those whose eyes were distorted, but afterward became a general name.—II. A celebrated geographer, born at Amasea in Pontus. The year of his birth is not exactly known, but it may be placed about fifty-four B.C. (*Clinton, Fasti Hellenici*, pt. 2, p. 277.) He studied at Nyssa under Aristodemus, at Amisus under Tyrannion, and at Seleucia under Xenarchus. He then proceeded to Alexandrea, and attached himself first to the peripatetic Bœthus of Sidon; but Athenodorus of Tarsus eventually gained him over to the doctrines of the Porch. He then visited various parts of Asia Minor, Syria, Phœnicia, and Egypt as far as Syene and the Cataracts of the Nile. In this latter country he formed an intimate acquaintance with Ælius Gallus, the Roman governor. In the year 24 B.C. this general undertook, by order of Augustus, an expedition into

Arabia. At a subsequent period, Strabo travelled over Greece, Macedonia, and Italy with the exception of Cisalpine Gaul and Liguria. It is important to determine the extent of Strabo's travels, that we may know when he speaks as an eyewitness, and when he merely copies the accounts of his predecessors, or gives the narratives of other travellers. At an advanced period of life he compiled a work on Geography (Γεωγραφικά), in seventeen books, which has come down to us complete, with the exception of the seventh book, which is imperfect.—It is remarkable that, during a space of near five hundred years, from the time of Herodotus to that of Strabo, so little should have been added to the science of geography. The conquests of the Romans westward did certainly bring them acquainted with parts of Europe hitherto little known; but in the East, neither the Macedonian nor the Roman expeditions seem to have brought much to light that was before unknown of the state of Asia; while in Africa, as Rennell justly observes, geography lost ground. In the course of this period, indeed, many writers on this subject appeared; but, whatever were their merits (and the merits even of the most eminent among them seem to be not highly rated by Strabo), it is certain that they are all lost. We may collect, indeed, from a curious circumstance little known or regarded, that no complete or systematic work on geography at that time existed: for it appears from two or three of Cicero's letters to Atticus, that he once entertained thoughts of writing a treatise himself on the subject. He was deterred, however, he says, whenever he considered it, by the magnitude of the undertaking, and by perceiving how severely even Eratosthenes had been censured by the writers who succeeded him. In fact, he was probably restrained by a consciousness of his own incompetency in point of science, of which he makes a pretty broad confession to his friend; and whoever values the reputation of Cicero cannot regret that it was never risked on a system of geography, to be *got up*, as he himself hints it was intended to be, during a short summer tour among his country-houses in Italy.—It is not, however, merely to the respective character of the two individuals that we must attribute the inferiority of the geography of Herodotus, in all essential requisites, to that of Strabo. Much undoubtedly is owing to the manners and complexion of the times in which they respectively lived. The former came to the task with few materials supplied to his hands. Everything was to be collected by his own industry, without the aid of previous history, without political documents or political authority. The taste, moreover, and the habits of the people for whom he wrote, which must ever have a powerful influence over the composition of any writer, demanded other qualities than rigid authenticity, and a judicious selection of facts. It should be remembered that he was hardly yet emerged from the *story-telling* age; the pleasure of wondering had not yet been superseded by the pleasure of knowing; and the nine deities who give name to his books might be allowed to impart some share of their privilege of fiction, whenever sober truth has been insufficient to complete or adorn his narrative. Before the age of Augustus, however, an entire revolution had been effected in the intellectual habits and literary pursuits of men. The world had become in a manner, what it now is, a *reading world*. Books of every kind were to be had in every place. Accordingly, it became the chief business of writers who projected any extensive work, to examine and compare what had been already written; to weigh probabilities; to adjust and reconcile apparent difficulties; and to decide between contending authorities, as well as to collect and methodise a multitude of independent facts, and to mould them into one regular and consistent form. It was not without a just sense of the magnitude and difficulty of the undertaking that Strabo engaged in this task, as is sufficiently proved by his own elaborate introduction. How many years were employed upon it is not certain; but we are sure, from the incidental mention made in different passages of historical events widely distant from each other, that it occupied a considerable portion of his life. It is impossible, indeed, to read any of his larger descriptions without feeling the advantages possessed by an eyewitness over a mere compiler. The strong and expressive outlines which he draws convey a lively idea, not merely of the figure and dimensions, but of the surface and general character, of extensive districts. These outlines are carefully filled up by a methodical and often minute survey of the whole region, marking distinctly its coasts, its towns, rivers, and mountains; the produce of the soil, the condition and manners of the inhabitants, their origin, language, and traffic; and in the more civilized parts of the world, in the states of Greece especially, we meet with continual information respecting persons and events, the memory of which is sacred to every one at all conversant with the writers of that extraordinary people. But it is not merely from the number and authenticity of the facts which it communicates that this work derives its value. Every page bears evidence of a philosophical and reflecting mind; a mind disciplined by science, and accustomed to trace the causes and connexion of things, as well in the province of physical phenomenon, as in the more intricate and varying system of human affairs. In this respect Strabo bears a strong resemblance to Polybius. But with the fondness of that historian for reflections and his steady love of truth, he has not copied the formality of his digressions, which so often interrupt the flow of the history, and which would be yet more unsuited in a geographical work. The reasonings and reflections of Strabo are just those which would naturally be excited in a mind previously well informed by the scenes over which he was travelling; but they never tempt him to lose sight of his main purpose, the collection and arrangement of facts. There is a gravity, a plainness, a sobriety, and good sense in all his remarks, which constantly remind us that they are subordinate and incidental, suggested immediately by the occasion; and they are delivered with a tincture of literature, such as a well-educated man cannot fail of imparting to any subject. On these accounts Strabo would be entitled to the perusal of every scholar, even if the geographical information were less abundant and authentic than it really is.—Strabo lived prior to any arrangement of the distances on the globe by measures taken from degrees of longitude and latitude. But this writer and his predecessor in the same branch of science were not unacquainted with the practice of measuring the distance from the equator as from a fixed line, by which the comparatively northerly or southerly situations of places might be determined; nor were they ignorant of some methods by which the longitude or distance of places to the east or west of each other might be estimated. But it was reserved for Ptolemy to reduce these observations into a regular system and to a tabular form, by which the situation of any one place, if correctly ascertained, might be compared with that of any other, and also with its distance from the equator and from the first meridian, drawn through Ferro, in the Canary or Fortunate Islands, as being the most westerly point of the earth known at that time.—The ancient astronomers and geographers could not but be conscious how defective were their instruments for observing the heavenly bodies; and how much greater dependance might be placed on their mechanical measurement of distances, to the accuracy of which we have reason to think they paid great attention, than on their celestial observations, to ascertain the truth of which they had so little artificial as-

distance. The proportion of the length of the gnomon to that of its meridian shadow at the solstice and the equinoxes, afforded the principal method of determining the distance of places from the equator, and these were, indeed, under a clear sky, a bright sun, and continued opportunities of repeating observations, laid down, in many instances, more nearly to the truth than could be expected from so simple and so rude an instrument. Still, however, they were liable to great uncertainty. The penumbra at the extremity of the shadow made the proportions doubtful. The semi-diameter of the sun (although Cleomedes seemed to be aware that this should be taken into the account) does not appear to be added to the altitude, and the circumstances, less important, indeed, though not to be neglected, of parallax and refraction, were altogether unknown. Instances of the incorrectness of gnomonic or sciothenic observations may be given, too gross to be ascribed to any of these defects, and evidently owing to inaccuracy in the observers. Strabo mentions, in no less than four places, that the same proportion of the length of the gnomon to its solstitial shadow was found at Byzantium and at Marseilles, though the former was situated in 41° 11′, and the other in 43° 17′ of latitude, a difference of no less than 136′ on the equator, equal to 158 English miles; and this fact is reported on the authority of Hipparchus and Eratosthenes, in a case, too, which was obvious to the senses, and depended neither on hypothesis nor calculation. It is more extraordinary that this mistake, after being adopted by Ptolemy, should be continued down to ages not very remote from our own. A still greater error is to be found in Strabo respecting the situation of Carthage. He says that the proportion of the length of the gnomon to that of the equinoctial shadow is as eleven to seven. This gives by plane trigonometry a latitude of 32° 20′, which is very near to the one adopted by Ptolemy. The true latitude of Carthage, according to the best observations, is 36° 5′. The error, therefore, is 272′, or 313 English miles. These, and other remarks which might be here made, tend fully to show, that the ancient geographers are more deserving of praise when they express distances by measurements, in the correctness of which they excelled, than when they give them by calculations or observations, the principles of which they understood, but had not the means of reducing to practice. (*Quarterly Review*, vol. 5, p. 274, *seqq.*)—But to return more immediately to Strabo. A circumstance which cannot fail to surprise us is the little success with which Strabo's work appears to have met among the ancients, as far, at least, as we may infer from the silence which their writers for the most part preserve in relation to his labours. Marcianus of Heraclea, Athenæus, and Harpocration are the only ancient authors that cite him. Pliny and Pausanias do not even appear to have been acquainted with him by name. Josephus and Plutarch make mention of Strabo, but it is only to speak of his Historical Memoirs. The celebrity of Strabo dates from the middle ages: it was then so universal, that the custom arose of designating him by the simple title of "the Geographer."—The Geography of Strabo consists of two parts; the first, cosmographical, giving a description of the world, and comprising the first and second books; the second, chorographical, furnishing a detailed account of particular countries. This latter part commences with the third and ends with the seventeenth book; and thus consists of fifteen books, of which eight are devoted to Europe, six to Asia, and one to Africa.—The *first book* of the Geography of Strabo contains the general introduction to the work. In it the author shows the importance and utility of geographical studies. On this occasion he treats of the extent of Homer's geographical knowledge, and defends him against his detractors, even to such a degree as to support the authority of the fables related by the bard. After Homer, Strabo passes in review the works of Anaximander, Hecatæus, Democritus, and Eudoxus of Cnidus: he commends the latter for his mathematical acquirements and for everything he relates concerning Greece, while be censures him for being fabulous in his account of the Scythians. He names Dicæarchus among the writers that have treated of general geography, whereas we merely know that he wrote the Βίος Ἑλλάδος. Strabo ends his list of ancient geographers with Ephorus of Cumæ; Eratosthenes, Hipparchus, Polybius, and Posidonius forming the class of modern ones. His criticism on the first two books of Eratosthenes furnishes him with an opportunity of indulging in some researches relative to the adventures of Ulysses as given by Homer, the degree of acquaintance which the poet had with Egypt, and also the revolutions which the surface of the earth has undergone.—In the *second book* Strabo continues his criticism on the work of Eratosthenes, and takes up the third book of that production. He makes many corrections on Hipparchus, and defends Eratosthenes against many unjust criticisms. He then proceeds to an examination of the works of Posidonius and Polybius. The remainder of the book treats of the knowledge requisite for a geographer, and particularly that of a mathematical nature: he then treats of the figure of the earth, its general divisions and climates. He states that the earth has the form of a globe, or, rather, seems to have such a form. The habitable portion of the earth resembles, according to him, a *chlamys* or military cloak; it is contained between two parallels, one of which passes through Ierne or *Ireland*, and the other through what is now the island of Ceylon. The earth is immoveable and in the centre of the universe. The length of the earth from the equator to the north is 38,100 stadia, that of the habitable world 29,000. The breadth is about 70,000 stadia. The Caspian Sea is a gulf. The Sacrum Promontorium (Cape *St. Vincent*) is the most westerly point of Europe.—With the *third book* commences the chorographical part. Spain is the first country that occupies Strabo's attention; he first describes Bætica, then Lusitania and the northern coast as far as the Pyrenees, then the southern coast from the Columns of Hercules to the same range, and, finally, the islands in the neighbourhood of Spain, the Baleares, Gades, and the Cassiterides. In giving the description of this country Strabo follows three writers who had travelled in it. The first of these is Artemidorus, who boasted of having pushed his way as far as Gades, although the account which he gives of the phenomena that there attended the setting of the sun does not seem to indicate one who had observed them himself: this traveller was very exact in his determination of distances. The second source whence Strabo derived his information concerning Spain, and his principal guide in this book, is Posidonius. The third is Polybius. Strabo, however, notes the changes which had taken place since the period of the last-mentioned writer. Independently of these three authorities, our geographer cites Ephorus, Eratosthenes, Timosthenes, Asclepiades of Myrlea, and Athenodorus.—The *fourth book* is taken up with the description of Gaul, Britain, Ireland, Thule, and the Alps. After having treated of the four grand divisions of Gaul, Narbonensis, Aquitania, Lugdunensis, and Belgica, Strabo gives some general details on this country and its inhabitants. The Alps afford him an opportunity of treating of the Ligurians, Salyes, Rhætii, Vindelicii, Taurisci, and other inhabitants of these mountains. For his description of Gaul Strabo could easily obtain information from persons who had filled public offices in that country (for in his day this country was completly subject to the Romans), as well as from those who had traded thither. In other respects

Cæsar was his principal guide, especially in the description of the Silva Arduenna, and the account of the manners and customs of the Germans in general. He makes use, also, of the same geographers that had aided him in the third book. For example, his description of the *Rhone* and *Isere*, of their embouchures, and of the countries lying between these rivers, appears to be taken from Artemidorus. In the description of Gallia Narbonensis, of which Cæsar does not treat, Polybius is his authority. In what relates to the ancient constitution of Massilia (*Marseille*) he has followed Polybius, or perhaps Aristotle's work on Governments. Strabo, it is true, does not cite the latter writer on this occasion, but we see from another passage that he had consulted his work. (*Strabo*, 321.) The other accounts that he gives respecting Massilia are obtained from travellers with whom Strabo was personally acquainted. He gives the narrative of Timagenes, according to whom the treasure which Cæpio found at Tolosa made part of the plunder which the Tectosages had carried off from Delphi. With respect to Britain, the description of which follows that of Gaul, as this country was not yet subjected to the Romans, Strabo had no other sources of information than the fifth book of Cæsar's Commentaries, and the verbal accounts of travellers. He confesses, also, that he has but scanty materials for Ireland. In speaking of Thule, he makes mention of Pytheas, whom he unjustly considers as a writer dealing altogether in fable. For the description of the Alps, and of their inhabitants, which terminates the fourth book, his authority was Polybius.—The *fifth* and *sixth books* are devoted to Italy. The sixth ends with a survey of the Roman power. With the exception of Cisalpine Gaul and Liguria, Strabo knew Italy from personal observation. Polybius is his principal guide among the writers whom he cites, particularly for Cisalpine Gaul: in his description of Liguria he quotes also from Posidonius. What he says respecting the origin of the Etrurians is found in Herodotus: his account of the early kings of Rome is probably abridged from Dionysius of Halicarnassus. In treating of the Etrurians, he makes a digression concerning the Pelasgi, and cites Ephorus, Anticlides, and others. For the description of Etruria he has consulted Polybius, Eratosthenes, and Artemidorus. In giving the dimensions of Corsica and Sardinia, he refers, for the first time, to an author whom he merely cites under the title of a "Chorographer," but whom he distinguishes from Eratosthenes, Polybius, and Artemidorus. This is a Roman writer, for his measurements are not in stadia, but in miles; and perhaps he is the same with the Agrippa who prepared a description of the Roman empire, which Augustus caused to be placed in the portico commenced by his sister. (*Plin.*, 3, 2.) Fabius Pictor and Cæcilius are his authorities for what he says respecting the origin of the Romans; and for the rest of Central Italy and Magna Græcia, he follows Polybius, Artemidorus, Ephorus, Timæus, Apollodorus, but, above all, Antiochus of Syracuse. For Sicily he cites Posidonius, Artemidorus, Ephorus, and Timæus.—The *seventh book* commences with a description of the countries situate along the Ister or Danube, and inhabited by the Germans, Cimbri, Getæ, and Tauri: it then proceeds to notice the regions between this river, the Euxine, the Adriatic, Illyricum, and Epirus. The chapters on Thrace and Macedonia are lost. Here Strabo was unable to procure as good authorities as in the preceding books, and he himself confesses that he was wandering in the dark. Strabo seems to have had under his eyes an historian who treated of the wars between the Romans and Germans, and who was subsequent to Cæsar. The name of this writer appears to have been Asinius. All that Strabo relates concerning the Cimbri is taken from Posidonius; for Ephorus the grammarian, Apollodorus, and Hypsicrates of Amisa are only cited for isolated facts. The two latter appear to have left histories of the war with Mithradates. Illyricum is one of the countries which Strabo himself traversed.—From what he says on the subject, we see that in Aristotle's work on Governments, the constitutions of Acarnania, Megaris, Ætolia, and Opuntia were, among others, considered. Polybius and Posidonius have supplied Strabo with his materials for these regions; Theopompus and Ephorus were his guides in Epirus, and Philochorus in what relates to Dodona. He cites, also, a certain Cineas; but whatever he drew from this otherwise unknown author has perished with the end of the book.—The eighth book, and the two immediately following, contain Greece in general, and the Peloponnesus in particular. In the description of Greece, Strabo takes the Homeric poems for a basis. In the chorographical part he consults also Ephorus and Polybius; in the physical part, Posidonius and Hipparchus; in the description of bays and harbours, Artemidorus and Timosthenes; and, in addition to all this, draws largely on his own information as a traveller in this country. Passing on to the description of Elis, he cites, for the fabulous ages, Homer and his commentators, Apollodorus, and Demetrius of Scepsis, as well as the other early poets; he relies principally, however, upon Ephorus. The other writers consulted by him for his account of the Peloponnesus are Philochorus, Callisthenes, Hellanicus, Demetrius of Scepsis, Theopompus, Thucydides, and Aristotle. What he says of the Achæan league is taken from Polybius. The distances between places are obtained from Artemidorus and Eratosthenes.—In the *ninth book* he describes Megaris, Attica, Bœotia, Phocis, Locris, and Thessaly, as well as Hellas, properly so called. The dimensions of Attica are taken from Eudoxus, the mathematician; its history from the Atthidographi, among whom he cites Philochorus and Andron. He has consulted, also, the memoirs of Demetrius Phalereus, for the purpose of learning the condition of Attica during the time of that individual. For Bœotia, Locris, and Phocis, Ephorus and others have been his authorities. What he gives respecting Thessaly is a kind of commentary on those passages in Homer where mention is made of the Thessalians.—The *tenth book* is occupied with the rest of Greece; Eubœa, Arcarnania, Ætolia, Crete, the Cyclades, Sporades, &c. For the antiquities of Eubœa, Homer and his commentators have been consulted; for its history, Theopompus and Aristotle. When he treats of Acarnania and Ætolia, he follows Homer and another epic poet, probably a Cyclic bard, who had composed an Alcmæonid, which Ephorus had under his eyes. His other sources of information were Apollodorus, Demetrius of Scepsis, and Artemidorus. Before passing to Crete, Strabo makes a long digression respecting the Curetes. Among the crowd of writers who had treated of the subject, he distinguishes Demetrius of Scepsis, from whom he appears to have derived the account that he gives respecting the religious ceremonies of the Cretans; he refers, also, to Archemachus of Eubœa, an historian of an unknown epoch, cited frequently by Athenæus, to Pherecydes of Scyros, Acusilas of Argos, who gave a prose translation of the poetry of Hesiod, and to Stesimbrotus of Thasos. For the description of Crete his principal authority was Sosicrates. He names also Eudoxus, Artemidorus, Hieronymus of Cardia, and Staphylus of Naucratis. What relates to the government of Crete is taken from Ephorus. The account of the islands of the Ægean is the result of Strabo's own observations.—The *eleventh book* begins the description of Asia. Strabo bounds this part of the world by the Tanais, the Ocean, and what is now the Isthmus of Suez; but he believed it to be much less extensive than it is in reality. He was unacquainted with the vast regions of Asiatic Russia, and with those of Central Asia occu-

pied by Tartar and Mongul tribes: he knew merely a portion of Southern Asia. What he states respecting the shores of the Palus Mæotis and Euxine, is drawn, for the most part, if not altogether, from the narratives of travellers; perhaps, also, from his own personal observations. For the measurement of distances he follows Artemidorus. In relation to Iberia and Albania, Strabo consulted, besides Artemidorus, the historians of the Mithradatic war, of whom Theophanes and Posidonius were the two principal ones. To these must be added Metrodorus of Scepsis, and Hypsicrates of Amisa. From the latter is taken the digression respecting the Amazons. In his description of the Caspian Sea, Strabo has followed very bad guides. His prejudice against Herodotus prevented him from following that historian, who knew very well that the Caspian is a lake, and who gives its dimensions with tolerable accuracy. The opinion which made it a gulf of the Northern Ocean originated very probably with the followers of Alexander, who were either deceived as to its nature, or misled by national vanity. The chief author of Strabo's mistake relative to the Caspian appears to have been Patroclus, the admiral of Seleucus and Antiochus. Pliny states that this navigator entered into the Northern Ocean by the way of the Caspian Sea; but Strabo corrects Pliny's error, by making Patroclus merely conjecture that one might sail by this route to India. The description of Hyrcania and the neighbouring countries is taken from Patroclus, Eratosthenes, Aristobulus, and Polycletus; that of the Massagetæ from Herodotus; that of Bactriana from Eratosthenes. For Parthia, Strabo's authority was Apollodorus of Artemis, whom we know merely through the medium of the geographer, but who would seem to have lived only a short time before him, since he had written the history of the war between the Romans and Parthians. An extract from the same historian, on the kingdom of Bactria, is almost all the information that is given us respecting this state. The exact ideas which Strabo has in relation to the Oxus and Iaxartes are owing to Patroclus; the fables respecting the Derbices, Caspii, and Hyrcanii are found in Herodotus. For the description of Media he cites Apollonides, and especially Q. Dellius, the friend and companion of Marc Antony, whom Plutarch mentions in his life of the triumvir. In place of Q. Dellius, some editions of Strabo have the corrupt reading Adelphius.—In the *twelfth book* commences the description of Asia Minor. Here Strabo finds himself in the country of his youth, and relates much that he himself had seen. As regards the earlier periods, he relies on the authority of Hellanicus, Ephorus, Theopompus, the historians of the Mithradatic wars, and particularly Theophanes. When treating of the Mysians, to whom some writers join the Lydians, he speaks of Xanthus the Lydian, and of Menecrates of Elea, his contemporary, who had written an Ἑλλησποντιακὴ περίοδος, and a work on the origin of cities (περὶ κτίσεων).—In the *thirteenth book* Strabo returns towards the Propontis, and describes the seacoast from Cyzicus to Cumæ, comprehending the Troad and Æolis. To this he adds an account of Lesbos, which lies opposite. From thence, turning towards the interior, he stops by the way at the cities of Pergamus, Sardis, Hierapolis, and some others. In his description of the Troad, Homer is Strabo's first and leading authority; the commentators on the poet, namely, Eudoxus of Cnidus, Damastes of Sigeum, Charon of Lampsacus, Scylax, and Ephorus, occupy the second rank. To these must be added Callisthenes, and a writer born in this country, Demetrius of Scepsis, who had written thirty books on sixty verses of the Iliad. From this author is taken the story about Aristotle's library. (*Vid.* Scepsis.) Ephorus, Thucydides, and Artemidorus are cited for distances; Lycurgus the orator, Hellanicus, and Menecrates are the authorities for the different theories among the ancients respecting the origin of the Trojans.—In the *fourteenth book* Strabo is still occupied with Asia Minor; he describes Ionia, with the islands of Samos and Chios; the Isle of Rhodes, Caria, Lycia, Pamphylia, Cilicia, and the isle of Cyprus. The ancient history of Ionia is taken from Pherecydes of Scyros, and the poets, such as Mimnermus and Hipponax. On the subject of the founding of Miletus, our author consulted Ephorus; and, as regards the colonies planted by this city, Anaximines of Lampsacus. The history of Polycrates is taken from Herodotus; that of the Athenian expedition to Samos, from Thucydides. In the account of the early history of Ephesus, Artemidorus is followed; in the case of the other cities, Pherecydes of Scyros, and Ephorus, as well as the poets. The history of the kingdom of Pergamus, and of the attempt of Aristonicus, is taken, very probably, from Posidonius. Strabo had himself visited these countries and collected materials; the same was the case with Rhodes. For Caria he obtained accounts from the grammarian Apollodorus; but especially from a certain Philip, who had written a history of the early times of Caria. The authority for Lycia was probably Artemidorus, whom Strabo cites for distances. What he states respecting Cilicia, and of the great number of slaves sent from that country to the slave-market at Delos, in order to supply the Roman demand for this unfortunate class of beings, appears to have been extracted from Posidonius. It is certain, at least, that the writer from whom Strabo obtained these particulars was subsequent to the war of Pompey with the pirates. Strabo then engages in a discussion against the grammarian Apollodorus, who, according to him, had misunderstood both Homer and Ephorus in many things relating to Asia Minor. In the description of Cyprus he corrects Damastes and Eratosthenes, on the authority, probably, of Artemidorus.—In the *fifteenth book* Strabo commences the description of Asia beyond Taurus, or Southern Asia; this book is devoted to India and Persia. Here our author describes regions which he never saw. He himself acknowledges that all that was known in his day respecting India was full of obscurity and contradiction. His own idea, too, concerning the shape of this country, is altogether false; he represents it as a rhomboid, the northern and southern sides of which measured 3000 stadia (nearly 115 leagues) more than the eastern and western. He had, consequently, no knowledge whatever of the peninsula of Decan. In the whole of India he was only acquainted with three cities: Taxila, Patala, and Palibothra. If, however, the geographical information relative to this country be meager and unsatisfactory, the deficiency is, in some degree, compensated by the very full account that is given of the manners and institutions of the people. Besides Eratosthenes, who is his principal guide, Strabo has derived much information from the historians of Alexander and his successors, particularly Patroclus and Aristobulus, whom he considers most worthy of reliance; after them he ranks Megasthenes and Nearchus: he gives little credit to Onesicritus, Daimachus, and Clitarchus. In treating of the course of the Ganges, he gives the opinion of Artemidorus: he cites the account given by Nicolaus Damascenus of his interview with the ambassadors sent from Taprobana to Augustus: he quotes, also, a certain Megillus, who had written on the culture of rice.—After India, Strabo describes the Empire of Persia. He comprehends, under the name of Ariana, the provinces situate between the Indus and a line drawn from the Caspian Gates (Pylæ Caspiæ) to the embouchure of the Persian Gulf. In his description of the coasts of Persia he follows Nearchus and Onesicritus; and with regard to the countries in the interior, he remarks, that he has nothing more to say respecting

them than Eratosthenes had, who himself derived his own information from the historians of Alexander. For the dimensions of the country he cites Bæton and Diognetes. His authorities for the description of Persia Proper (or Persis) are Eratosthenes and Polyclitus: his account of Persepolis and Pasargada is borrowed from Aristobulus, and is found also in Arrian. In speaking of the worship of fire, he gives us to understand that he has been an eyewitness of the ceremony, since he remarks that Cappadocia, a province over which he had travelled, contained many Magi, or worshippers of fire (πύραιθοι). The remainder of his account of Persian manners is taken from Herodotus and Xenophon. — The *sixteenth book* terminates the account of Asia: it contains a description of Assyria, a name under which Strabo, besides Adiabene, comprehends also Babylonia and Mesopotamia; to this succeeds an account of Syria, together with Phœnicia and Palestine; and last of all comes Arabia. The description of Aturia, or the Assyrian province in which was situate the city of Ninus, is taken from an historian of Alexander, who, together with Herodotus, Polyclitus, and Eratosthenes, has also been his authority for Babylonia. What he states concerning the Parthian empire is probably taken from Posidonius; for mention is made, in the course of it, of the war waged by Pompey against Tigranes. The account which he gives of the stone dikes, by which the Assyrians had fettered the navigation of the Tigris, is found also in Arrian, and appears to have been borrowed from Aristobulus and Nearchus. The picture of Babylonian manners is traced after the original drawn by Herodotus, and also after that of Posidonius. Strabo had travelled in Syria, and therefore speaks of it as an eyewitness. He gives the distances according to Eratosthenes and Artemidorus; in the history of the Seleucidæ he follows Posidonius. We find here a remarkable passage respecting Moses and the Jews, taken from some author who wrote after the capture of Jerusalem by Pompey.—What Strabo mentions under the head of Arabia is taken from Eratosthenes, with the exception of the account that is given of the western part of the country; this appears to have been drawn from Artemidorus, who had himself copied it from Agatharchidas. The book concludes with accounts derived by Strabo from conversations with travellers, particularly with the Stoic philosopher, Athenodorus of Tarsus, the friend and preceptor of Augustus, who had visited Petra, the chief city of the Nabathæi, and in company with Ælius Gallus, with whom Strabo became acquainted in Egypt.—The *seventeenth* and *last book* comprehends Egypt, Ethiopia, and Libya, which we call Africa, and which comprised under the name of Libya the countries of Cyrenaïca, Mauritania, and the territories of Carthage. The division of the Roman empire into provinces terminates the work. What Strabo relates concerning the Nile is obtained from Eratosthenes, Eudoxus, and Ariston. Strabo, moreover, was personally acquainted with the course of the stream as far as the Cataracts. His account of the Ptolemies is based upon the testimony of Polybius, and in part, very probably, upon his continuator, Posidonius. In the narrative of Alexander's march across the desert to the oracle of Ammon, Strabo follows Callisthenes and the other companions of the prince. The recital of Petronius, who, during the reign of Augustus, carried on war against the Ethiopians, the work of Agatharchidas, and the history of Herodotus, are the sources whence he draws his materials for an account of the countries lying to the south of Egypt. With regard to Libya, and particularly the Oases and the temple of Ammon, he takes Eratosthenes for his guide, and for the distances, Artemidorus; while for the historical portion, Posidonius, in all likelihood, served as authority. He cites also Timosthenes and Iphicrates, writers otherwise unknown, who had treated of the botany of Libya. Although, in treating of Mauritania, he makes mention of the two Jubas, he does not seem to have been acquainted with the work of the younger on Africa; for, had he known it, he would certainly have furnished us with many interesting selections relative to the interior of the country.—There exists an abridgment or Chrestomathy of the entire work of Strabo, made subsequently to A.D. 980, by which the text of the main work has often been corrected, the latter having come to us in a very corrupt state. Besides the Chrestomathy, several collections of extracts from Strabo have reached our time: they are still in manuscript, and to be found in European libraries. By the help of these, the text of the large work might be still farther corrected. —Strabo wrote also an historical work, a continuation of Polybius, which he himself cites under the title of Ὑπομνήματα ἱστορικά (*Historical Memoirs*). These memoirs were carried down a little farther, it would seem, than the continuation of the same historian made by Posidonius; for it appears from Plutarch that the death of Cæsar was mentioned in them.—Among the most useful editions of Strabo may be mentioned that of Casaubon, *Genev.*, 1587, fol., reprinted at Paris by Morel, after the death of Casaubon, 1620, fol.; that of Almeloveen, *Amst.*, 1708, fol., which is a reprint of Casaubon's, enriched with notes from various scholars; that of Siebenkees, continued by Tzschucke, and after him by Friedemann, but never completed, *Lips.*, 1796–1818, 7 vols. 8vo; and that of Coray, Paris, 1816–19, 4 vols. 8vo. This last contains the best Greek text: it has no Latin version, but is accompanied by an excellent commentary and several tables. The Oxford edition of Strabo, by Falconer, 1507, 2 vols. fol., is a beautiful specimen of typography, but a very unfortunate model of accurate scholarship: it is noted also for having given rise to an angry controversy between the Edinburgh Review and some of the scholars of England.—The French translation of Strabo, undertaken at the command of government, and executed by Du Theil and Coray, enjoys a high reputation. The translation, with the critical and historical notes, was assigned to the two scholars just named; and M. Gossellin had charge of the formation of the maps and the geographical illustrations. It appeared during 1805–20, and is in 5 vols. 4to. An able review of it is given in the London Quarterly, vol. 5, p. 273, *seqq.* (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 278, *seqq.*)

Strato, I. a philosopher of Lampsacus, disciple and successor in the school of Theophrastus, or the peripatetic school, of which he took charge B.C. 286, and who continued over it for eighteen years, with a high reputation for learning and eloquence. Ptolemy Philadelphus made him his preceptor, and repaid his services with a royal present of eighty talents. In his opinion concerning matter, Strato departed essentially from the system both of Plato and Aristotle, and he is said to have nearly approached that system of atheism which excludes the deity from the formation of the world. Cicero states that this philosopher conceived all Divine power to be seated in nature, which possesses the causes of production, increase, and diminution, but is wholly destitute of sensation and figure. He taught, also, that the seat of the soul is in the middle of the brain, and that it only acts by means of the senses. (*Enfield's History of Philosophy*, vol. 1, p. 295. *seq.*)—II. A physician of Berytus, a pupil of Erasistratus, and, like him, a determined enemy to bleeding. He became the head of a school. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 498.)—III. A licentious poet, a native of Sardis. Many epigrams of his are preserved in the Greek Anthology (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 56.)

Straton. *Vid.* Strato.

Stratonice, wife of Antiochus I. (Soter), king of

Syria, and previously the wife of Seleucus. (Consult remarks at the commencement of the article Antiochus.)

STRATONICĒA, I. a city of Caria, between Alabanda and Atlinda, and one of the three most important cities in the interior of the country. It was founded and fortified by Antiochus Soter, and called after his wife Stratonice. The modern *Eskihissar* marks the ancient site. It would seem from Stephanus of Byzantium (*s. v.* Ἑκατησία), that an earlier city called Irdias, and also Hecatesia and Chrysaoris, occupied the spot where Stratonicea was afterward founded. In consequence of some restorations by Hadrian, this latter city received the name of Hadrianopolis, but did not long retain it. (*Hierocl.*—*Strabo*, 660.—*Polyb.*, 30, 19.—*Plin.*, 5, 29.) Ptolemy gives the name of the place as Stratonice. (*Leake's Tour*, p. 235.—*Chishull, Antiq. Asiat.*, p. 155.)—II. A city near Mount Taurus, called *Stratonicea ad Taurum* (Στρατονίκεια ἡ πρὸς τῷ Ταύρῳ), to distinguish it from the former. (*Strabo, l. c.*)

STRATONIS TURRIS, a city of Judæa, afterward called Cæsarea by Herod, in honour of Augustus. (*Vid.* Cæsarea.)

STRONGȲLE, one of the *Lipari* isles, or the first of the Æoliæ Insulæ to the northeast. It was called Strongyle (Στρογγύλη) by the Greeks on account of its *round* figure, whence, by corruption, the modern name *Stromboli*. It is celebrated for its extraordinary volcano, which is the only one known whose eruptions are continued and uninterrupted. The island is, in fact, merely a single mountain, whose base is about nine miles in circumference. The crater is supposed to have been anciently situated on the summit of the mountain; it is now on the side. From various testimonies collected by Spallanzani, he concludes that he volcano has burned for more than a century where it now does, without any sensible change in its situation. The same writer is of opinion that the material origin and increase of Stromboli is to be attributed to porphyry, which, melted by subterraneous conflagrations, and rarefied by elastic gaseous substances, arose from the bottom of the sea, and, extending itself on the sides in lava and scoriæ, has formed an island of its present size. The earliest eruptions of Stromboli, authenticated by historical accounts, are prior to the Christian era by about 290 years, the date of the reign of Agathocles of Syracuse. (*Schol. ad Apoll. Rhod.*, 4, 761.) It burned, likewise, in the time of Augustus and Tiberius. After this latter period, a long succession of ages ensued, during which, from the want of historical documents, we are ignorant of the state of Stromboli. In the seventeenth century we again know that it ejected fire, which it has continued to do to the present time. The ancients made this island the residence of Æolus, monarch of the winds; and Pliny gives us the germe of the whole fable when he states that the inhabitants could tell three days beforehand, from the smoke of the volcano, what winds were going to blow. (*Plin.*, 3, 8.)—Strongyle was inhabited as early as the days of Thucydides. About twenty-five years ago, *Stromboli* did not contain more than two hundred inhabitants; but at present more than two thousand are collected in a single town. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 465.—*Malte-Brun*, vol. 7, p. 750.)

STROPHĂDES, small islands off the coast of Elis, in the Ionian Sea. They were two in number, and, according to Strabo, belonged to the territory of Cyparissa. (*Strab.*, 359.) They were first called Plotæ, but took their name of Strophades from the circumstance of Zetes and Calaïs, the sons of Boreas, having *returned* from thence (στρέφω, "*to turn*") after they had driven the Harpies thither from the table of Phineus. (*Apoll. Rhod.*, 2, 295.) According to the scholiast, however, the islands were so called because the sons of Boreas *turned* to Jupiter Ænesius, whose altar stood on a promontory of Cephallenia, and supplicated him for aid to overtake the Harpies. (*Heyne, ad Apollod.*, 1, 7, 21.)—These islands are known to navigators at the present day under the name of *Strivali*. (*Cramer's Anc. Greece*, vol. 3, p. 121.)

STROPHĬUS, I. a king of Phocis. He married a sister of Agamemnon, by whom he had Pylades, celebrated for his friendship with Orestes. After the murder of Agamemnon by Clytemnestra and Ægisthus, the king of Phocis educated at his own house, with the greatest care, his nephew, whom Electra had secretly removed from the dagger of his mother and her adulterer. (*Pausan.*, 2, 29.—*Hygin.*, *fab.*, 1, 17.)—II. A son of Pylades by Electra, the sister of Orestes.

STRYMON, a large river of Thrace, forming the boundary of that country on the side of Macedonia. (*Scyl.*, *Peripl.*, p. 27.) It rises in the chain of Mount Scomius, and, after a course of nearly two hundred miles, through the territory of the Pæonians, the Mædi, Sinti, and Edones, which were Thracian tribes, falls into the gulf to which it communicated the name of Strymonicus, now *Golfo di Contessa*. (*Strabo*, 331.) Pliny states, that the Strymon had its source in Mount Hæmus, and that it formed seven lakes before it proceeded on its course (4, 10). The Strymon gave its name to a wind which was prevalent in the gulf into which that river discharges itself, and blew with great violence from the north. (*Herod.*, 8, 118.) The Strymon was also celebrated for its eels. (*Antiph.*, *ap. Athen.*, 7, 54.) According to Lucas, the modern name of this stream is *Karasou*, or the "*Black River*;" but some maps term it the river of *Orphano*, from a small town near its mouth. (*Cramer's Anc. Greece*, vol. 1, p. 289.)

STYMPHĀLIS, I. a region of Macedonia, south of Orestis, and annexed to the former country upon the conquest of that kingdom by the Romans. (*Liv.*, 45, 30.)—II. Palus, a lake of Arcadia, near the town of Stymphalus, and once the fabled haunt of birds, thence called Stymphalides. (*Apollod.*, 2, 5, 6.—*Schol. ad Apoll. Rhod.*, 2, 1054.) Pausanias imagines that these came from Arabia, as there existed some of the same name in that country (8, 22). The Stymphalides, confounded by others with the Harpies, are said to feed on human flesh, and were fabled to have been destroyed by Hercules. The Stymphalian lake was supposed to communicate with the Erasinus, a small river of Argolis. (*Herod.*, 6, 76.—*Strabo*, 371.) The Emperor Hadrian caused water to be conveyed from a fountain in the Stymphalian territory to Corinth. (*Cramer's Ancient Greece*, vol. 3, p. 309.)

STYMPHĀLUS, a town of Arcadia, northeast of Orchomenus, and near the confines of Achaia. In the time of Pausanias it was annexed to Argolis by the voluntary choice of its inhabitants; but it was an Arcadian town at the epoch of the Trojan war, having been founded, according to the traditions of the country, long before that period by Stymphalus, a descendant of Arcas. (*Pausan.*, 8, 22.) Its antiquity is also attested by Pindar, who calls it the mother of Arcadia. (*Olymp.*, 6, 167.) The remains of Stymphalus are about an hour to the west-southwest of *Zaraka*, and stand upon a rocky eminence rising from the northeast side of the lake. (*Cramer's Anc. Greece*, vol. 3, p. 309.)

STYX, I. a daughter of Oceanus and Tethys. She married Pallas, by whom she had Victory, Strength, Luck (Ζῆλος.—*Heyne ad Apollod.*, 1, 2, 4, *not. crit.*), and Violence. (*Apollod.*, *l. c.*)—II. A celebrated torrent in Arcadia, which precipitated itself over a rocky height in the vicinity of Nonacris, to join the river Crathis. The waters of the Styx were said to be poisonous, and to possess the property of dissolving metals and other hard substances exposed to their action.

The only thing in which it could be kept was a mule's hoof; every other kind of vessel split immediately on receiving it. Hence, say the ancient writers, it was in a mule's hoof that some of this water was sent to Asia by Antipater, for the purpose of poisoning Alexander. (*Plin.*, 30, 53.—*Ælian, H. A.*, 10, 40.—*Justin*, 12, 14.—*Quint. Curt.*, 10, 10, 25.—*Senec.*, *Quæst. Nat.*, 3, 25.—*Vitruv.*, 8, 3.—*Varro, ap. Solin.*, c. 7.) Herodotus relates that Cleomenes, king of Sparta, assembled in this quarter the Arcadian chiefs whom he had united in a plot against that city, and made them swear by this "infernal" stream that they would persevere in their resolutions. The historian describes the Nonacrian Styx as a scanty rill, distilling from the rock, and falling into a hollow basin surrounded by a wall (6, 75). Pausanias, however, represents the Styx as falling from one of the most elevated summits that he had ever seen (8, 17, 5), and this statement agrees with the accounts of modern travellers. (*Von Stackelberg*, *La Grèce*, *Vues pittoresques*, &c., *livrais.* xvii., *Paris*, 1831.—*Pouqueville*, *Voyage de la Grèce*, vol. 5, p. 458.) On comparing the language of Herodotus with that of Pausanias in another passage (8, 18, 2), it would appear that the historian merely speaks of the Styx after it has descended from the mountain-height. The modern name of the Styx is *Mavronero*, or "Black Water," an appellation derived from the dark colour of the rocks over which it flows. (*Von Stackelberg*, *l. c.*—*Pouqueville*, *l. c.*) Various etymologies are assigned for the ancient name. Servius derives it from the *hateful* and *gloomy* nature of the stream (ἀπὸ τοῦ στυγεροῦ.—*Serv. ad Virg.*, *Æn.*, 6, 133). According to another account, when Ceres, in the course of her wandering to recover her lost daughter, was pursued by Neptune, and compelled to change herself into a mare, she came to this Arcadian stream, and, having beheld her altered form in it, was so disgusted at the sight that she regarded its waters with *hatred*, and made them black of hue (ἐστύγησέ τε καὶ τὸ ὕδωρ μέλαν ἐποίησε.—*Ptol.*, *Hephæst.*, *ap. Phot.*, *cod.*, 190; vol. 1, p. 148, *ed. Bekk.*).—III. A fabulous river of the lower world, the idea of which was in all probability borrowed from the Styx of Arcadia. It was said to encompass the lower region nine times in its winding course (*Virg.*, *Georg.*, 4, 480), and is described by the poets as a broad, dull, and sluggish stream of but little depth, whence the expression "Stygian lake" (*Æn.*, 6, 134), "Stygian fen" (*Æn.*, 6, 323), and the like, so frequently applied to it. According to the popular belief, the gods regarded this stream with so much reverence that they were accustomed to swear by it, and deemed such an oath the most binding in its nature. (*Æn.*, 6, 324.) If, however, any deity ever violated an oath thus taken, the punishment was believed to be deprivation of nectar and ambrosia, and the loss of all heavenly privileges for the space of ten whole years. Hesiod, in a curious passage of the Theogony, gives the particulars of this punishment very minutely, but makes it apply to the case of celestial perjury in general, not merely to the violation of an oath taken in the name of the infernal river. According to the poet, when any one of the gods is guilty of perjury, Iris is sent down to Hades, and brings up thence, in a golden vase, some of the chilling water of this celebrated stream. The offending deity is compelled to swallow the noxious draught, and thereupon he lies outstretched for one whole year, without sense or motion, nor partakes of the nectar and ambrosia. At the end of this year other troubles are in store for him. For nine whole years is he now separated from the society of the gods, neither attending at the council of Jove nor partaking of the banquet. In the tenth year his punishment ends, and he is restored to his former privileges. (*Hes.*, *Theog.*, 783, *seqq.*—Compare *Hom.*, *Il.*, 14, 272.—*Heyne*, *ad loc.*)

Suada, the goddess of Persuasion, called Pitho (Πειθώ) by the Greeks. Hermesianax made her one of the Graces. (*Hermes.*, *ap. Pausan.*, 9, 35.)

Suastus, a river of India, falling into the Indus near the modern city of *Attock*. D'Anville makes the modern name of the Suastus to be the *Suvat*. Mannert supposes this to be the same river with that called Choaspes by Strabo and Curtius, and the name Suastus, which is used by Ptolemy in speaking of this stream, to be an error. (*Mannert*, *Geogr.*, vol. 5, pt. 1, p. 30.)

Sublicius Pons, the most ancient, and also the first in order, if we ascend the river, of all the bridges thrown over the Tiber at Rome. It was called *Sublicius* because constructed of wood, and resting on *piles* or *stakes* (*sublicæ.*—*Fest.*, *s. v. Sublicius*). This bridge was built by Ancus Marcius (*Liv.*, 1, 33), but was rendered more celebrated for the gallant manner in which it was defended by Horatius Cocles against the forces of Porsenna. For some centuries after, this bridge was, through motives of religious feeling, kept constantly in repair with the same materials of which it had been originally framed, without the addition of a single nail for the purpose. This continued, as we learn from Dio Cassius (50, 9), till towards the end of the republic, when it was rebuilt of stone by the censor Paulus Æmilius Lepidus. (*Plut.*, *Vit. Num.*) Julius Capitolinus states (c. 8) that it was repaired by Antoninus Pius in marble. (*Cramer's Anc. Italy*, vol. 1, p. 467.)

Suburra, one of the most populous and busy parts of ancient Rome. If, however, the Suburra was one of the most frequented parts of Rome, it was also the most profligate. (*Propert.*, 4, 7, 15, *seq.*—*Horat.*, *Epod.*, 5, 57.—*Martial*, 6, 66.) The term Suburra is sometimes used synonymously with that of Rome, especially by Juvenal. (*Sat.*, 3, 5.—*Ib.*, 10, 155.) Julius Cæsar is said to have first lived in this part of Rome, and in rather an humble dwelling. (*Sueton.*, *Vit. Jul.*, 46.) Varro gives various etymologies for the name (*L. L.*, 4, 8), but they all appear unsatisfactory. (*Cramer's Anc. Italy*, vol. 1, p. 369.)

Sucro, I. now *Xucar*, a river of Hispania Tarraconensis, in the territory of the Contestani. It rises in Mount Idubeda, and falls into the Mediterranean. (*Mela*, 2, 6.—*Plin.*, 3, 3.)—II. A city of Hispania Tarraconensis, in the territory of the Edetani, and at the mouth of the river Sucro. It lay between Carthago Nova and the river Iberus. It was in ruins as early as the days of Pliny. The modern *Cullera* marks its site. (*Plin.*, 3, 3.—*Liv.*, 28, 26.—*Id.*, 29, 19.)

Suessa, I. Pometia, an ancient Volscian city, the site of which must ever remain a matter of mere conjecture. It appears to have been in the neighbourhood of the Pomptinæ Paludes, to which it gave name. This town was taken and sacked by Tarquinius Superbus, and the booty is said to have furnished him with the means for laying the foundation of the Capitol. (*Liv.*, 1, 53.) It was again, at a later period, taken and sacked by the consul Servilius, and from that period we lose all traces of it in history. Suessa Pometia was a colony of Alba, according to Dionysius (1, 4) and Virgil (*Æn.*, 6, 773.—*Cramer's Anc. Italy* vol. 2, p. 95, *seq.*).—II. Aurunca, the capital of the Aurunci. (*Vid.* Aurunci.)

Suessiones, a people of Gallia Belgica, between the Remi, Veromandui, Vadocasses, Meldi, and Catalauni. Their capital, Augusta, afterward Suessiones, now *Soissons*, stands on Oxona, now the *Aisne*. They were subdued by Cæsar. (*Cæs.*, *B. G.*, 8, 6.—*Liv.*, *Epit.*, 104.—*Plin.*, 4, 17.)

Suetonius, I. C. Paulinus, a Roman commander, who, in the reign of Claudius, made war upon the Mauri, and was the first Roman general that crossed Mount Atlas with an army. He commanded subsequently in Britain, and there crushed a dangerous rebellion. He wrote an account of his campaign in Af-

nica.—II. Tranquillus, a Roman historian, born about the beginning of the reign of Vespasian. His father, Suetonius Lenis, was tribune of the thirteenth legion in the war of Otho. The son followed at Rome the profession of a grammarian and rhetorician. He became intimately acquainted with the younger Pliny, who recommended him to Trajan, and procured for him the office of tribune, and the *Jus trium liberorum*, though he had, in fact, no issue. Under the Emperor Hadrian he was appointed private secretary (*Magister Epistolarum*), but was degraded from this post for having been wanting in respect to the Empress Sabina. The year of his death is not known.—The principal work that remains to us of Suetonius is his Biography of the first twelve Cæsars. In some manuscripts these lives are divided into eight books, an arrangement most probably made by the copyists. The object of Suetonius was not so much to give a history of the political and military events that occurred during the reign of each of these princes, as to delineate their private characters, their virtues and vices, in a word, the whole of their private life. His narratives do not follow a chronological order: the division is rather one resulting directly from the subject matter; as, for example, the birth of each emperor, his manner of life, occupations, amusements, &c. Suetonius traces his characters with remarkable fidelity, and, according to St. Jerome, with the same freedom with which they lived; "*pari libertate ac ipsi vixerunt.*" Like Plutarch, he seems to have collected his materials from several very different authorities; but he had one great advantage over the Greek biographer in the superior knowledge which he naturally possessed of the laws and usages of the Romans; so that on those subjects his testimony is much more trustworthy. We do not see any grounds for the charge of malignity which has been sometimes brought against him; on the contrary, he appears to have recorded the virtues and vices of the Cæsars with great impartiality; and certainly it is not the fault of Suetonius if their vices seem to preponderate. He merely gives a plain and candid account of facts, many of them otherwise unknown, but of the greatest importance for history. His style is simple, concise, and correct, without either ornament or affectation.—Besides these biographies, we have from the pen of Suetonius an account of distinguished grammarians, and a fragment of a similar work on celebrated rhetoricians. To him also are ascribed lives of Terence, Horace, Lucan, Pliny the elder, Juvenal, and Persius. These are probably supposititious. Suetonius wrote also other works, on the Schools of the Greeks, on Rome and its institutions, a genealogy of Roman families, &c., but these are all lost.—The best editions of Suetonius are, that of Pitiscus, *Leovard.*, 1714, 2 vols. 8vo; that of Oudendorp, *L. Bat.*, 1751, 2 vols. 8vo; that of Ernesti, *Lips.*, 1775, 2 vols. 8vo; but particularly that of Crusius, *Lips.*, 1816–18, 3 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 387.)

Suēvi, a powerful people of Germany, consisting of many tribes, and inhabiting the eastern section of the country, from the Danube to the Sinus Codanus. Among the separate tribes composing this nation, Ptolemy enumerates the Langobardi, Semnones, and Angli. The Catti, Marcomanni, Ubii, Sygambri, &c., were often included under the same general appellation. In process of time, the names of the several tribes became gradually more prevalent, that of Suevi less and less frequent, until the term became fixed as a designation of those that had settled in what, at the present day, is denominated *Suabia.* (*Cæs.*, *B. G.*, 4, 1, *seqq.*—*Tac.*, *Germ.*, 38, 45.—*Pliny*, 4, 14.—*Pertz.*, *Mon. Germ. Hist.*, 1, 100, 283, 519.) Lucan calls them *Flavi*, from their having, in general, *reddish* hair, which their name is likewise said to signify. (*Lucan*, 2, 51.)

Suidas, a Greek lexicographer, of whom so little is known that some have doubted whether a person of this name ever existed. His name, however, is found in all the MSS. of his Lexicon, and is often mentioned by Eustathius in his commentary on Homer. He seems to have flourished between 900 and 1025 A.D. He is the author of a Lexicon compiled from various authors. It differs essentially from other works of this kind, in giving not only the explanation of words, but, at the same time, an historical notice of the most celebrated authors, and extracts from their works. On account of the peculiar uniformity of style which prevails in the biographical notices, it has been conjectured that Suidas borrowed them all from some Onomasticon; and, from an expression which he himself uses in the article Hesychius, some have been led to believe that a work of the latter furnished him with his chief materials. In making his compilation, however, Suidas has shown great negligence, and a total want of judgment and critical talent. He cites from vitiated and corrupt readings; he confounds individuals and authors; and oftentimes his citations do not prove what he intends. It is uncertain whether the carelessness of copyists may not have been the cause of many of these errors. Notwithstanding its errors and imperfections, it is a very useful book, and a storehouse of all sorts of erudition. It furnishes an account of poets, orators, historians, &c., with many passages from ancient authors whose works are lost. The best edition, until of late, used to be that of Kuster, *Cantab.*, 1705, 3 vols. fol. In 1834, however, a new edition of Kuster's work appeared from the Clarendon press, *Oxford*, in 2 vols. fol., by Gaisford, which is in every respect far superior to the former. In the same year, Bernhardy, a German scholar, commenced re-editing Gaisford's labours, in the 4to form, at the Halle press. This latter work is still in a course of publication. (*Hoffmann, Lex. Bibliograph.*, vol. 3, p. 650.—*Schöll, Hist. Lit. Gr.*, vol. 6, p. 289.)

Suiōnes, a people of Scandinavia, famed for their skill in navigation as early as the days of Tacitus (*Germ.*, 44). They were the earliest inhabitants of what is now called *Sweden*, which country in early times was called *Sviar*. From them Sweden, in the middle ages, received the appellation of Sveonland and Sueonia. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 935.)

Sulla. *Vid.* Sylla.

Sulmo, I. a city of Latium, which stood on the site of the modern *Sermonetta Vecchia.* It must not be confounded with the place of the same name situated among the Peligni. Virgil probably alludes to it when he gives the name of Sulmo to a Latin warrior. (*Æn.*, 10, 517.) In Pliny's time no vestige of it remained.—II. A city of the Peligni, about seven miles southeast of Corfinium, now *Sulmona.* It was the birthplace of Ovid, who has made us acquainted with that fact in more than one passage. The improbable story of its having been founded by Solymus, a Phrygian, one of the companions of Æneas, which we find in the same poet (*Fast.*, 4, 79), is re-echoed by Silius Italicus (9, 76). We learn from Florus (3, 21) that this city was exposed to all the vengeance of Sylla for having been attached to the cause of Marius. It was not, however, destroyed by that general, since we soon after hear of its having fallen into the hands of Cæsar, together with Corfinium. (*Bell. Civ.*, 1, 16.) Frontinus states that it was a Roman colony. (*Cramer's Anc. Italy*, vol. 1, p. 334.)

Sulpitĭa, a poetess in the time of Domitian, who wrote a poem on the banishment of the philosophers by that emperor. We have remaining a Satire in seventy verses, entitled "*De edicto Domitiani, quo Philosophos urbe ejecerit.*" It is found in many editions of Persius and Juvenal, and even of Ausonius. This is supposed to be, in fact, the production of Sul-

pitia. (*Bähr, Gesch. Röm. Lit.*, p. 181.) The Sulpitia here alluded to must not be confounded with another in the time of Tibullus. To the latter are ascribed by some critics a portion of the elegies in the fourth book of Tibullus, namely, from the 2d to the 12th inclusive. (*Barthe, Advers.*, 59, 16.—*Broukhus, ad Tibull.*, p. 384.)

Sulpitia Lex, I. *Militaris*, by P. Sulpitius, the tribune, A.U.C. 665. It ordained that the prosecution of the Mithradatic war should be taken from Sylla and vested in Marius.—II. Another, *de Senatu*, by Servius Sulpitius, the tribune, A.U.C. 665. It required that no senator should contract a debt over 2000 denarii ($300).—III. Another, *de Civitate*, by P. Sulpitius, the tribune, A.U.C. 665. That the Italian allies, who had obtained the rights of citizenship, and had been formed into eight new tribes, should be distributed throughout the thirty-five old tribes; and also that the manumitted slaves, who used formerly to vote only in the four city tribes, might vote in all the tribes.

Sulpitia Gens, a distinguished patrician family at Rome, the two principal branches of which were the Camerini and Galbæ.

Sulpitius, I. Servius Sulpitius Rufus, a distinguished patrician, brother-in-law of C. Licinius Stolo. He was highly esteemed for his talents and virtues, and filled many important offices in the state. Sulpitius was four times military tribune with consular power; the last of these times in 400 B.C.—II. Servius Sulpitius Pæticus, was consul B.C. 362, with Licinius Stolo. Scenic exhibitions are said to have been first given during this year, and it was during this same year that Sulpitius drove a nail into the side of the temple of Jupiter on account of the ceasing of a pestilence.—III. Publius Sulpitius Saverio, was consul B.C. 279, with P. Decius Mus, and defeated Pyrrhus at Asculum.—IV. Servius Sulpitius Galba. (*Vid.* Galba II. and III.)—V. Caius Sulpitius Gallus. (*Vid.* Gallus I.)—VI. Publius Sulpitius, a tribune of the commons in 122 B.C., and a person of most turbulent character. As a partisan of Marius, he brought forward a law to deprive Sylla of the charge of the war against Mithradates, and to vest it in Marius. He also proposed another law respecting the Italian allies. (*Vid.* Sulpitia Lex III.) While these matters were pending, he paraded the streets, surrounded by armed bands, and a set of ruffians whom he called his anti-senate: the Italians also streamed in extraordinary numbers to the city, to await the passage of the law in which they were interested. On their first insertion into the register of citizens, eight new tribes had been created for them, whose suffrages were only then demanded when the old five-and-thirty gave no decision. Sulpitius now proposed by his law to distribute them throughout all the tribes. Rome became thereupon a scene of confusion and riot; both parties, the old citizens and the Italians, fought with sticks and clubs in the streets and forum; and the law was near being passed by force, when Sylla, who remained at Rome, came to the aid of the senatorial party. The senate was assembled in the temple of Castor, and regularly besieged by the people because it had caused to be announced the measure usual in extreme confusion of an interruption of all public business. In the tumult that arose, Sylla's son-in-law was slain; his colleague escaped the hands of the mob with difficulty; and Sylla himself, to save his life, was compelled to take off the restriction upon public business merely to be let out of the city. He betook himself to his army, while Sulpitius carried his law, and the appointment also of Marius in Sylla's stead, as commander-in-chief against Mithradates. Sylla now marched upon Rome, and the city was stormed like a hostile town. Sulpitius the tribune perished, a price having been set upon his head, and Marius himself narrowly escaped being taken.—VII. Servius Sulpitius Rufus, a contemporary and friend of Cicero's, and one of the most eminent lawyers of his time. He had been a pupil, in judicial studies, of F. Balbus and C. Aquilius Gallus. According to the testimony of Cicero, Sulpitius was the first that gave a scientific form to Roman jurisprudence; in other words, he carried it back to first principles. He was consul 50 B.C., with M. Marcellus. Of his legal writings (*Reprehensa M. Scævolæ capita; De testandis sacris; De dote*, &c.), and also of his speeches, nothing remains. (Consult *Otto*, "*de Vita, studiis, scriptis, et honoribus Serv. S. Rufi*," *Traj. ad Rhen.*, 1737.)—VIII. C. Sulpitius Apollinaris, a native of Carthage, and grammarian, flourished in the time of the Antonines. We have nothing from him relative to the branch of knowledge which he professed to teach. The verses, however, that are found at the commencement of Terence's plays, as arguments to the respective pieces, are supposed to be his. We have also an epigram of his on the order which Virgil gave to burn the Æneid. (*Burmann, Anthol. Lat.*, vol. 1, p. 352.—*Schöll, Hist. Lit. Rom.*, vol. 3, p. 308.)—IX. Sulpitius Severus, an ecclesiastical historian, born about 363 A.D., in Aquitania. We have from him a sacred history (*Historia Sacra*), from the creation of the world to A.D. 410; a Life of St. Martin of Tours, and some dialogues and letters. The latest edition of his united works is that of Prato, *Veronæ*, 1741–5, 2 vols. 4to.

Summanus, an Etrurian deity, whose worship was adopted, probably very early, at Rome. A temple was erected to him at the Circus Maximus in the time of the war with Pyrrhus (*Ovid, Fast.*, 6, 731), and his earthen statue stood on the top of the temple of Jupiter on the Capitol. (*Cic., Div.*, 1, 10.) Nocturnal lightnings were ascribed to Summanus, as diurnal ones were to Jupiter (*Plin.*, 2, 53.—*August., Civ. D.*, 4, 23); and when trees had been struck with lightning, the *Fratres Arvales* sacrificed to him black wethers. (*Gruter, Inscrip.*, p. 121.) He may, therefore, have been only a god of the night; but we are assured that he was Pluto and Dispiter. (*Mart., Capell.*, 2, 40.—*Arnob., adv. Gent.*, 37.) Varro joins him with Vulcanus, as one of the gods worshipped by the Sabine Tatius. (*L. L.*, 4, p. 22.) As his Roman name was probably a translation, the usual derivation of it, *Summus Manium*, is perhaps founded on truth. His festival, the *Summanalia*, was on the 20th of June, when cakes shaped like a wheel were offered to him. (*Keightley's Mythology*, p. 530, *seq.*)

Sunium, a celebrated promontory of Attica, forming the extreme point of that province towards the south. Near the promontory stood the town of the same name, with a harbour. (*Pausan.*, 1, 1.) Sunium was held especially sacred to Minerva as early as the time of Homer (*Od.*, 3, 278), and here the goddess had a beautiful temple, whence her appellation of *Sunias*. The promontory of Sunium is frequently mentioned in Grecian history. Herodotus, in one place (4, 99), calls it the Suniac angle (τὸν γουνὸν τὸν Σουνιακόν). Thucydides reports that it was fortified by the Athenians after the Sicilian expedition, to protect their vessels which conveyed corn from Eubœa, and were, consequently, obliged to double the promontory (8, 4).—Travellers who have visited Sunium inform us that this edifice was originally decorated with six columns in front, and probably thirteen on each side. Spohn reports, that in his time nineteen columns were still standing. The whole edifice was of white marble, and of the most perfect architecture.—According to Hobhouse (vol. 1, p. 342, *Am. ed.*), nine columns, without their entablatures, front the sea, in a line from west-northwest to east-southeast; three are standing on the side towards the land, on the north; and two, with a pilaster, next to the corner one of the northern columns, towards the sea on the east; and

there is a solitary one on the southeastern side. This last has obtained for the promontory the name of Cape *Colonni*, or *the Cape of the Column*. The whiteness of the marble has been preserved probably by the sea-vapour, in the same manner as Trajan's triumphal arch at Ancona. The rock on which the columns stand is precipitous, but not inaccessible, nor very high. It bears, according to Hobhouse, a strong resemblance to the picture in Falconer's "Shipwreck;" but the view given in Anacharsis places the temple just in the wrong position. Sunium was considered by the Athenians an important post, and as much a town as the Piræus, but could not have been very large, according to Hobhouse, who is of opinion that, when Euripides styles it the *rich rock of Sunium* in his Cyclops, he alludes to the wealth of the temple, not the fertility of the soil. The same writer justly considers the assertion of Pausanias to be unworthy of belief, when he states that the spear and the crest of the statue of Minerva in the Acropolis might be seen from Sunium, a straight line of nearly 30 miles. —Sir W. Gell observes that "nothing can exceed the beauty of this spot, commanding from a portico of white marble, erected in the happiest period of Grecian art, and elevated 300 feet above the sea, a prospect of the Gulf of Ægina on one side, and the Ægean on the other." (*Itin.*, p. 82.) Dodwell states that "the temple is supported on its northern side by a regularly constructed terrace wall, of which seventeen layers of stone still remain. The fallen columns are scattered about below the temple, to which they form the richest foreground. The walls of the tower, of which there are a few remains, may be traced nearly down to the port on the southern side; the greater part of the opposite side, upon the edge of the precipice, was undefended, except by the natural strength of the place and the steepness of the rock; the walls were fortified with square towers." (*Tour*, vol. 1, p. 540.—*Cramer's Anc. Greece*, vol. 2, p. 377.)

Supĕrum Mare, a name of the Adriatic Sea, as situate above Italy. The name of *Mare Inferum* was applied for the opposite reason to the sea below Italy.

Surēna, a powerful officer under Orodes, king of Parthia, and who had aided in raising that monarch to the throne. He distinguished himself at the storming of Seleucia, and was afterward appointed commander of the Parthian forces against Crassus, whom he overthrew in the memorable victory at Carrhæ, and afterward entrapped and put to death. Surena himself was not long after put to death by Orodes. (*Plut.*, *Vit. Crass.*)

Surrentum, a city of Campania, on the lower shore of the Sinus Crater, and near the Promontorium Minervæ. The place is reported to have been of very ancient date, and was said to have derived its name from the Sirens, who, as poets sung, in days of yore made this coast their favourite haunt, and had a temple consecrated to them here. (*Strab.*, 247.) Surrentum appears to have become a Roman colony in the reign of Augustus. The wine of the Surrentine hills was held in great estimation by the ancients. (*Ovid*, *Met.*, 15, 709.—*Martial*, 13, 110.—*Stat.*, *Sylv.*, 3, 5.) Pliny, however, relates that Tiberius used to say of this wine, that physicians had agreed to give it a name, but that, in reality, it was only a better sort of vinegar. (*Plin.*, 14, 16.) The modern name of Surrentum is *Sorrento*, and it is celebrated as the birthplace of Tasso, and admired for the exquisite beauty of its scenery and the salubrity of its climate. (*Cramer's Anc. Italy*, vol. 2, p. 183.)

Susa (*-orum*), a celebrated city of Susiana in Persis, on the east side of the Eulæus or Choaspes. (*Herod.*, 5, 52.) The founder, according to Herodotus, was Darius; whereas Strabo gives, from Grecian traditions, the name of Tithonus, the father of Memnon; and Memnon himself is said to have built the palace at Susa, afterward called *Memnonium* or *Memnonia*. Susa itself is sometimes called *Memnonia*. (*Vid.* Memnon I.) Susa was 120 stadia in circumference; according to Polycletus 200 stadia; and the account of the last-mentioned writer, which Strabo quotes, that the city had no walls, deserves full credit, since, in all the movements of Alexander and his successors in this quarter, it is constantly represented as an unfortified city. (*Strabo*, 727.) When, therefore, mention is made in other writers of walls, we must refer what is said to the citadel merely. This citadel was termed *Memnonium*, and is represented as a place of great strength. Alexander found great treasures here. (*Strabo*, 731.) We are informed by Strabo that Susa or Susan meant in Persian "a lily," and that the city was so called from the abundance of these flowers that grew in the vicinity. Perhaps the appellation may have had somewhat more of an Oriental meaning, and have denoted the lily (i. e., the fairest) among cities. —Great difficulty exists in relation to the site of this ancient place. Mannert declares for *Tester* or *Schoschter*, and not for the more northwestern *Sus*; but consult the remarks of Williams (*Geography of Ancient Asia*, p. 12, *seqq.*). It was customary with the kings of Persia to spend the summer in the cool, mountainous country of Ecbatana, and the winter at Susa, the climate being warmer there than elsewhere.

Susarĭon, a Greek poet of Megara, who is supposed by some to have been the inventor of comedy, on the authority of the Arundel marble. If the marble, however, be correct, by the term κωμῳδία, as applied to him, we can understand nothing beyond a kind of rough, extemporal farce, performed by the chorus, into which Susarion might have improved the Phallic song. His date may be inferred to be about 562 B.C. (*Theatre of the Greeks*, 3d *ed.*, p. 70, *in notis*.—Compare the remarks of *Bentley*, *Dissertation on Phalaris*, vol. 1, p. 249, *seqq.*, *ed. Dyce*.)

Susiăna or Susis, a province of Persia, to the east of Babylonia proper. It was a large level tract, shut in by lofty mountains on all sides but the south, and was hence exposed to the hot winds from this quarter, while the cool winds from the north were kept off by the mountains. Hence Susiana was selected as the winter residence of the Persian king, but suffered much from heat in summer. The chief rivers were the Ulæus and Tigris, and, on the confines of Persia, the Oroatis. The modern name of Susiana is *Chusistan*. The ancient capital was Susa, whence the appellation of Susiana was derived. (*Vid.* Susa.)

Susĭdæ Pylæ, narrow passes over mountains from Susiana into Persia. (*Curt.*, 5, 3, 17.—Consult *Schmieder*, *ad loc.*, and *Diod. Sic.*, 17, 68.)

Suthul, a town of Numidia, of which mention is made only in Sallust (*Bell. Jug.*, 37) and Priscian (5, 2; vol. 1, p. 173, *ed. Krehl*). Barbie du Bocage suspects that this town is the same with that called Sufetala (now *Sbeitla*) in the *Itin. Ant.* The name Suthul is said by some to signify "the town of eagles," but with what authority it is hard to say. Gesenius more correctly deduces its meaning from the Hebrew, and makes it equivalent to "*plantatio*," i. e., settlement or colony. (*Gesen.*, *Phœn. Mon.*, p. 427.)

Sutrĭum, a city of Etruria, about eight miles to the west of Nepete, and in a northeastern direction from Cære. It was a city of some note, and was considered by the Romans as an important acquisition in furtherance of their designs against Etruria. Having been surprised by the latter power, it fell into their hands, but was almost immediately recovered by Camillus. (*Liv.*, 6, 3.) Sutrium was colonized by the Romans, as Velleius Paterculus reports, seven years after Rome had been taken by the Gauls (1, 14). It is now *Sutri*. (*Cramer's Anc. Italy*, vol. 1, p. 234.)

Syăgrus, an early Greek poet, who, according to Ælian (*V. H.*, 14, 21), lived after Orpheus and Mu-

saus, and was the first that sang of the Trojan war. Diogenes Laertius writes the name Sagaris, and makes him to have been the contemporary and rival of Homer. (*Diog. Laert.*, 2, 46.)

Sybăris, I. a river of Lucania, running by the city of the same name, and falling into the Sinus Tarentinus. It is now the *Cochile*. Its waters were said to render horses shy. (*Strab.*, 263.—*Ælian, H. N.*, 2, 36.)—II. A celebrated city of Lucania, on the Sinus Tarentinus, and near the confines of Bruttium. It was situate between the rivers Sybaris and Crathis, and is said to have been founded by the people of Trœzene, not long after the siege of Troy. (*Aristot.*, *Polit.*, 5, 3.—*Solin.*, 8.) But these were subsequently joined by a more numerous colony of Achæans, under the conduct of Iseliceus (*Strab.*, 263), about 720 B.C. (*Euseb.*, *Chron.*, 2.) The rise and progress of this celebrated republic must have been wonderfully rapid. We are told that it held dominion over four different people and twenty-five towns; and that the city extended fifty stadia, or upward of six miles, along the Crathis. But the number of its inhabitants capable of bearing arms, which are computed at 300,000 by several ancient writers, and which are said to have been actually brought into the field, is so prodigious as to raise considerable doubts as to the accuracy of these statements. The accounts which we have of their luxury and opulence are not less extraordinary: to such a degree, indeed, did they indulge their taste for pleasure, that a Sybarite and a voluptuary became synonymous terms. Athenæus, in particular, dwells on their inordinate sensuality and excessive refinement. His details are chiefly drawn from Timæus, Phylarchus, and Aristotle. Among other particulars which he gives, upon the authority of these Greek writers, are the following. It was forbidden by law to exercise in the city any trade or craft, the practice of which was attended with noise, lest the sleep of its inhabitants might be disturbed; and, for the same reason, an edict was enforced against the breeding of cocks. On the other hand, great encouragement was held out to all who should discover any new refinement in luxury, the profits arising from which were secured to the inventor by patent for the space of a year. Fishermen and dyers of purple were specially exempted from the payment of taxes and duties. A crown of gold was awarded to those who distinguished themselves by the sumptuousness of their entertainments, and their names were proclaimed by heralds, at the solemn festivals, as public benefactors. To these banquets their women were also invited, and invitations were sent them a year in advance, that they might have sufficient time to provide themselves with dresses suitable to the occasion. These were of the most costly description, generally purple or saffron-coloured, and of the finest Milesian wool. Dionysius of Syracuse, having become possessed of one of these robes, which was esteemed a singular rarity from its peculiar magnificence, sold it to the Carthaginians for 120 talents, upward of 20,000*l*. When they retired to their villas, the roads were covered with an awning, and the journey, which might easily have been accomplished in one day, was the work of three. Their cellars were generally constructed near the seaside, whither the wine was conveyed from the country by means of pipes. The Sybarites were also said to have invented vapour baths.—History has recorded the name of one individual, famed beyond all his countrymen for his effeminacy and sensuality. Smindrydes, the son of Hippocrates, is stated by Herodotus to have been by far the most luxurious man that ever lived (6, 127). It is reported, that when he went to Sicyon as suiter to the daughter of Clisthenes, tyrant of that city, he was accompanied by a train of a thousand cooks and fowlers, and that he far surpassed that prince and all his court in magnificence and splendour. (*Athen.*, 12, 3.) But this prosperity and excess of luxury were not of long duration; and the fall of Sybaris was hastened with a rapidity only equalled by that of its sudden elevation. The events which led to this catastrophe are thus related by Diodorus Siculus. A democratical party, at the head of which was Telys, having gained the ascendancy, expelled five hundred of the principal citizens, who sought refuge at Crotona. This city, upon receiving a summons to give up the fugitives or prepare for war, by the advice of Pythagoras made choice of the latter alternative; and the hostile armies met near the river Traeis, in the Crotoniat territory. The forces of Crotona, headed by the celebrated Milo, amounted to 100,000 men, while those of Sybaris were triple that number; the former, however, gained a complete victory, and but few of the Sybarites escaped from the sword of the enemy in the route which ensued. The victorious Crotoniats, following up their success, advanced against Sybaris, and, finding it in a defenceless state, totally destroyed the town by turning the waters of the Crathis, and thus overwhelming it with the inundation. This event is supposed to have happened nearly 510 years B.C. (*Diod. Sic.*, 12, 9.—*Herod.*, 5, 44.—*Strabo*, 263.) The greater part of the Sybarites who escaped from the general destruction retired to their colonies on the Tyrrhenian Sea; but a small remnant still adhered to their native soil, and endeavoured, but in vain, to restore their fallen city. The city of Thurii was afterward erected in the immediate vicinity. (*Vid.* Thurii.)—As Sybaris was utterly destroyed, no ruins remain to guide us in our search of its position. Swinburne imagined, however, that he had discovered some vestiges of this city about three miles from the coast. (*Cramer's Anc. Italy*, vol. 2, p. 354, *seqq.*)

Sybarīta, an inhabitant of Sybaris. (*Vid.* Sybaris.)

Syēne, now *Assuan*, a town of Thebaïs, on the extremities of Egypt. Juvenal, the poet, was banished there on pretence of commanding a legion stationed in the neighbourhood.—It is famous for being the place where the first attempt was made to ascertain the measure of the circumference of the earth by Eratosthenes. In this town, according to Strabo, a well was sunk, which marked the summer solstice, and the day was known when the style of the sundial cast no shade at noon; at that instant the vertical sun darted his rays to the bottom of the well. The observations of the French astronomers place *Assuan* in 24° 5′ 23″ of north latitude. If this was formerly situated under the tropic, the position of the earth must be a little altered, and the obliquity of the ecliptic diminished. But we should be aware of the vagueness of observations made by the ancients, which have conferred so much celebrity on these places. The phenomenon of the extinction of the shadow, whether within a deep pit or round a perpendicular gnomon, is not confined to one exact mathematical position of the sun, but is common to a certain extent of altitude, corresponding to the visible diameter of that luminary, which is more than half a degree. It would be sufficient, therefore, that the northern margin of the sun's disk should reach the zenith of Syene on the day of the summer solstice, to abolish all lateral shadow of a perpendicular object. Now, in the second century, the obliquity of the ecliptic, reckoned from the observations of Hipparchus, was 23° 49′ 25″. If we add the semidiameter of the sun, which is 15′ 57″, we find for the northern margin 24° 5′ 22″, which is within a second of the actual latitude of Syene. At present, when the obliquity of the ecliptic is 23° 28′, the northern limb of the sun comes no nearer the latitude of Syene than 21′ 3″, yet the shadow is scarcely perceptible. We have, therefore, no imperious reason for admitting a greater diminution in the obliquity of the ecliptic than that which is shown by real astronomical observation of the most authentic and

exact kind. That of the well of Syene is not among the number of these last, and can give us no assistance in ascertaining the position of the tropic thirty centuries ago, as some respectable men of science seem to have believed.—Nature presents a peculiar spectacle around Syene. Here are the terraces of reddish granite of a particular character, hence called Syenite; a term applied to those rocks which differ from granite in containing particles of hornblende. These mighty terraces, shaped into peaks, cross the bed of the Nile, and over them the river rolls majestically its impetuous and foaming waves. Here are the quarries from which the obelisks and colossal statues of the Egyptian temples were dug. An obelisk, partially formed and still remaining attached to the native rock, bears testimony to the laborious and patient efforts of human art. (*Malte-Brun*, vol. 4, p. 89, *seqq.*, *Am. ed.*)

Syennĕsis, a satrap, or, rather, tributary monarch of Cilicia, when Cyrus the Younger made war upon his brother Artaxerxes. The name Syennesis appears, in fact, to have been a common appellation for the native princes of this country. (Consult *Bähr*, *ad Herod.*, 1, 64.—*Krüger*, *ad Xen.*, *Anab.*, 1, 2, 12.—*Stanl.*, *ad Æsch.*, *Pers.*, 326.)

Sylla, Lucius Cornelius, was born at Rome A.U.C. 616, B.C. 138, in the consulship of M. Æmilius Lepidus and C. Hostilius Mancinus, four years before the death of Tiberius Gracchus. Sylla was a patrician by birth; his father, however, did nothing to promote either the honour or the wealth of his family, and his son was born with no very flattering prospects either of rank or fortune. We know not by whom his education was superintended; but he acquired, either from his instructers, or by his own exertions in after life, an unusual portion of knowledge; and he had the character of being very profoundly versed in the literature of both his own country and Greece. (*Sallust*, *Bell. Jug.*, 95.) But intellectual superiority affords no security for the moral principles of its possessor; and Sylla, from his earliest youth, was notorious for gross sensuality, and for his keen enjoyment of low and profligate society. He is said to have merely occupied lodgings at Rome, and to have lived in a way which seems to have been reckoned disgraceful to a man of patrician family, and to have incurred great indigence. For his first advancement in life he was indebted to the fondness of a prostitute, who had acquired a large sum of money, and left it all to him by her will; and he also inherited the property of his mother-in-law, who regarded him as her own son. Sylla was chosen one of the quæstors A.U.C. 646, and joined the army of Marius, who was then in his first consulship, and carrying on the war against Jugurtha in Africa. Here his services were of great importance, since it was to him that Jugurtha was at last surrendered by Bocchus, king of Mauritania. This latter circumstance excited, as is said, the jealousy of Marius; but Sylla nevertheless served under him as one of his lieutenants in the war with the Cimbri, where he again greatly distinguished himself. Finding, however, the ill will of his general daily increasing, he left him, and served in the army of Lutatius Catulus, the colleague of Marius: and in this situation, being charged with the duty of supplying the soldiers with provisions, he performed it so well, that the army of Catulus was in the midst of abundance, while that of Marius was labouring under severe privations. This still farther inflamed the animosity with which Marius already regarded him. For some years after this period Sylla seems to have lived in the mere enjoyment of his favourite pleasures of intellectual and sensual excitement. At length, A.U.C. 657, he became a candidate for the office of prætor, but without success. In the following year, however, he was more fortunate, having been elected to this same magistracy without the previous step of going through the office of ædile; and he is said to have exhibited on the occasion no fewer than a hundred lions; the first time, it is said, that the male lion was ever brought forward in the sports of the circus. (*Plin.*, 8, 16.) On the expiration of the prætorship he obtained the province of Cilicia, and was commissioned to replace on the throne Ariobarzanes, king of Cappadocia, who had been lately expelled by Mithradates. (*Plut.*, *Vit. Syll.*, c. 5. —*Liv.*, *Epit.*, 70.) This he easily effected; for Mithradates was not yet prepared to encounter the power of Rome; and it is farther mentioned as a memorable circumstance in the life of Sylla, that while he was yet in Cappadocia, he received the first communication ever made to any Roman officer by the sovereign of Parthia. Arsaces, king of that country, perceiving that the Romans extended their influence into his neighbourhood, sent an embassy to Sylla to solicit their alliance. In the interview between the Roman prætor and the Parthian ambassador, Sylla claimed the precedence in rank with the usual arrogance of his countrymen; and by this behaviour, in all probability, left no very friendly feeling in the mind of Arsaces; and rather encouraged than lessened that jealousy of the Roman power, which the Parthians in the sequel were often enabled to manifest with more success than any other nation since the time of Hannibal. On Sylla's return to Rome, he was threatened with a prosecution on account of corrupt proceedings in his province; but the matter was never brought to a trial. Soon after this the Social War broke out, in which Sylla served as lieutenant under the consul Lucius Julius Cæsar; and during this same contest the name of Marius is hardly mentioned, whereas the services of Sylla were of the most eminent kind. Towards the close of this war, A.U.C. 88, Sylla went to Rome to stand candidate for the consulship; and the prospect of his attaining to that dignity was most galling to the jealousy of Marius, especially as a war with Mithradates now appeared certain; and, if a general of Sylla's reputation filled the office of consul, his claims to the command of the army employed in the contest would prevail over all others. Sylla's application for the consulship was a successful one, and Q. Pompeius was chosen as his colleague. Information soon after was received that Mithradates had attacked and overrun the Roman dominions in Asia Minor, and war was therefore declared against him at Rome; whereupon Asia and Italy being named as the province of the consuls, the latter fell to the lot of Q. Pompeius, and the former to that of Sylla. But the turbulent tribune Publius Sulpitius, the devoted partisan of Marius, was determined that this arrangement should not be carried into effect. The army which Sylla was to command was at this time employed near Nola, as that city, which had revolted in the Social War, still refused to submit to the Romans; but he himself remained in the city with his colleague, endeavouring to baffle the project of Sulpitius by proclaiming frequent holydays, and ordering, consequently, a suspension of public business. A violent tumult in consequence ensued; Sylla, finding himself in the power of his enemies, was compelled to yield, and immediately thereafter left Rome for his army, and Sulpitius soon caused a law to be passed depriving Sylla of the command against Mithradates, and vesting it in Marius. Two military tribunes were sent to announce this change to Sylla. The army of the latter, however, were as indignant as himself at this new arrangement. The two military tribunes were murdered, and the whole force, consisting of six legions, broke up from its quarters, and began to march upon Rome. The city was assaulted and taken; Sulpitius, being betrayed by one of his slaves, was put to death by Sylla's orders, and his head exposed on the rostra; while Marius, after a series of romantic adventures, escaped to Africa. Sylla having thus crushed the opposite faction,

proscribed Marius, his son, and his chief adherents, re-established the power of the senate, and appointed his friend Octavius and his enemy Cinna to the consulship, set out against Mithradates. The relief of Greece was the first object of Sylla; and this he accomplished after taking Athens by storm, and defeating the armies of Mithradates in two great battles. Weakened and dispirited by these reverses, the King of Pontus readily concluded a treaty with the Roman general, who, on his part, was equally desirous of a peace, that he might return to Rome, where the Marian faction had regained the ascendancy. Sylla had probably expected to produce a comparative equilibrium at Rome by the appointment to the consulship of one from each of the contending factions. Here, however, his policy failed, probably from being too refined, or from his not taking into consideration the new element which had been introduced by the admission of the Italian states to the citizenship. He had, in a great measure, exterminated the democratic party in Rome itself, and restored the power of the senate; but Cinna perceived the means of raising a powerful body of new adherents, by proposing to throw open all the tribes to the Italian states, which would have given them a preponderance in every popular assembly. This the other consul, Octavius, opposed; and Cinna was compelled to withdraw to the country, where he soon mustered a powerful army of the disaffected allies. Marius, who had fled to Africa, being informed of the turn which affairs had taken at Rome, conceived hopes of recovering his power, and immediately returned to Italy, joined Cinna, and, at the head of an immense horde of robbers and semi-barbarians, the very dregs of the populace of all Italy, who flocked to his standard from all quarters, advanced against the city. At his approach Rome was thrown into consternation; and there not being any forces sufficient to oppose him, the senate offered to capitulate, on condition that the lives of the opposite party should be spared. During the progress of these negotiations, Marius entered the city at the head of his armed and barbarous adherents, secured the gates that none might escape, and gave the signal for slaughter. On rushed his barbarians like wolves, sparing neither age nor sex, while Marius gazed on the horrid scene with grim and savage delight. During five days and five nights the hideous massacre was continued with relentless ferocity, while the streets were deluged with blood, and the heads of the murdered victims were exhibited in the forum, or laid before the monster himself for his peculiar gratification. At length Cinna grew sick of the protracted butchery; but the barbarians of Marius could not be restrained till they were themselves surrounded and cut to pieces by Cinna's soldiers. Having gratified his revenge by this bloody butchery, Marius nominated himself consul for the seventh time, and chose Cinna to be his colleague. This he did without the formalities of a public assembly, as if to consummate his triumph over the liberties of his country, thus trampled upon by an act at once of violation and of insult. But a short time did he enjoy his triumph and revenge. In the seventeenth day of his seventh consulate, and in the seventieth year of his age, he expired, leaving behind him the character of having been one of the most successful generals and most pernicious citizens of Rome. Sylla, having concluded a treaty with Mithradates, returned at the head of his victorious army, prepared and determined to inflict the most signal and ample vengeance upon the Marian faction, whom he deemed equally foes to himself and to the republic. Before his arrival in Italy, Cinna had been killed in a mutiny of his own troops; and none of the other leaders possessed talent and influence enough to make head against him. After a short but severe struggle, Sylla prevailed, and immediately commenced his dreadful, deliberate, and systematic course of retribution. All who had either taken part directly with Marius, or who were suspected of attachment to the democratic party, were put to death without mercy, and, what was almost more terrible, apparently without wrath. Sylla even produced publicly a list of those he had doomed to death, and offered a reward for the heads of each. He thus set the example of proscription, which was afterward so fatally imitated in the various convulsions of the state. His next step was to depopulate entirely several of those Italian states which had joined the Marian faction, and to parcel out the lands among his own veteran troops, whom he thus at once rewarded and disbanded in the only manner likely to reconcile them to peaceful habits. Having thus satisfied his revenge, his next care was to reform and reconstruct the constitution and government of the state, shattered to pieces by long and fierce intestine convulsions. He caused himself to be appointed dictator for an unlimited time. He restrained the influence of the tribunes by abolishing their legislative privileges, reformed and regulated the magistracy, limited the authority of governors of provinces, enacted police regulations for the maintenance of public tranquillity, deprived several of the Italian states of their right of citizenship, and, having supplied the due number of the senate by additions from the equestrian order, he restored to it the possession of the judicative order. Having at length completed his career as a political reformer, Sylla voluntarily resigned his dictatorship, which he had held for nearly three years, declared himself ready to answer any accusation that could be made against him during his administration, walked unmolested in the streets as a private person, and then withdrew to his villa near Cumæ, where he amused himself with hunting and other rural recreations. Whether his retirement might have remained long undisturbed by the relatives of his numerous victims cannot be known, as he died in the year after his abdication of power, leaving, by his own direction, the following characteristic inscription to be engraved on his tomb: "Here lies Sylla, who was never outdone in good offices by his friend, nor in acts of hostility by his enemy." The civil wars between Marius and Sylla may be considered even more worthy the careful study of the historian than those of Cæsar and Pompey, for a right understanding of the circumstances which led to the destruction of Roman liberty, as the latter but concluded what the former had begun. Indeed, the strife between Marius and Sylla was itself the natural sequel of that contest between the aristocratic and democratic factions, if they ought not rather to be termed the factions of wealth and poverty, which gave rise to the sedition of the Gracchi, and which, being conducted on both sides with no spirit of mutual concession, none of mutual regard for public welfare, deepened into the most bitter and rancorous animosity, such as could end in nothing but mutual destruction. Of the worst spirit of democracy, we see in Marius what may be called a personification; fierce, turbulent, sanguinary, relentless; brave to excess, but savagely ferocious; full of wily stratagems in order to gain his object, then dashing from him every hard-won advantage by his reckless brutality. On the other hand, the aristocratic spirit had its representative in Sylla; haughty, cautious, and determined, forming his schemes with deep forethought, prosecuting them with deliberate perseverance, and abandoning them with cold contempt when his object was accomplished. He held his dictatorial sway till he had satiated his revenge, and re-established, as he thought, the government on an aristocratical basis; then scornfully laid aside his power, and yielded himself up to voluptuous indulgence. By these means it was made clearly evident that Rome no longer possessed sufficient public or private virtue to maintain her republican

institutions; that she was tottering on the very brink of a complete and final revolution, leading with fatal certainty to a military despotism; and the only question was, whether her despotic ruler should be a Marius or a Sylla; whether he should spring from among the democratic populace or the aristocratic nobility: a question not long to be left in doubt. Many of the laws enacted by Sylla were of a wise and beneficial character, though their general aim was too manifestly the restoration of aristocratic power to the senate. What effect his personal influence, had his life been prolonged, might have had in consolidating his political reforms, cannot certainly be known, though it may very safely be conjectured that not even his power could long have prevented new convulsions. The malady lay too deep to be reached by any merely political measures of a remedial nature. It had its essence in the degeneracy and moral turpitude of the entire body of the republic, both nobles and people, which there was nothing in their external circumstances to prevent, or in their national religion to heal. Besides, as, in the recent wars and revolutions, almost all property had experienced a change of possessors, there were vast numbers throughout all Italy eager for a counter revolution. Several young men also of abilities and ambition were prepared to emulate the career of Marius or of Sylla, which could not be done without a renewal of that contest, the heavings of which had not yet wholly subsided. Of these, the chief were Lepidus, Crassus, Pompey, and Sertorius, and perhaps Lucullus. (*Hetherington's Hist. Rome*, p. 141, *seqq.* *Encyclop. Metropol.*, div. 3, vol. 2, p. 113.)

SYMMĂCHUS, a Roman senator of the fourth century, who became prefect of Rome, pontiff, augur, and proconsul of Africa. He vigorously resisted the changes that were made in the national religion by the triumphs of Christianity, and headed a deputation from the senate to the Emperor Valentinian II., requesting the re-establishment of priests and vestals, and of the altar of Victory. This application was resisted by St. Ambrose, bishop of Milan, who composed an answer to the petition of Symmachus, as did also the poet Prudentius. Symmachus lost his cause, and for some reason was banished by Valentinian or Theodosius, the latter of whom recalled him, and raised him to the consulship, A.D. 391. The petition above mentioned is preserved in the ten books of Symmachus's epistles, still extant. His oratory was of that kind which characterized the decline of Roman literature. "The luxuriance of Symmachus," says Gibbon, "consists of barren leaves without fruit, and even without flowers. Few facts and few sentiments can be extracted from his verbose correspondence." Of these epistles, the best edition is that of Scioppius, *Mogunt.*, 1608, 4to. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 200, *seqq.*)

SYMPLEGĂDES, two islands or rocks at the entrance of the Euxine Sea. (*Vid.* Cyaneæ.)

SYNCELLUS, one of the Byzantine historians, who derived his name from his being *Syncellus*, or *Constant Resident*, with Tarasius, patriarch of Constantinople. Syncellus lived in the time of Charlemagne, and began to write his history in 792, but was prevented by death from extending it beyond the times of Maximian and Maximin. Notwithstanding its many defects, the work of Syncellus forms a valuable addition to the study of ancient chronology. Since the first book of the Chronicle of Eusebius was discovered, it has been ascertained that this work was one of the principal sources whence Syncellus drew his materials. He has, in fact, copied Eusebius to such a degree, that, by reuniting the scattered passages which he has culled from him, we might almost re-establish the text of the former. The only edition, until lately, was that of Goar, *Paris*, 1652, fol. A new edition, however, corrected from two valuable Paris MSS., was published in 1829, 2 vols. 8vo, as part of the Bonn collection of the Byzantine writers. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 365.)

SYNESĬUS, I. a native of Cyrene, and one of the most remarkable among the literary men of the fifth century. He was born A.D. 378, of a distinguished family, and studied at Alexandrea under Hypatia and other celebrated instructers. So rapid was the progress he made, that, at the age of nineteen years, he was chosen by the inhabitants of Cyrene to present to the Emperor Arcadius a golden crown which had been voted him. The discourse which he delivered on this occasion, and which is still preserved, has been much admired. At this period he was still a pagan: subsequently, however, he was persuaded by Theophilus, bishop of Alexandrea, to embrace Christianity. He was for a long time, however, very unsettled in his theological notions, and it was this very uncertainty which induced him for a considerable time to withstand the solicitations of Synesius, and not accept a bishopric. He yielded, however, A.D. 410, and separating from a wife for whom he cherished a deep affection, he was consecrated bishop of Ptolemaïs in Cyrenaïca. Synesius appears to have died prior to 431, since, among the members of the council of Ephesus, which was held this same year, we find Euoptius, the brother of Synesius, and his successor in the diocese of Ptolemaïs.—The works of Synesius are rather philosophical and literary than theological. They are written with elegance. When the subject admits, his diction is elevated, and sometimes even sublime. He possesses the art of rendering abstract subjects agreeable, by intermingling with them mythological and historical, or else poetical passages. His letters, which are 154 in number, afford varied, amusing, and instructive reading. His Hymns, in iambics of four or five feet, present a singular mixture of poetic images, Christian truths, and Platonic reveries, for it was to the school of Plato that he always continued to be more or less attached. The most complete edition of his works is that of Petavius (Petau), *Paris*, 1612, fol.; reprinted in 1631 and 1640. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 91.)—II. A philosopher, who wrote a commentary on the work of Democritus respecting things of a physical and mystical nature. It is found in the *Bibliotheca Græca* of Fabricius (vol. 8, p. 233).

SYNNAS (*-ădos*), or SYNNĂDA (*-ōrum*), a town of Phrygia, northwest of the plain of Ipsus. Ptolemy gives the name as *Synade*, probably through an error of the copyists: the form *Synnas* (*-ados*) is customary with the poets. (*Stat.*, *Sylv.*, 1, 5, 36.) According to Stephanus Byzantinus, the name arose from the circumstance of many Grecian colonists settling here, the city being originally called *Synaa* (Συναία), and this term being corrupted by the neighbouring inhabitants into *Synnada* (Συναΐα, *from σύν and ναίω, to live*). Strabo calls it a small place (οὐ μεγάλη πόλις.—*Strabo*, 577), and we know nothing very important in relation to it: with the Romans, however, it was a *Conventus Juridicus*. (*Pliny*, 5, 29, where the name appears as a feminine, *Synnada*.)—Between this place and Docimæum, which lay to the northwest, were famous marble quarries, whence a beautiful kind of white marble, with red spots, was obtained. This was held in very high repute by the Romans, and was much used in buildings. The Romans named this marble, after the town of Synnada, *lapis Synnadicus*; whereas the inhabitants of the country called it λίθος Δοκιμίτης or Δοκιμαῖος, from Docimæum. Strabo speaks of the high degree of value attached to it, and of slabs and columns of it having been transported to Rome at a great expense.—The site of Synnada appears to have been in the neighbourhood of the modern *Bulwudún*, where extensive quarries are still to be seen. (*Leake's Tour*, p. 54.)

SYPHAX, a king of the Massæyli in Libya, who

married Sophonisba, the daughter of Asdrubal; and forsook the alliance of the Romans to join himself to the interest of his father-in-law and of Carthage. Encamping his army apart from that of Asdrubal, both camps were in the night surprised and burned by Scipio. Afterward, in a general engagement, the united Carthaginian and Numidian armies were defeated. Syphax, upon this, hastened back to his own country; but, being pursued by Lælius and Masinissa, he, together with his son Vermina, was taken prisoner, and brought back to Scipio. The conqueror carried him to Rome, where he adorned his triumph. Syphax died at Tibur, B.C. 201, and was honoured with a public funeral. His possessions were given to Masinissa. (*Liv.*, 24, 48, *seqq.*—*Id.*, 29, 23, *seqq.*—*Id.*, 30, 5, *seqq.*—*Id.*, 30, 45.)—This proper name has the penult in the oblique cases always long, except in a single instance in Claudian (15, 91), where we find *Syphăcem.* The context (*haurire venena compulimus*) cannot by any possibility apply to Syphax, and therefore Barthe conjectures *Hannibalem* for *Syphacem*, in the passage of Claudian just referred to, an emendation which is now very generally received. Artaud, however (in Lemaire's edition), retains the old reading.

Syracūsæ, a celebrated city of Sicily, founded about 732 years before the Christian era, by Archias, a Corinthian, and one of the Heraclidæ. (*Thucyd.*, 6, 3.)—The parts of the city were five in number: Ortygia, Achradina, Tyca, Neapolis, and Epipolæ. The first was that originally colonized and fortified by the Corinthians under Archias; and being then an island, and most of it rocky and of difficult approach, it must have been very strong. It is now about two miles in circumference, and probably obtained its name from the abundance of *quails* there (ὄρτυξ, "*a quail*"). In process of time the city extended to the continent, and a suburb was added, called *Achradina*, probably from the rockiness of the ground. This, in time, occupied all the lower part of that peninsula between the Portus Laccius and the Portus Trogiliorum, and was, next to Ortygia, the best peopled, though not, perhaps, in proportion to its extent. A wall was then drawn in a straight line from the Portus Trogiliorum to the docks at Syracuse, and this was for some time the limits of the city. Afterward, however, were added no less than three suburbs, Tyca, Temenites (subsequently Neapolis), and Epipolæ. Temenites and Tyca were so called from the temples of Apollo and of Fortune situated there, and of which the τέμενη, or sacred closes, no doubt, originally occupied a great part of their sites. Τύκη was probably Syracusan for τύχη ("*fortune*"). Neapolis was of later foundation, and occupied the site of Temenites. These several parts were all gradually surrounded by walls, and included in the city; and thus, in the end, Syracuse became one of the most extensive cities in Europe. Ortygia, being the original city, was called the citadel, or *the city*, κατ' ἐξοχήν. The Epipolæ, which was north of Temenites and Tyca, and of a triangular figure, derived its name from its elevated site, now called *Belvedere*; the highest parts of which were occupied by the Syracusan castles of Euryalus and Labdalum. (Compare *Göller*, *de situ et origine Syracusarum*, *Lips.*, 1818, 8vo.—*Bloomfield ad Thucyd.*, 6, 75; vol. 3, p. 118, *in notis.*)—Syracuse had two harbours, formed by the island of Ortygia: one called the smaller harbour, and also Portus Laccius, between the upper side of Ortygia and the mainland; the other on the southern side, between Ortygia and the Plemmyrian promontory, and running up far like a bay; this was called the great harbour, and was not only extremely capacious, but also perfectly secure against storms and the violence of the sea.—The original constitution of Syracuse, like that of so many Dorian settlements, was aristocratical. It subsequently fell under the power of tyrants, some of whom advanced its power and prosperity to a very high pitch. (*Vid.* Gelon, Hiero, Dionysius.)—It occupies also a conspicuous place in the Peloponnesian war, on account of the unfortunate expedition sent hither by the Athenians. (*Vid.* Peloponnesiacum Bellum.) After a long period of alternate fortune, Syracuse at last fell into the hands of the Romans under Marcellus, after a siege of about three years, B C. 312.—Of the five ancient divisions of Syracuse, Ortygia alone is now remaining; it is about two miles round, and supposed to contain about 17,000 inhabitants. There are some remains, however, still visible of the ancient Syracuse, in the ruins of porticoes, temples, and palaces. The famous fountain of Arethusa rose in the island of Ortygia; but, though still a striking object from its discharge of waters, it now serves merely as a resort for washerwomen.—"If mighty names and events," observes a modern writer, "crowd upon the mind when we barely read the name of Syracuse, what vivid historic associations must be awakened by the soil itself! The city of Syracuse was invoked by Pindar as '*The Fane of Mars*,' and extolled by Cicero as the most beautiful in the Grecian world. It was the scene of some of the greatest beings and events of antiquity; of Gelon's patriotism, of Harmocrates's valour, and of Dionysius's transcendant genius. It baffled Carthage; it crushed and captured the proudest armada equipped by Athens in the plenitude of her power; and, after opposing the science of Archimedes to the strength of Rome, it was lost only by the inebriety of its guards during the night of Diana's festival. Its fate stirred compassion even in the heart of its rugged conqueror. When Marcellus looked down at morning from its heights on the whole expanse of Syracuse, the sight of its palaces and temples glittering in the sun, of its harbours so lately impregnable, and its fleets so lately invincible, the recollection of its ancient glory, the knowledge of its impending fate, and the importance of his own victory impressed him with such emotions that he burst into tears. After a lapse of two thousand years, the traveller who looks down from the same spot sees the scene of desolation completed. Groves, palaces, and temples have all disappeared, and the arid rock alone remains, where the serpent basks, and the solitary wild-flower is unbent by human footsteps. From the Roman conquest the city dated its decay; its treasures plundered, its pictures and statues torn away, and its liberties crushed, arts, commerce, agriculture, and population simultaneously declined. Some vestiges of the grandeur of Syracuse undoubtedly remained, even under the oppression of Rome and the degeneracy of the Byzantine empire; but the convulsion of earthquakes and the fanatic fury of Saracenic invaders at last effaced it from the catalogue of large cities; and now, under the feeblest branch of the Bourbons, it has only a squalid, superstitious, and idle population of 17,000 souls. The portion of its land that was once most fertile is at present become a pestilent marsh. But though at this day there are so few remains of the numerous and vast buildings of Syracuse that it is difficult to guess how their materials have disappeared, there are still some noble traces of its ancient architecture. In the island of the harbour called Ortygia, some foundations have been discovered which apparently belonged to the stupendous granaries built amid the fortifications of the place by the great Dionysius. The modern cathedral, dedicated to '*Our Lady of Columns*,' is so called from its enclosing within its walls the celebrated temple of Minerva, with twenty-four of its noble pillars, twenty-eight feet in height, and six feet six inches in diameter. The nave of the modern church is formed out of the ancient cella, the walls having been perforated

to admit of passages into the side aisles, which consist of the north and south porticoes of the ancient peristyle. Cicero is diffuse in his description of this ancient edifice, which, though spared by Marcellus, was stripped to the bare walls of all its splendid ornaments by the infamous Verres. Upon the summit of its roof there was elevated an enormous gilded shield, that was consecrated to Minerva. This object, which was visible a great way off in the reflection of the sun, was beheld with religious respect; and the mariner at sea made an offering when he took leave of its last glimmerings. In that quarter of the city which was called Achradina there are also vestiges of the walls once defended by the genius of Archimedes. Here and there the rock itself is chiselled into battlements; and, wherever there are remains of gateways, they are found so placed that they must have obliged the assailant to approach them for a great length of way with his unshielded right side unprotected. The Hexapylon of Syracuse was not, as many commentators on Livy have supposed, a mere part of the wall, but a noble fortress, constructed with such consummate skill as to have excited the admiration of the best modern judges of military architecture. Its ruins still exhibit the size and extent of its subterranean passages, whence both infantry and cavalry might make their sallies, and retreat again under protection of the fort; the huge, square towers of its solid masonry are still to be traced; and the ground is strewn with the vast blocks of parapets, which are bored with grooves for pouring melted pitch and lead on the heads of the assailants. Such was ancient Syracuse. The fullest sympathy need not prevent our repeating a doubt as to the vast population of old ascribed to it. True, the circuit of its walls was twenty-two miles; and Thucydides, long before its era of prosperity under Dionysius, allows that it was equal to Athens; but the increase of its population after Thucydides' time is merely conjectured, and the inhabitants of all Attica scarcely exceeded half a million."

Syria, a country of Asia, bounded on the east by the Euphrates and a small portion of Arabia, north by the range of Taurus, west by the Mediterranean, and south by Arabia. The name *Syria* has been transmitted to us from the Greeks. Pococke conjectures that it might possibly come from Sur, the ancient name of Tyre, the chief city of the whole country. It is more natural, however, to suppose that the name *Syria* is a corruption or abridgment of Assyria, and that the form in question was first adopted by the Ionians, who frequented these coasts after the Assyrians of Nineveh had made this country a part of their empire, about 750 B.C. (*Mannert*, *Geogr.*, vol. 6, pt. 1, p. 432, *seqq.*)—It was divided into several districts and provinces, including, besides Syria Proper, Phœnicia, Palestine, and, according to Pliny, Mesopotamia and Babylonia. Syria is called in Scripture *Aram*, and the inhabitants Aramæans, a name derived from Aram, the fifth son of Shem, the father of the Syrians. Mesopotamia is also called Aram in the sacred text; but the appellation Naharim, i. e., *between the rivers*, is always added, for distinction' sake, to the latter. The name transmitted to us by the Greeks is, as above stated, a corruption or abridgment of Assyria. The Greeks, however, were not unacquainted with the term Aramæans, but they gave it a wide appellation, making it comprehend the Syrians, the inhabitants of Mesopotamia, the Assyrians, and the White Syrians, or Leuco-Syrii, as far as Pontus, because they saw that all these nations used a common language, the same customs, and the same religious faith. The history of Syria is included in that of its conquerors. It appears to have been first reduced by Tiglath Pileser, king of Assyria, about 750 B.C.; previously to whose invasion it was divided into petty territories, of which the kingdom of Damascus was the principal. After the fall of the Assyrian monarchy it came under the Chaldean yoke; it shared the fate of Babylonia when conquered by the Persians; and was again subdued by Alexander the Great. At his death, B.C. 323, it was erected into an independent monarchy under the Seleucidæ, and continued to be governed by its own sovereigns till, weakened and devastated by civil wars between competitors for the throne, it was finally reduced by Pompey to a Roman province, about 56 B.C., after the monarchy had subsisted two hundred and fifty-seven years. The Saracens, in the decline of the Roman empire, next became the masters of Syria, about A.D. 622. When the crusading armies poured into Asia, this country became the grand theatre of the contest between the armies of the cross and the crescent, and its plains were deluged with Christian and Moslem blood. Antioch, under the Roman empire the magnificent and luxurious capital of the East, and, next to Rome and Alexandrea, the greatest city in the empire, was the first object of the invaders. It sustained, in 1098, a protracted siege uninjured, during which the Christian camp experienced all the horrors of famine: carrion was openly dressed, and human flesh is said to have been eaten in secret. It fell at length through treachery: in the silence of the night, the crosses commenced their indiscriminate butchery of its sleeping inhabitants. The dignity of age, the helplessness of infancy, and the beauty of the weaker sex, were, say the historians, alike disregarded by the Latin savages; and Greeks and Armenians were for some time, equally with the Mussulmans, exposed to their fury. More than ten thousand victims perished in this massacre. In the following spring Jerusalem shared the same fate. On the erection of the transitory Latin kingdom of Jerusalem, the country of Tripoli formed a distinct but dependant principality. In the ecclesiastical division, Berytus, Sidon, Acre, and Panias were episcopal sees in the province of Tyre. Tyre itself was a royal domain. The battle of Tiberias, in 1186, made the illustrious Saladin the master of these places; Jerusalem capitulated the following year, and Antioch submitted to the Moslem conqueror, who thus became lord of both Syria and Egypt. Syria remained subject to the sultans of Egypt till, in 1517, Selim I. overthrew the Mamalouk dynasty, and Syria and Egypt became absorbed in the Ottoman empire.—The situation of Syria, its distance from the seat of government, and the nature of the country, have rendered it difficult to keep it in regular subjection; and the power of the Porte in this country has been for some time on the decline, especially since the time of Djezzar Pacha. A number of petty independent chiefs have sprung up, who have set the power of the sultan at defiance. Burckhardt states that Badjazze, Alexandretta, and Antakia (Antioch) had each an independent aga. Berber, a formidable rebel who had fixed his seat at Tripoli, where he had maintained himself for six years, had been but recently subdued (in 1812) by the Pacha of Damascus. Aintab (to the north of Aleppo), as well as Edlip and Shogre (between Aleppo and Latikia), had also their own chiefs. Throughout Syria, as is the case, indeed, with respect to the whole of Asiatic Turkey, the Turks do not form more than two fifths of the population. All civil and military employments, however, are in their hands. Besides Turks, and those natives who may claim to be considered as of genuine Syrian extraction, the country is inhabited by Kourds, Turcomans, Bedouin Arabs, Chinganes, and other nomade hordes; by Druses, Enzairies, and Motoualis; by Maronites, Armenians, Greek Christians, and Jews. No country, perhaps, exhibits a greater variety in the character of its population. The old Syrian language is said to be spoken in a few districts, chiefly in the

neighbourhood of Damascus and Mount Libanus. The Arabic predominates both in the country and the towns. A corrupt mixture of Syriac and Chaldee is spoken in some parts by the peasantry, while the Turkish is spoken by the Osmanlis and the nomade hordes of the north. These various nations and tribes will come more particularly under our notice in describing the districts to which they respectively belong. The most natural division of the country is that which corresponds to its present political distribution into pashalics, to which we shall accordingly adhere. The coast from Akka to Djebail, with the mountains inhabited by the Druses, is comprehended under the pashalic of Seide and Akka. Near Djebail, the pashalic of Tarâbolos (Tripoli) begins, and extends along the coast to Latikia. The north of Syria, from the Levant to the Euphrates, is included within that of Haleb (Aleppo). The remainder of the country, including by far the largest territory, is the viceroyalty of the Pacha of Sham (Damascus). (*Mod. Trav.*, pt. 3, p. 1.)

Syrinx, a nymph of Arcadia, daughter of the river Ladon. (*Vid.* Pan, page 967, col. 2.)

Syros, an island in the Ægean Sea, one of the Cyclades, situate between Cythnus and Rhenea. It was celebrated for having given birth to Pherecydes, the philosopher, a disciple of Pittacus. (*Diog. Laert.*, 1, 119.—*Strabo*, 487.) It is singular that Strabo should affirm that the first syllable of the word Syros is pronounced long, whereas Homer, in the passage which he quotes, has made it short. (*Od.*, 15, 402.) Syros, now *Syra*, is said by Pliny to be twenty miles in circumference. (*Pliny*, 4, 12.—*Cramer's Anc. Greece*, vol. 3, p. 409.)

Syrtes, two gulfs on the northern coast of Africa, one called Syrtis Minor, on the coast of Byzacium, and now the *Gulf of Cabes;* the other called Syrtis Major, on the coast of Cyrenaïca, now the *Gulf of Sidra.* The former is supposed to derive its modern name from the city of Tacape, which was at the head of it. The latter is called by the natives *Syrte-al-Kibber*, i. e., "The great Syrtis," which the sailors have corrupted into *Sidra.* The Syrtis Minor is about 45 geographical miles in breadth, and runs up into the continent about 75 miles. It is still an object of apprehension to sailors, in consequence of the variations and uncertainties of the tides on a flat and shelvy coast. The Syrtis Major is about 180 geographical miles between the two capes, and penetrates 100 miles into the land. The name *Syrtis* is generally derived from the Greek σύρω, "to drag," in allusion to the agitation of the sand by the force of the tides. (Compare *Sallust, Bell. Jug.*, c. 78.) It is more than probable, however, that the appellation is to be deduced from the term *Sert*, which still exists in Arabic as the name for a desert tract or region: for the term Syrtis does not appear to have been confined to the mere gulfs themselves, but to have been extended also to the desert country adjacent, which is still, at the present day, called *Sert.* (*Ritter, Erdkunde*, vol. 1, p. 929, *2d ed.*)

T.

Tabellariæ Leges, laws passed at various times for the purpose of enabling the Roman commons to vote by ballot, and no longer *viva voce.* The object of these laws was to diminish the power of the nobility. Voting by ballot was allowed by the Gabinian law, A.U.C. 614, in conferring honours; two years after, at all trials except for treason, by the Cassian law; in passing laws, by the Papirian law, A.U.C. 622; and, lastly, in trials for treason, also by the Cœlian law, A.U.C. 630.

Tabernæ, I. Rhenanæ, a city of Gallia Belgica, in the territory of the Nemetes, now *Rhein-Zabern.* (*Amm. Marcell.*, 16, 2.)—II. A city of Gallia Belgica, between Argentoratum (*Strasburg*) and Divodurum (*Metz*). The modern name is *Berg-Zabern.*—III. Triboccorum, a town in the territory of the Tribocci, now *Elsass-Zabern.* (*Bischoff und Möller, Wörterb. der Geogr.*, p. 942.)

Tabor, a mountain of Galilee. (*Vid.* Itabyrius.)

Tabrăce, a city on the coast of Numidia, and near the limits of the Provincia Zeugitana, now *Tabarca.* (*Polyb.*, 12, 11.) Ptolemy writes the name Thabraca; and Pliny, Tabracha. (*Plin.*, 5, 3.)

Taburnus, a lofty mountain in Samnium, the southern declivities of which were covered with olive grounds. It closed in the Caudine Pass on the southern side. The modern name is *Taburno* or *Tabor.* It derives celebrity from Virgil. (*Æn.*, 12, 715.—*Georg.*, 2, 307.)

Tacăpe, a town of Africa, at the head of the Syrtis Minor. It is now *Cabes* or *Gaps.* Near it were some medicinal waters, called *Aquæ Tacapinæ*, now *El-Hamma.* (*Plin.*, 5, 4.—*Itin. Anton.*, 50, 59, 74, &c.)

Tacfarīnas, a Numidian by birth, and the leader of a revolt in Africa against the Roman power, in the reign of Tiberius. He had served among the Roman auxiliaries, and acquired in this way some knowledge of military discipline. Deserting, subsequently, from the forces among which he had been enrolled, he collected together some predatory bands, whom he accustomed to discipline, and finally appeared as the leader of the Musulani, a powerful nation on the borders of the desert. The Mauri also were drawn into the confederacy, and the Cinithii too were forced to join it. Furius Camillus, the proconsul of Africa, marched against and defeated him. He afterward, however, renewed the war, and was again defeated by Apronius, and driven into the desert. Still unsubdued in spirit, he appeared a third time as an enemy, and was defeated by Blæsus. He again carried on the war, after this, with renewed strength and vigour, but was again overcome by Dolabella, and fell fighting bravely. (*Tacit.*, *Ann.*, 2, 52.—*Id. ib.*, 3, 20.—*Id. ib.*, 3, 74.—*Id. ib.*, 4, 23, *seqq.*)

Tachampso, an island in the Nile, near Philæ. The Egyptians held one half of this island, and the rest was in the hands of the Æthiopians. (Consult *Herod.*, 2, 29.)—The name Tachampso is thought to signify "the island of crocodiles," the Egyptian term for these animals being χάμψαι, according to Herodotus (2, 70.—Consult *Creuzer, Comment. Herod.*, p. 83.—*Jablonski, Voc. Ægypt.*, p. 388.—*Champollion, l'Egypte sous les Pharaons*, vol. 1, p. 152). Mannert makes it answer to the modern *Derar* (*Geogr.*, vol. 10, pt. 1, p. 231); but Heeren is in favour of *Calaptsché* (*Ideen*, vol. 2, pt. 1, p. 359.—Consult *Bähr, ad Herod.*, 2, 29).

Tachos, a king of Egypt in the time of Artaxerxes Ochus. Having revolted against the Persians, he drew the Greeks over into his interests, especially the Athenians and Spartans. The former sent Chabrias to his aid; the latter, Agesilaus. A misunderstanding soon arose between the Spartan leader and Tachos, on account of Agesilaus having offered advice which was rejected by Tachos, and also because the former had merely the command of the mercenaries, whereas Chabrias had charge of the fleet, while Tachos exercised supreme control over all the forces. Agesilaus, in consequence of this, espoused the interests of Nectanebis, cousin to Tachos, and had him proclaimed king while Tachos was absent in Phœnicia with the Egyptian forces. Tachos, upon this, fled to the Persians, B.C. 361. He reigned about two years. (*Corn. Nep.*, *Vit. Ages.*—*Diod. Sic.*, 15, 92.—*Id.*, 16, 48, *seqq.*)

Tacĭtus, C. Cornelius, a celebrated Latin historian, born in the reign of Nero. The exact year cannot

be ascertained; but as Pliny the Younger informs us that he and Tacitus were nearly of the same age, it is supposed that Tacitus was born A.U.C. 809 or 810, about the sixth year of Nero's reign. The place of his nativity is nowhere mentioned, but it is generally thought to have been Interamna (now *Terni*), in Umbria. He was the son of Cornelius Tacitus, a procurator appointed by the prince to manage the imperial revenue and govern a province in Belgic Gaul. The person so employed was, by virtue of his office, of equestrian rank. The place where Tacitus received his education, Massilia, now *Marseille*, was at that time the seat of literature and polished manners. Agricola was trained up there; but there is no reason to think that Tacitus formed and enlarged his mind at the same place, since, when he relates the fact about his father-in-law, he is silent respecting himself. If he was educated at Rome, we may be sure that it was a method very different from the fashion then in vogue. Tacitus, it is evident, did not imbibe the smallest tincture of that frivolous science and that vicious eloquence that debased the Roman genius. He most probably had the good fortune to be formed upon the plan adopted in the time of the republic; and with the help of a sound scheme of home discipline, and the best domestic example, he grew up, in a course of virtue, to that vigour of mind which gives such animation to his writings. It is reasonable to suppose that he attended the lectures of Quintilian, who, in opposition to the sophists of Greece, taught for more than twenty years the rules of that manly eloquence which is so nobly displayed in his Institutes. Some critics have applied to Tacitus the passage in which Quintilian, after enumerating the writers who flourished in that period, says, "There is another person who gives additional lustre to the age; a man who will deserve the admiration of posterity. I do not mention him at present: his name will be known hereafter" (10, 1).—If this passage relates to Tacitus, the prediction has been fully verified. When Quintilian published his great work, in the reign of Domitian, Tacitus had not then written his Annals or his History. Those immortal compositions were published in the time of Trajan.—The infancy of Tacitus kept him untainted by the vices of Nero's court. He was about twelve years old when that emperor finished his career of guilt and folly; and in the tempestuous times that ensued, he was still secured by his tender years. Vespasian restored the public tranquillity, revived the liberal arts, and gave encouragement to men of genius. Our author's first ambition was to distinguish himself at the bar.—Agricola was joint consul with Domitian, A.U.C. 830, for the latter part of the year. Tacitus, though not quite twenty, had given such an earnest of his future fame, that Agricola chose him for his son-in-law. Thus distinguished, our author began the career of civil preferment. Vespasian had a just discernment of men, and was the friend of rising merit. Rome at length was governed by a prince who had the good sense and virtue to consider himself as the chief magistrate, whose duty it was to redress all grievances, restore good order, and give energy to the laws. In such times, the early genius of Tacitus attracted the notice of the emperor. The foundation of his fortune was laid by Vespasian. Tacitus does not tell the particulars, but it is probable that he began with the functions of the *Vigintivirate*; a body of twenty men commissioned to execute an inferior jurisdiction for the better regulation of the city. That office, according to the system established by Augustus, was a preliminary step to the gradations of the magistracy. The senate had power to dispense with it in particular cases, and accordingly we find Tiberius applying to the fathers for that indulgence in favour of Drusus, the son of Germanicus. It is probable that Tacitus became one of the *Vigintivirate*, and, consequently, that the road of honour was laid open to him. The death of Vespasian did not check him in his progress. Titus was the friend of virtue. The office of quæstor was, in the regular course, the next public honour; and it qualified the person who discharged it for a seat in the senate. Titus reigned little more than two years. Domitian succeeded to the imperial dignity. Suspicious, dark, and sullen, he made the policy of Tiberius the model of his government. He saw public virtue, and he destroyed it; and yet, in that disastrous period, Tacitus rose to preferment. The historian himself furnishes a solution of this enigma. Agricola, he tells us, had the address to restrain the headlong violence of the tyrant by his prudence and moderation. Tacitus imitated this line of conduct, and, instead of giving umbrage to the prince and provoking the tools of power, he was content to display his eloquence at the bar. Tacitus had a talent for poetry, and his verses, most probably, served to ingratiate him with the tyrant, who affected to be a votary of the Muses. If, in addition to this, he was the author of a book of apophthegms called *Facetiæ*, that very amusement could not fail to prove successful in gaining for him the notice of Domitian. By this emperor Tacitus was made prætor, A.D. 88; he was also appointed one of the college of *Quindecimviri*. In A.D. 78 he married the daughter of Julius Agricola. On the death of his father-in-law, A.D. 93, he quitted Rome, but returned to it in the year 97, when Nerva was on the throne. This prince named him successor in the consulship to Virginius Rufus, who had just died. In honour of Virginius, the senate decreed that the rites of sepulture should be performed at the public expense. Tacitus delivered the funeral oration from the rostra. Praise from such an orator, Pliny says, was sufficient to crown the glory of a well-spent life. (*Epist.*, 2, 1.) Nerva died A.U.C. 851, having about three months before adopted Trajan for his successor. In that short interval the critics have agreed to place the publication of the life of Agricola; and their reason is, because Tacitus mentions *Nerva Cæsar*, but does not style him *Divus*, the deified Nerva, which, they say, would have been the case if the emperor was then deceased; but they forget that, in the same tract (c. 44), our author tells us how ardently Agricola wished to see the elevation of Trajan to the seat of empire, and that wish would have been an awkward compliment to the reigning prince. It seems therefore probable that the Life of Agricola was published in the reign of Trajan.—The production just mentioned is one of the most perfect specimens of biography that any language can show, and the noblest monument ever erected by any writer to any individual. We know not, on perusing it, which most to admire, the exalted and amiable character of the hero, or the truth, sensibility, and tone of calmness that prevail throughout the piece. The misfortunes of the times had imparted an air of melancholy to the style of Tacitus, which gives the work in question a sombre and touching character. His friendship towards his father-in-law never renders him unfaithful to the truth, nor does he attempt to conceal his indignation at the policy of the Roman government, of which Agricola was sometimes compelled to be the instrument.—The Treatise on the Manners of the Germans (*De situ, moribus, et populis Germaniæ*), it is generally agreed, made its appearance in the year of Rome 851. The new emperor, whose adoption and succession had been confirmed by a decree of the senate, was at the head of the legions of Germany when he received the intelligence of the death of Nerva and his own accession to the empire. Being of a warlike disposition, he was not in haste to leave the army, but remained there during the entire year. In such a juncture, a picture of German manners could not fail to excite the curiosity of the public. The

second consulship of Trajan is mentioned in the tract (c. 37), and that was A.U.C. 851, in conjunction with Nerva, who died before the end of January. It is therefore certain that the description of Germany saw the light in the course of that year.—In this treatise but little reliance can be placed on the geographical notices of Tacitus, which are very defective. His remarks on the manners, usages, and political institutions of this people are, on the other hand, peculiarly valuable. The historian is supposed by the best critics to have derived his principal information relative to the Germans from persons who had served against them, and, in particular, from Virginius Rufus, who, as we learn from the Letters of Pliny, was the friend of Tacitus. The great work, also, of the elder Pliny on Germany, now lost, must have been an important aid. As to the object of the historian in composing this work, some have even gone so far as to suppose that his sole intention was to satirize the corrupt morals of his contemporaries, by holding forth to view an ideal and highly-coloured picture of barbarian virtue. According to these same writers, his object was to bring back his countrymen to their ancient simplicity of manners, and thus oppose an effectual barrier to those enemies who menaced the safety of their descendants. But a perusal of the work in question destroys all this fanciful hypothesis. The analogy between many of the rude manners of the early Germans and those of the aborigines of North America at once stamps the work with the seal of truth. What if Tacitus dwells with a certain predilection upon the simple manners of Germany? It surely is natural in one who had become disgusted with the excesses of Italy. We are not to suppose, however, that this work of Tacitus is free from errors. The very manner in which he acquired his information on this subject must have led to misconceptions and mistakes. Religious prejudices also served occasionally to mislead the historian, who beheld the traces of Greek and Roman mythology even in the North.—The friendship that subsisted between Tacitus and the younger Pliny is well known. It was founded on the consonance of their studies and their virtues. They were both convinced that a striking picture of former tyranny ought to be placed in contrast to the felicity of the times that succeeded. Pliny acted up to his own idea of this in the panegyric on Trajan, where we find a vein of satire against Domitian running throughout the whole piece. It appears in his letters that he had some thoughts of writing a history on the same principle; but he had not resolution to undertake that arduous task. Tacitus had more vigour of mind; he thought more intensely, and with deeper penetration than his friend. We find that he had formed, at an early period, the plan of his History, and resolved to execute it in order to show the horrors of slavery, and the debasement of the Roman people through the whole of Domitian's reign. (*Vit. Agr.*, c. 3.) He did not, however, though employed in a great and important work, renounce immediately all his practice in the forum, but continued to be employed there until the trial of Marius Priscus, who had been proconsul of Africa, and stood impeached before the senate at the suit of the province. Priscus had presented a memorial, praying to be tried by a commission of select judges. Tacitus and Pliny, by the special appointment of the fathers, were advocates on the part of the Africans. They thought it their duty to inform the house that the crimes alleged against Priscus were of too atrocious a nature to fall within the cognizance of an inferior court. The case was therefore heard at an adjourned meeting of the senate, and the eloquence of Pliny and Tacitus, but more particularly of the latter, succeeded in establishing the guilt of the accused. The senate concluded the business with a declaration that Tacitus and Pliny had executed the trust reposed in them to the full satisfaction of the house. The cause was tried A.U.C. 853, in the third year of Trajan's reign. From that time Tacitus dedicated himself altogether to his History. Pliny informs us (*Ep.*, 4, 13), that our author was frequented by a number of visiters, who admired his genius, and for that reason went in crowds to his levée. From that conflux of men of letters Tacitus could not fail to gain the best information. Pliny sent a full detail of all the circumstances attending the death of his uncle, the elder Pliny, who lost his life in the eruption of Vesuvius, in order that an exact relation of that event might be transmitted to posterity. —Trajan reigned nineteen years. He died suddenly in Cilicia, A.U.C. 870, A.D. 117. The exact time when Tacitus published his History is uncertain, but it was in some period of Trajan's reign. He was resolved to send his work into the world in that happy age when he could think with freedom, and what he thought he could publish with perfect security. (*Hist.*, 1, 1.) He began from the accession of Galba, A.U.C. 822, and followed down the thread of his narrative to the death of Domitian, in the year 849; the whole comprising a period of seven-and-twenty years, full of important events and sudden revolutions, in which the prætorian bands, the armies in Germany, and the legions in Syria claimed a right to raise whom they thought proper to the imperial seat, without any regard for the authority of the senate. Such was the subject Tacitus had before him. The summary view which he has given of those disastrous times is the most awful picture of civil commotion and the wild distraction of a frantic people. It is not exactly known into how many books the work was divided. Vossius makes the number no less than thirty; but, to the great loss of the literary world, we have only the first four books, and the commencement of the fifth. The work must have been a large one, if we may judge from the portion that has reached us, since this contains the transactions of little more than a single year. The reign of Titus, "the delight of human kind," is totally lost, and Domitian has escaped the vengeance of the historian's pen. The History being finished, Tacitus did not think that he had completed his portraiture of slavery. He went back to Tiberius, who left a model of tyranny for his successors. This second work he called by the name of Annals. It included a period of four-and-fifty years, from the year 767 to the death of Nero in 821. During the period embraced by the History the whole empire was convulsed, and the author had to arrange the operations of armies in Germany, Batavia, Gaul, Italy, and Judæa, all in motion almost at the same time. This was not the case in the Annals. The Roman world was in a state of general tranquillity, and the history of domestic transactions was to supply Tacitus with materials. The author has given us, with his usual brevity, the true characters of this part of his work. "The detail," he says, "into which he was obliged to enter, while it gave lessons of prudence, was in danger of being dry and unentertaining. In other histories, the operations of armies, the situation of countries, the events of war, and the exploits of illustrious generals awaken curiosity and expand the imagination. We have nothing before us but acts of despotism, continual accusations, the treachery of friends, the ruin of innocence, and trial after trial, always ending in the same catastrophe. Events like these will give to the work a tedious uniformity, without an object to enliven attention, without an incident to prevent satiety." (*Ann.*, 4, 33.) But the genius of Tacitus surmounted every difficulty. He was able to keep attention awake, to please the imagination, and enlighten the understanding. The style of the Annals differs from that of the History, which required stately periods, pomp of expression, and harmonious sentences. The Annals are written in a strain more subdued and

temperate: every phrase is a maxim; the narrative goes on with rapidity; the author is sparing of words, and prodigal of sentiment; the characters are drawn with a profound knowledge of human nature; and when we see them figuring on the stage of public business, we perceive the internal spring of their actions; we see their motives at work, and, of course, are prepared to judge of their conduct. The Annals, as well as the History, have suffered by the barbarous rage and more barbarous ignorance of the tribes that overturned the Roman empire. Of the sixteen books which originally composed the Annals, the following are lost: a part of the fifth, from the seventh to the tenth both inclusive, the beginning of the eleventh, and the end of the sixteenth. We miss, therefore, three years of Tiberius, the entire four years of Caligula, the first six of Claudius, and the last two of Nero. And, on the other hand, we have the history of the reign of Tiberius, with the exception of the three years just mentioned, the latter years of Claudius, and the history of Nero down to A.D. 67.—We find that Tacitus intended, if his life and health continued, to review the reign of Augustus (*Ann.*, 3, 24), in order to detect the arts by which the old constitution was overturned, to make way for the government of a single ruler. This, in the hands of such a writer, would have been a curious portion of history; but it is probable he did not live to carry his design into execution. The time of his death is not mentioned by any ancient author. It seems, however, highly probable that he died in the reign of Trajan, and we may reasonably conclude that he survived his friend Pliny. Those two writers were the ornaments of the age; both men of genius; both encouragers of literature; the friends of liberty and virtue. The esteem and affection which Pliny cherished towards our author is evident in many of his letters, but nowhere more than in the following passage: "I never was touched with a more sensible pleasure than by an account which I received lately from Cornelius Tacitus. He informed me that, at the last Circensian games, he sat next to a stranger, who, after much discourse on various topics of learning, asked him if he was an Italian or a Provincial. Tacitus replied, 'Your acquaintance with literature must have informed you who I am.' 'Ay!' said the man; 'pray, then, is it Tacitus or Pliny I am talking with?' I cannot express how highly I am pleased to find that our names are not so much the proper appellations of men as a kind of distinction for learning itself." (*Ep.*, 10, 23.) Had Pliny been the surviver, he, who lamented the loss of all his friends, would not have failed to pay the last tribute to the memory of Tacitus. The commentators assume it as a certain fact that our author must have left issue; and their reason is, because they find that M. Claudius Tacitus, who was created emperor A.D. 276, deduced his pedigree from the great historian. (*Vopisc.*, *Vit. Tac.*) That excellent prince was only shown to the world. He was snatched away by a fit of illness at the end of six months, having crowded into that short reign a number of virtues. Vopiscus tells us that he ordered the image of Tacitus, and a complete collection of his works, to be placed in the public archives, with a special direction that ten copies should be made every year at the public expense. But, when the mutilated state in which our author has come down to posterity is considered, there is good reason to believe that the orders of the prince were never executed.—Tacitus has well deserved the appellation that has been bestowed upon him of "the greatest historian of antiquity." To the generous and noble principle which guided his pen throughout his work, he united a fund of knowledge and the colours of eloquence. Every short description is a picture in miniature: we see the persons acting, speaking, or suffering; our passions are kept in a tumult of emotion; they succeed each other in quick vicissitude; they mix and blend in various combinations; we glow with indignation, we melt into tears. The Annals, in fact, may be called an historical picture-gallery. It is by this magic power that Tacitus has been able to animate the dry regularity of the chronologic order, and to spread a charm over the whole that awakens curiosity and unchains attention. How different from the gazette-style of Suetonius, who relates his facts in a calm and unimpassioned tone, unmoved by the distress of injured virtue, and never rising to indignation. Tacitus, on the contrary, sits in judgment on the prince, the senate, the consuls, and the people; and he finds eloquence to affect the heart, and through the imagination to inform the understanding.—Tacitus has been called the Father of Philosophical History; and the title is well bestowed if it be considered as confined to his acute and forcible criticisms on individual character, and the moral dignity and pathos of his manner; but of Political philosophy we discover in this excellent writer but few traces. To this department of wisdom, the times, both those which Tacitus saw and those of which his fathers could tell him, were fatally unpropitious. They exhibited a frame of society (if we may disgrace that expression by so applying it) suffering a course of experiments too frightfully violent to issue in fine results. In a nation thus tried with extremes, we could hardly expect to meet with the refinements of political science; and supposing them there to exist, an historical account of such a nation affords little scope for the display of them.—It may be expected that some notice should be taken of the objections which have been urged against Tacitus by the various writers who have thought proper to place themselves in the chair of criticism. The first charge exhibited against our author is, that he has written bad Latin. This shall be answered by a writer who was master of as much elegance as can be attained in a dead language "Who," exclaims Muretus, "are we moderns, even if all who have acquired great skill in the Latin language were assembled in a body; who are we, that presume to pronounce against an author (Tacitus) who, when the Roman language still flourished in all its splendour (and it flourished to the time of Hadrian), was deemed the most eloquent orator of his time? When we reflect on the number of ancient authors whose works have been destroyed, which of us can pretend to say that the words which appear new in Tacitus were not known and used by the ancients? and yet, at the distance of ages, when the productions of genius have been wellnigh extinguished, we of this day take upon us a decisive tone to condemn the most celebrated writers, whose cooks and mule-drivers understood the Latin language, and spoke it, better than the most confident scholar of the present age." — The next allegation against Tacitus is grounded upon the conciseness and consequent obscurity of his style. The love of brevity, which distinguishes Tacitus from all other writers, was probably the result of his early admiration of Seneca; and, perhaps, was carried farther by that constant habit of close thinking, which could seize the principal idea, and discard all unnecessary appendages. Tacitus was sparing of words and lavish of sentiment. Montesquieu says he knew everything, and therefore abridges everything. In the political maxims and moral reflections, which, where we least expect it, dart a sudden light, yet never interrupt the rapidity of the narrative, the comprehensive energy of the sentence gives all the pleasure of surprise, while it conveys a deep reflection. The observations which Quintilian calls *lumina sententiarum* crowded fast upon the author's mind, and he scorned to waste his strength in words; he gave the image in profile, and left the reader to take a round-about view.—It may be asked, Is Tacitus never obscure? He certainly is: his own laconic

manner, and, it may be added, the omissions of the copyists, have occasioned some difficulties; but he who has made himself familiar with the peculiarities of his style will not be much embarrassed. But still it may be said that, in so long a work, one continued strain of studied brevity fatigues the ear, and tires the reader by an unvaried and disgusting monotony. Variety, it must be admitted, would give new graces to the narrative, and prevent too much uniformity. The celebrated Montaigne observes, that Tacitus abounds with strong and vigorous sentences, often constructed with point and subtlety, agreeably to the taste of the age, which delighted in the gay and brilliant; and when those were not in the thought, the writer was sure to find an antithesis in the expression. And yet it is remarkable that the same writer, who owns that for twenty years together he read by fits and starts, tells us himself that he read Tacitus a second time in one regular train, without interruption.—A third allegation of the critics is, that Tacitus was a misanthrope, who beheld human nature with a malignant eye, and, always suspecting the worst, falsified facts, in order to paint men worse than they were. The answer is obvious: Tacitus was fallen on evil times; he says, "A black and evil period lies before me. The age was sunk to the lowest depth of sordid adulation, insomuch that not only the most illustrious citizens, in order to secure themselves, were obliged to crouch in bondage; but even men of consular and prætorian rank, and the whole senate, tried, with emulation, who should be the most obsequious of slaves." (*Ann.*, 3, 65.) In such times, who could live free from suspicion? Tacitus knew the character of Tiberius; he was an accurate observer of mankind: but he must have been credulous indeed, or the willing dupe of a profligate court, if he had not laid open the secret motives of all, and traced their actions to their first principles. At the head of the critics who have endeavoured to enforce the charge of falsehood and malevolence stands Famianus Strada, the elegant author of the well-known *Prolusiones Academicæ*, and the wars in Holland, entitled *De Bello Belgico:* but it will be sufficient, in answer to his laboured declamations, to say with Lord Bolingbroke, "He was a rhetor, who condemned Tacitus, and presumed to write history himself."—The imputation of atheism, which has been urged by critics of more piety than discernment, is easily refuted. Whatever were our author's doubts concerning fate, free-will, and the influence of the planets, let the fine apostrophe to the departed spirit of Agricola be perused with attention, and every sentiment will discover a mind impressed with the idea of an overruling Providence. There are many passages in the Annals and the History to the same effect: but more on this head is unnecessary. Nor does the paradox suggested by Boccalini deserve a longer discussion. That author gives it as his opinion, that the whole design of the Annals was to teach the art of despotism: it may, with as good reason, be said, that Lord Clarendon wrote the history of the Grand Rebellion with intent to teach schismatics, Puritans, and Republicans how to murder the king. (*Murphy, Essay on the Life and Genius of Tacitus*, p. 10, *seqq.*)—There has come down to us a dialogue entitled *De claris oratoribus, sive de causis corruptæ eloquentiæ*. The manuscripts and old editions name Tacitus as the author of this production; a great number of commentators, however, ascribe it to Quintilian, and some to Pliny the Younger. They who argue from the language of manuscripts allege in their favour Pomponius Sabinus, a grammarian, who states that Tacitus had given to the works of Mæcenas the epithet of *calamistri*. Now the passage to which the grammarian alludes is actually found in the 26th chapter of the dialogue under consideration. The author of the dialogue, moreover, informs us, in the first chapter, that he was a very young man (*juvenis admodum*) when he wrote it, or, at least, when he supposes it to have been held in his presence. This point of time is clearly determined in the 17th chapter; it was the sixth year of the reign of Vespasian, A.D. 75. Tacitus at this period would be about sixteen years of age. From what has been said then, it will be perceived that, as far as chronology is concerned, nothing prevents our regarding Tacitus as the author of the dialogue in question. It is true, we find a marked difference between the style of the writer of this dialogue and that of the historian; but would not the intervening period of forty years sufficiently account for this discrepance, and the language of the man be different from the tone of early youth? Might not, too, the same writer have varied his style in order to adapt it to different subjects? Ought he not to assimilate it to the various characters who bear a part in the dialogue? Induced by these and other reasons, Pithou, Dodwell, Schulze, and many others, have given their opinion in favour of our adhering to the titles of the manuscripts, and have ascribed the dialogue to Tacitus. Rhenanus was the first who entertained doubts respecting the claim of Tacitus to the authorship of this production, and since his time, Dousa, Stephens, Freinshemius, and others no less celebrated, have contended that Quintilian, not Tacitus, must be regarded as the true writer of the work. They place great reliance on two passages of Quintilian, where that writer says expressly that he had composed a separate treatise on the causes of the corruption of eloquence (*Inst. Or.*, 6, 8, 6), as well as on many other passages in which this same work is cited, without the author's indicating the title. How can we suppose, it is asked, that either Tacitus or Pliny would be inclined to treat of a subject which had already been discussed by Quintilian? These same critics observe, moreover, that there appears to be a great analogy, not only between the matters treated of in this dialogue and those which form the subject of Quintilian's writings, but also between his style and that of the work in question. But it may be replied, in the first place, that, at the time when the dialogue was written, Quintilian was already thirty-three years of age, a period of life to which the expression *juvenis admodum* can with no propriety whatever be made to apply. In the next place, the argument deduced from analogy of style is not the most conclusive, since those critics who assign the work to Pliny or Tacitus adduce a similar argument in support of their claims. On the other hand, the argument which has been drawn from identity of title would be a very strong one, if it were not a fact that the second title, which is found in modern editions, *De causis corruptæ eloquentiæ*, owes its existence entirely to Lipsius, who thought fit to add this second title, which he had found in Quintilian. All the manuscripts and the early editions merely have the title *De claris oratoribus*, or else this one, *Dialogus an sui sæculi oratores et quare concedant*. Another circumstance very much against the idea of Quintilian's being the author of the piece, is the fact of his more than once referring the reader to his other work for matters of which the dialogue we are considering makes not the slightest mention; such, for example, are the hyperbole and exaggeration, of which he speaks in the third book, ch. 3 and 6. The latest editor of Quintilian, Spalding, has carefully collected all these passages, which, in his opinion, show that Quintilian was not the author of the dialogue.—On the introduction of printing, the manuscript of the Annals had become so scarce, that, when Vindelinus of Spires published his edition, in 1468 or 1469, of the works of Tacitus, it contained merely the last six books of the Annals, four books of the History, with part of the fifth, the Treatise on the Manners of the Germans, and the Dialogue concerning Oratory. The

first six books of the Annals had not then been found. Leo X. promised a pecuniary recompense and indulgences to any one who should find the lost portions of the work. One of his agents, Angelo Arcomboldi, discovered in the monastery of Corvey, in Westphalia, a manuscript which had belonged to Anschaire, the founder of the convent, and a bishop of the church. It contained the first five books of the Annals, the last book imperfect. Beroaldus published them at Rome, in 1515, by order of the pope.—Among the numerous editions of Tacitus, the following may be mentioned as the best: that of Gronovius, *L. Bat.*, 1721, 2 vols. 4to; that of Brotier, *Paris*, 1776, 7 vols. 12mo (reprinted by Valpy, *Lond.*, 1823, 4 vols. 8vo); that of Ernesti, *Lips.*, 1760, 2 vols. 8vo; that of Oberlinus, *Lips.*, 1801, 2 vols. 8vo, in four parts, reprinted at Oxford in 1813, 4 vols. 8vo; that of Walther, *Hal. Sax.*, 1831–3, 4 vols. 8vo; and that of Naudet, forming part of Lemaire's collection, *Paris*, 1819–20, 5 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 366, *seqq.*—*Bähr, Gesch. Röm. Lit.*, p. 311, *seqq.*)—II. M. Claudius, a Roman, elected emperor by the senate after the death of Aurelian. The assassination of Aurelian had so much enraged the army, that the soldiers were more intent, for a time, on bringing his murderers to condign punishment than on providing a successor. Even after they had recovered from the first paroxysm of wrath, they hesitated whether they should immediately exercise the right which long custom had placed in their hands, or wait for the advice and concurrence of the senate in choosing a head for the empire. Upon a short deliberation, they adopted the latter alternative, and resolved to write, or else to send a deputation to Rome. The senators, long unused to such deference, knew not how to act when the message came; and, unwilling to incur responsibility, referred the matter back to the legions. But the army, actuated by a very uncommon degree of moderation, renewed their request to the civil authorities to supply them with a general and ruler; and it was not until this reciprocal compliment was urged and rejected three times that the senators agreed to assemble and discharge their duty to the empire. Meanwhile, six or seven months had insensibly passed away; an amazing period, it has been remarked, of tranquil anarchy, during which the Roman world remained without a sovereign, without a usurper, and without a sedition. (*Vopisc.*, *Vit. Tacit.*, c. 1.) On the 25th of September, A.D. 275, the senate was convoked to exercise once more the valuable prerogative with which the constitution of Rome had invested their order. The individual whom they elected inherited the name and the virtues of Tacitus, the celebrated historian, and was, besides, respected for his wisdom, his experience in business, and his mild benevolence. This venerable legislator had already attained his 75th year, a circumstance which he urged, with a great show of reason, for declining the honour which was now assigned him. But his objections were repelled by the most flattering encomiums, and his election was confirmed by acclamation among both citizens and soldiers. It was the wisdom not less than the inclination of the aged emperor that induced him to leave much of the supreme power in the hands from which he received it. He encouraged the senate to resume their wonted authority; to appoint proconsuls in all the provinces, and to exercise all the other privileges which had been conferred upon them by Augustus. His moderation and simplicity were not affected by the change of his condition; the only expense which he permitted to himself was the encouragement which he bestowed on the fine arts, and the only personal indulgences which he would not resign were reading and conversation with literary men. He took great pains to preserve the writings of his ancestor the historian; for which purpose he gave orders that every public library should possess that author's works, and that, to render this object more practicable, ten copies of them should be transcribed every year in one of the public offices. His short reign, however, prevented any good results from being produced by this decree.—Having obtained the approbation of the citizens, Tacitus departed from the capital to show himself to the army in Thrace. The usual largesses secured his popularity among the soldiers; and the reverence which he found still subsisting for the memory of Aurelian, dictated the punishment of certain chiefs of the conspiracy which had taken away his life. But his attention was soon withdrawn from the investigation of past delinquencies to meet an urgent danger. When the late emperor was making preparations to invade Persia, he had negotiated with a Scythian tribe, the Alani, to re-enforce his ranks with a detachment of their best troops. The barbarians, faithful to their engagement, arrived on the Roman frontiers with a strong body of cavalry; but, before they made their appearance, Aurelian was dead, and the Persian war suspended. In these circumstances, the Alani, impatient of repose, and disappointed of their prey, soon turned their arms against the unfortunate provinces. They overran Pontus, Cappadocia, and Cilicia before Tacitus could show his readiness to satisfy their claims or punish their aggressions. Upon recovering, however, the stipulated reward, the greater number retired peaceably to their deserts; while those who refused to listen to terms were subdued at the point of the sword. (*Vopisc.*, *Vit. Tacitus*, c. 13.—*Zosim.*, 1, 63, *seqq.*—*Zonar.*, 12, 27.) But the triumphs and reign of this venerable sovereign were not of long duration. It is said that he fell a victim to the jealousy of certain officers of rank, who were offended at the undue promotion of his brother Florianus; or to the angry passions of the soldiery, who despised his pacific genius and literary habits. But it is no less probable that he sank under the fatigues of the campaign, and the severity of the climate, to both of which the pursuits of his later years had rendered him a stranger. It is clear, at all events, that he died at Tyana, in Cappadocia, after having swayed the sceptre of the Roman empire about two hundred days. (*Vopisc.*, *Vit. Tacit.*, c. 13.—*Zosim.*, 1, 63.—*Encyclop. Metropol.*, div. 3, vol. 3, p. 57.)

Tader, a river of Spain, near New Carthage, called by Ptolemy the Terebris. It is now the *Segura*. (*Plin.*, 3, 4.—*Ptol.*, 2, 6.)

Tænărus, a promontory of Laconia, forming the southernmost point of the Peloponnesus. It is now called *Cape Matapan*, which is a modern Greek corruption from the ancient *μέτωπον*, *a front*, the promontory boldly projecting into the Mediterranean. Ancient geographers reckoned thence to Cape Phycus in Africa 3000 stadia, to Cape Pachynus in Sicily 4600 or 4000, and to the promontory of Malea 670. (*Strabo*, 363.) Near it was a cave, said to be the entrance to Orcus, by which Hercules dragged Cerberus to the upper regions. Pausanias cites another version of the fable from Hecatæus of Miletus, which makes the cavern to have been the haunt of a large and deadly serpent, conquered by Hercules, and brought to Eurystheus (3, 25.—*Creuzer, Hist. Gr. Fragm.*, p. 46). There was a temple on the promontory sacred to Neptune, and which was accounted an inviolable asylum. It seems to have been a species of cavern. On the promontory, also, was a statue of Arion seated on a dolphin. Tænarus became subsequently famous for the beautiful marble of its quarries, which the Romans held in the highest estimation. It was a species of *Verd Antique*. About forty stadia from the promontory stood the city of Tænarus, afterward called Cæne or Cænepolis. Mr. Morritt, in his journey through Laconia (*Walpole's Memoirs*, vol. 1, p. 56), was informed that there were considerable remains of an ancient city on Cape *Grosso*, agreeing, as far as the dis-

tances could be ascertained, with Pausanias's description of Cænepolis. (*Cramer's Anc. Greece*, vol. 3, p. 188.)

Tages, an Etrurian divinity or Genius, said to have come forth from a clod of earth, an infant in form, but with all the wisdom and experience of an aged person. He first appeared, according to the legend, unto a husbandman near the city of Tarquinii, while the latter was engaged in ploughing. (*Cic.*, *Div.*, 2, 23.—*Creuzer, et Moser, ad loc.*—*Isidor.*, *Orig.*, 8, 9, p. 374, *ed. Arevall.*—*Lydus, de Ostentis*, p. 6, *seqq.*, *ed. Hase.*) According to the last of the authorities just cited, the individual labouring in the field when Tages appeared was Tarchon, the founder of Tarquinii, and the principal hero of Etrurian mythology. (Compare *Müller*, *Etrusk.*, vol. 2, p. 26.) Another account made Tages the son of Genius, and grandson of Jupiter; and it was he that instructed the twelve communities of Etruria in the art of predicting future events by the inspection of victims. (*Festus*, p. 557, *ed. Dacier.*)—The form of this infant deity, his birth, and his attributes, all carry us back to the telluric divinities of Samothrace and Lemnos, and the mystic religion of the Pelasgi. The books, or, rather, oracles of Tages are frequently mentioned by the ancient writers, and were originally in verse. The Romans are said to have translated a part of them into prose. (*Lydus, de Mens.*, p. 130, *ed. Schow.*; *de Ostent.*, p. 190, *ed. Hase.*—*Guigniaut*, vol. 2, pt. 1, p. 459, *seq.*)

Tagus, a river of Spain, rising among the Celtiberi in Mons Idubeda. It pursues a course nearly due west, verging slightly to the south, and traverses the territories of the Celtiberi, Carpetani, Vettones, and Lusitani, until it reaches the Atlantic Ocean. The Tagus is the largest river in Spain, though Strabo considers the Minius as such, an evident error. The sands of this stream produced grains of gold, and, according to Mela, precious stones. It is now called by the Portuguese the *Tajo*, though its ancient name still remains in general use. At the mouth of this river stood Olisipo, now *Lisbon*. (*Mela*, 3, 1.—*Ovid*, *Met.*, 2, 251.—*Sil.*, 4, 234.—*Lucan*, 7, 755.—*Martial*, 4, 55, &c.)

Talus, called otherwise Perdix, a nephew of Dædalus. (*Vid.* Perdix.)

Tamăra, I. a river of Hispania Tarraconensis, on the northwestern or Atlantic coast, and a short distance below the Promontorium Artabrum, now the *Tambre*. (*Mela*, 3, 1.—*Pliny*, 31, 2.)—II. A town of Britain, on the river Tamarus, in the territory of the Damnonii, and, according to Cambden, now *Tamerton*, near Plymouth. (*Cambden*, *Britann.*, p. 158, *ed.* 1600.)

Tamărus, I. a river of Britain, now the *Tamar*. (*Cambden*, *Britann.*, p. 158, *ed.* 1600.)—II. or, according to the Itin. Ant. (103), Thamarus, a river of Samnium, rising in the Apennines, and falling into the Calore. It is now the *Tamaro*. (*Cramer's Ancient Italy*, vol. 2, p. 261.)

Tamăsus or Tamasēus (Ταμάσεος, *Steph. Byz.*), a city of Cyprus, southeast of Soloë, and to the northwest of Mount Olympus. The adjacent territory was celebrated for its rich mines of copper, and for the metallic composition prepared on the spot, and called *chalcanthum*. (*Strab.*, 683.) These mines appear to have been known as early as the days of Homer, for they are referred to in the Odyssey (1, 183). It has been disputed, however, among commentators, whether the poet alludes to the Cyprian Tamasus, or the Italian Temesa or Tempsa, also famous for its copper mines. (Compare *Steph. Byz.*, *s. v.* Ταμάσεος.—*Nonn.*, *Dionys.*, 13, 445.—*Plin.*, 5, 31.) In the vicinity of Tamasus was a celebrated plain, sacred to Venus, and where the goddess is said to have gathered the golden apples by which Hippomanes, to whom she gave them, was enabled to conquer Atalanta in the race. (*Ovid*, *Met.*, 10, 644, *seqq.*—*Cramer's Asia Minor*, vol. 2, p. 388.)

Tamĕsis, a river of Britain, now the *Thames*. Cæsar is generally supposed to have crossed this river at Coway Stakes, seven or eight miles above Kingston; but Horsley seems to be of opinion that he forded it near that town. (*Cæs.*, *B. G.*, 5, 11.)

Tamos, a native of Memphis, and a faithful adherent of Cyrus the younger, whose fleet he commanded. (*Xen.*, *Anab.*, 1, 2, 21.—*Id. ib.*, 1, 4, 2.) After the death of Cyrus, he fled with his vessels, through fear of Tissaphernes, to Egypt, unto King Psammitichus, but was put to death by the latter, together with his children. The object of the Egyptian king, in thus violating the rights of hospitality, was to get possession of the fleet and treasures of Tamos. (*Diod. Sic.*, 14, 19.—*Id.*, 14, 35.)

Tanăgra, a city of Bœotia, situate on an eminence, on the north bank of the Asopus, and near the mouth of that river. Its more ancient appellation was Græa. (*Hom.*, *Il.*, 2, 498.—*Lycophr.*, 644.) An obstinate battle was fought in this neighbourhood, between the Athenians and Lacedæmonians, prior to the Peloponnesian war, when the former were defeated. The ruins of Tanagra were first discovered by Cockerell, at *Græmada* or *Grimathi*.—This place was famed among the ancients for its breed of fighting-cocks. (*Cramer's Anc. Greece*, vol. 2, p. 269.)

Tanăgrus or Tanăger, a river of Lucania, rising in the central chain of the Apennines, between *Casal Nuovo* and *Lago Negro*, and, after flowing thirty miles through the valley of *Diano*, loses itself under ground for the space of two miles, and not twenty as it is stated in Pliny (2, 103). It reappears beyond *La Polla*, at a place called *Pertosa*, and falls into the Silanus below *Contursi*. The modern name of the river is *Negro*. (*Cramer's Anc. Italy*, vol. 2, p. 377.)

Tanăïs, I. now the *Don*, a large river of Europe, rising, according to Herodotus, in the territory of the Thyssagetes, from a large lake, and falling into the Palus Mæotis. Herodotus appears to have confounded the Tanaïs in the upper part of its course with the Rha or *Wolga*. Of the course of the latter, and its falling into the Caspian, he appears to have known nothing. The Tanaïs rises in the *Valdai* hills, in the government of *Tula*, and is about 800 miles in length. This river separated in ancient times European and Asiatic Sarmatia. In voyages written more than half a century ago, it is called the Tane; at the same time communicating this name to the Palus Mæotis; the modern name *Don* is only a corrupt abbreviation of the ancient appellation. A city named Tanaïs, situate at its mouth, and which was the emporium of the commerce of the country, is celebrated in tradition by the Slavons under the name of Aas-grad, or the city of *Aas*; and it is remarkable to find the name of *Azof* subsisting on the same site. It may, moreover, be remarked, that this name contributes to compose that of Tanaïs, formed of two members, the first of which expresses the actual name of the river. The Greeks in the age of Alexander confounded the Tanaïs with the Iaxartes. (*Vid.* Iaxartes.)—Dr. Clarke (*Travels in Russia*, &c., vol. 1, p. 337, *Lond. ed.*) found the Cossack pronunciation of the name of this river to be *Danaetz*, *Tdanaetz*, or *Tanaetz*, and when sounded with quickness and volubility, it appeared to be the same as *Tanaïs*. Hence the ancient name of the river may satisfactorily be accounted for. According to the same intelligent traveller, when the word *Tanaïs* was introduced into the Greek language, it had reference, not to the *Don*, but to another river, which enters that stream about ninety-nine miles from its mouth, and which, according to a notion entertained from time immemorial by the people in this quarter, it leaves again, taking a northwesterly direction, and

falling into the *Palus Mæotis* to the north of all the other mouths of the Don. This northernmost mouth of the Don, owing to the river whose waters its channel is supposed peculiarly to contain, is called *Danaetz* also, and, to express either its sluggish current or its lapse into the sea, *Dead Danaetz*. The Greeks, steering from the Crimea towards the mouths of the Don, and, as their custom was, keeping close to the shore, entered first this northernmost mouth of the river, and gave it the name of Tanaïs, from its native appellation. As regards the etymology of the name, on which head Dr. Clarke is silent, it may be remarked that *Bayer* (*Commt. Acad. Petr.*, vol. 9, p. 375) supposes an early European people to have once existed, in whose language a word like *Tan*, *Ton*, *Don*, or *Dunai* may have signified "water," from which were gradually derived such names of rivers as *Tanaïs*, *Danaperis*, *Danaster*, *Danubius* (*Tunowe* in the *Niebelungenlied*, v. 6116.—Δάνουβις in *Procopius*), *Don*, *Düna*, Ῥοῦδον (in *Ptolemy*), *Eridan*, *Ro-dan*, &c. It is a curious confirmation, in part at least, of this hypothesis, that the Ossetes, a Caucasian tribe, have the word *Don* in their language as a general term for "water," "river," &c., and designate all mountain streams by this appellation. (Compare *Lehrberg*, *Untersuchungen*, &c., *Petersb.*, p. 400.—*Ritter*, *Vorhalle*, &c., p. 304.)—II. A city in Asiatic Sarmatia, at the mouth of the Tanaïs, which soon became sufficiently powerful, by reason of its extensive commerce, to withdraw itself from the sway of the kings of the Bosporus, and establish its independence. One of these same monarchs, however, by name Polemo, subsequently took and destroyed it. It was afterward rebuilt, but never attained its former eminence. The ruins of the place are to the west of the modern *Azof*. (*Plin.*, 6, 7.—*Steph. Byz.*, *s. v.*)

Tanăquil, in Etrurian *Tanchufil* (*Müller*, *Etrusker*, 1, p. 72), called also *Caïa Cæcilia*, was the wife of Tarquinius Priscus, the fifth king of Rome. (*Vid.* Tarquinius I.) Niebuhr makes the Tarquin family of Latin, not of Etrurian origin; and thinks that the name *Caia Cæcilia* belongs to a legend concerning Tarquinius entirely different from that which became prevalent. "In the latter legend," observes this eminent writer, "Tanaquil comes to Rome with Tarquin, and outlives him; it is not even pretended anywhere that she, too, changed her Etruscan name. Cæcilia had a statue in a temple, so intimately was she associated with the older tradition; and her name implies a connexion with Præneste, said to have been built by Cæculus (*Serv. ad Virg.*, *Æn.*, 7, 681), the hero after whom the Cæcilii were called. In this point the feigned Etruscan Tarquinius has not quite obliterated the traces of the Latin Priscus: the historians throw aside altogether what they cannot bring into unison with their accounts." (*Niebuhr's Rom. Hist.*, vol. 1, p. 324, *Cambr. transl.*)—Tanaquil was represented in the Roman traditions as a woman of high spirit, and accustomed to rule her husband; hence the name is used by the Latin poets to indicate generally any imperious consort. (*Auson.*, *Epist.*, 23, 31.—*Juvenal*, *Sat.*, 6, 564.) She was also celebrated in the same legends as an excellent spinster (*lanifica*) and housewife; and her distaff and spindle were preserved in the temple of Sancus or Hercules. (*Cic.*, *pro Mur.*, 12.—*Plin.*, 8, 48.) It was Tanaquil that, after the murder of Tarquinius Priscus, managed adroitly to secure the succession to Servius Tullius, her son-in-law, (*Vid.* Tarquinius I., near the close of that article.)

Tanis, a city of Egypt, at the entrance of, and giving name to, the Tanitic mouth of the Nile, between the Mendesian and Pelusiac. This city is the Zoan of the Scriptures, and its remains are still called *San*. The Ostium Taniticum is now the *Omm-Faredje* mouth. (*Numbers*, 13, 22.—*Isaiah*, 19, 11, 13.)

Tantalĭdes, a patronymic applied to the descendants of Tantalus, such as Niobe, Hermione, &c.—Agamemnon and Menelaüs, as grandsons of Tantalus, are called "*Tantalidæ fratres*" by Ovid. (*Her.*, 8, 45, 122.)

Tantălus, a king of Lydia, son of Jupiter by a nymph called Pluto (*Wealth*), was the father of Pelops, and of Niobe the wife of Amphion.—Ulysses, when relating to the Phæacians what he had beheld in the lower world, describes Tantalus as standing up to the chin in water, which constantly eludes his lip as often as he attempts to quench the thirst that torments him. Over his head grow all kinds of fruits; but, whenever he reaches forth his hands to take them, the wind scatters them to the clouds. (*Od.*, 11, 581, *seqq.*) The passage of Homer, however, on which this account rests, was regarded by Aristarchus as spurious, according to the scholiast on Pindar (*Olymp.*, 1, 97). If we reject the verses of the Odyssey which have just been referred to, and the authenticity of which has been farther invalidated by an unedited scholiast whom Porson cites (*ad Eurip.*, *Orest.*, 5), we then come, in the order of time, to the account given first by Archilochus (*Pausan.*, 10, 31, 12), and after him by Pindar. According to this poet, Jupiter hung a vast rock in the air over the head of Tantalus, which, always menacing to descend and crush him, deprives him of all joy, and makes him "a wanderer from happiness." (*Ol.*, 1, 57, *seqq.*, *ed. Böckh.*—*Böckh*, *ad loc.*) Pindar does not mention the place of his punishment, but Euripides says it was the air between heaven and earth, and that the rock was suspended over him by golden chains. (*Eurip.*, *Orest.*, 6, 7, 972, *seq.*)—The offence of Tantalus, which called down upon him this severe infliction, is variously stated. The common account makes him to have killed and dressed his son Pelops, and to have placed his remains as food before the gods, whom he had invited to a banquet, in order to test their divinity. (*Vid.* Pelops.) Pindar, however, rejects this legend as unbecoming the majesty of the gods, and says, that if ever mortal man was honoured by the dwellers of Olympus, it was Tantalus; but that he could not digest his happiness. They admitted him, he adds, to feast at their table on nectar and ambrosia, which made him immortal; but he stole some of the divine food, and gave it to his friends on earth. This, according to Pindar, was the crime for which he was punished. (*Pind.*, *l. c.*) Euripides, on the other hand, says that the offence of Tantalus was his not restraining his tongue; that is, probably, his divulging the secrets of the gods. (*Eurip.*, *Orest.*, 10.)—The residence of Tantalus was placed at the foot of Mount Sipylus in Lydia. Hence, according to another legend, Jupiter cast this mountain upon him; for Pandareus having stolen the golden dog which had guarded the goat that reared the god, gave it to Tantalus to keep. Mercury being sent to reclaim the dog, Tantalus denied all knowledge of it, and, for his falsehood, the mountain was thrown upon him. (*Schol. ad Pind.*, *Ol.*, 1, 97.—*Anton.*, lib. 36.) This last trifling legend is, as we may easily see, one of the many attempts at localizing the ancient myths; for Sipylus, it is plain, was designed to take the place of the mythic rock.—The name Tantalus is, like Sisyphus, a reduplication, and his myth is evidently one of those handed down from grave old Pelasgic times. The root of Tantalus is probably ϑάλλω, and he represents the man who is *flourishing* and abounding in wealth, but whose desires are insatiable (Θάλθαλος, for euphony made Τάνταλος, the letters θ, τ, λ, and ν being frequently commuted.—*Welcker*, *ap. Schwenck*, *Andeut.*, p. 265.—*Völcker*, *Myth. der Iap. Geschl.*, p. 355). The Homeric picture exhibits in lively colours the misery of such a state. The other form of the legend represents, perhaps, the cares and fears attendant upon riches; or, it may be, as has ingeniously been conjectured, an im-

age of the evils of ambition and the inordinate pursuit of honours; for when Tantalus, it was said, had attained his ultimate desire, and was admitted to the table of the gods, his joy was converted into terror by his fancying a rock suspended over his head, and ready to crush him; and he sought permission to resign his seat at the celestial table. (*Alcman, ap. Schol. ad Pind.*, *l. c.*—*Nic. Damasc.*, *ap. Stob.*, 14, 7.—*Welcker, das Epische Cyclus*, p. 280, *seqq.*) It was probably the idea of the great wealth of Lydia that caused the myth of Tantalus to be localized at Sipylus. (*Keightley's Mythology*, p. 442, *seq.*)

TAPHIÆ, islands in the Ionian Sea, on the north coast of Ithaca, or, rather, between Leucadia and the east of Acarnania. They form a considerable group, and are often mentioned by Homer and other classical writers as the haunt of notorious pirates. (*Od.*, 1, 417.) The principal island is that which is called by Homer Taphos, but by later writers Taphius and Taphiussa (*Strabo*, 458), and is probably the one known to modern geographers by the name of *Meganisi*. Mr. Dodwell informs us that *Calamo*, another of the Taphian group, produces perhaps the finest flour in the world, which is sent to *Corfu*, and sold as a luxury (vol. 1, p. 61). The Taphiæ were also called Teleboæ. (*Cramer's Anc. Greece*, vol. 2, p. 55.) They were fabled to have received these names from Taphius and Telebous, the sons of Neptune, who reigned there. The Taphians made war against Electryon, king of Mycenæ, and murdered all his sons; upon which the monarch promised his kingdom and his daughter in marriage to whoever could avenge the death of his children upon the Taphians. Amphitryon did it with success, and obtained the hand of the maiden. (*Apollod.*, 2, 4.)

TAPHRÆ, a city in the Tauric Chersonese, on the narrowest part of the isthmus. The ancient name is derived from ταφρός, a *ditch* or *trench*, one having been cut close to the town to defend the entrance into the Chersonese. The modern *Prekop* marks the site of the ancient city. (*Mela*, 2, 1.—*Plin.*, 4, 12.)

TAPHROS, the strait between Corsica and Sardinia, now the straits of *St. Bonifacio*. (*Plin.*, 3, 6.)

TAPROBĂNE, an island in the Indian Ocean, now called *Ceylon*. The Greeks first learned the existence of this island after the expedition of Alexander, when ambassadors were sent by them to the court of Palimbothra. The account then received was amplified so much, that this island was deemed the commencement of another world, inhabited by antichthones, or men in a position opposite to those in the known hemisphere. Ptolemy, better informed, makes it an island, five times greater, however, than it really is. Strabo speaks of it as though it lay off the hither coast of India, looking towards the continent of Africa. The name of Salice, which we learn from Ptolemy to have been the native denomination of the island, is preserved in that of *Selen-dive*, compounded of the proper name *Selen* and the appellative for an island in the Indian language, and it is apparent that the name of *Ceilan* or *Ceylon*, according to the European usage, is only an alteration in orthography. Ptolemy calls it a very fertile island, and mentions as its produce rice, honey (or rather, perhaps, sugar), ginger, and also precious stones, with all sorts of metals; he speaks, too, of its elephants and tigers. It is surprising, however, that neither Ptolemy nor those who preceded him say anything of the cinnamon, which now forms the chief produce of the island. The ancients could not be ignorant of the nature of this article, especially as they called a portion of the eastern coast of Africa by the name of Regio Cinnamomifera. (*Strabo*, 72.—*Id.*, 690.—*Mela*, 3, 7.—*Plin.*, 6, 22.—*Cosmas Indicopl.*, 11, p. 336.)

TAPSUS, a small and lowly situated peninsula on the eastern coast of Sicily. Its name has reference to its low situation, from θάπτω, *sepelio*. It lay off Hybla. The neck of land connecting it with the main island of Sicily was so low that Servius calls the promontory itself an island; and it is even now styled *Isola delli Manghisi*. (*Virg.*, *Æn.*, 3, 689.)

TARAS (-*antis*), I. a son of Neptune, who, according to some, was the founder of Tarentum, called in Greek Τάρας. (*Vid.* Tarentum.)—II. A small river to the west of Tarentum, now the *Tara*. (*Steph. Byz.*, *s. v.* Τάρας.)

TARASCO, a city of Gaul, on the eastern side of the Rhone, and north of Arelate. It is now *Tarascon*, lying opposite to Beaucaire. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 947.)

TARBELLI, a people of Aquitanic Gaul, at the foot of the Pyrenees, whose chief city was Aquæ Augustæ, now *Aqs*, or, according to some, *Dax*. (*Cæs.*, *B. G.*, 3, 27.)

TARENTUM (in Greek Τάρας), now *Taranto*, a celebrated city of Lower Italy, situated in the northeastern angle of the Sinus Tarentinus, and in the territory of Messapia or Iapygia. It was founded, according to some, by a Cretan colony before the Trojan war, and received its name from the leader of the colony, Taras, a reputed son of Neptune (i. e., a powerful naval chieftain). In the 21st Olympiad, a strong body of emigrants arrived under Philanthus from Laconia, so that it seemed to be refounded. The new colony established themselves upon an aristocratical plan, enlarged the fortifications of the city, and formed it into a near resemblance of Sparta. Most of the nobles having subsequently perished in a war with the Iapyges, democracy was introduced. The favourable situation of the place contributed to its rapid prosperity. Placed in the centre, as it were, it obtained the whole commerce of the Adriatic, Ionian, and Tyrrhenian Seas. The adjacent country was fertile in grain and fruit; the pastures were excellent, and the flocks afforded a very fine wool. At this most prosperous period of the republic, which may be supposed to date about 400 B.C., when Rome was engaged in the siege of Veii, and Greece was enjoying some tranquillity after the long struggle of the Peloponnesian war, Archytas, a distinguished philosopher of the school of Pythagoras, and an able statesman, presided over her counsels as strategos. Her navy was far superior to that of any other Italian colony. Nor were her military establishments less formidable and efficient, since she could bring into the field a force of 30,000 foot and 5000 horse, exclusive of a select body of cavalry called Hipparchi. (*Heyne, Opusc. Acad.*, vol. 2, p. 223.) The Tarentines were long held in great estimation as auxiliary troops, and were frequently employed in the armies of foreign princes and states. (*Strabo*, 280.—*Ælian, Var. Hist.*, 7, 4.—*Polyb.*, 11, 12.—*Id.*, 16, 15.)—Nor was the cultivation of the arts and of literature forgotten in the advancement of political strength and civilization. The Pythagorean sect, which in other parts of Magna Græcia had been so barbarously oppressed, here found encouragement and refuge through the influence of Archytas, who was said to have entertained Plato during his residence in this city. (*Cic.*, *de Sen.*, 12.) And the first sculptors and painters of Greece contributed to embellish Tarentum with several splendid monuments, which ancient authors have dwelt upon with admiration, and which, at a later period, when transferred to Rome, served to decorate the Capitol. But their grandeur was not of long duration; for wealth and abundance soon engendered a love of ease and luxury, the consequences of which proved fatal to the interests of Tarentum, by sapping the vigour of her institutions, enervating the minds and corrupting the morals of her inhabitants. Effeminacy and voluptuousness gradually usurped the place of energy and courage, and the Tarentines became the abandoned slaves of licentiousness and vice. To such excess,

indeed, was the love of pleasure carried, that the number of their annual festivals is said to have exceeded that of the days of the year. Hence the expressions so often applied to it by Horace, of "*molle*" and "*imbelle Tarentum*," and by Juvenal (6, 297), of "*Atque coronatum et petulans madidumque Tarentum.*" (*Strabo*, 280.—*Theopomp.*, *ap. Athen.*, 4, 19.—*Clearch.*, *ap. Eund.*, 12, 4.—*Ælian*, *V. H.*, 12, 30.) Enfeebled and degraded by this system of demoralization and corruption, the Tarentines soon found themselves unable, as heretofore, to overawe and keep in subjection the neighbouring barbarians of Iapygia, who had always hated and feared, but now learned to despise them. These, leagued with the still more warlike Lucanians, who had already become the terror of Magna Græcia, now made constant inroads into their territory, and even threatened the safety of the city. Incapable of exertion, and having no leaders possessed of any military talent or energy, the Tarentines were compelled to call in to their aid experienced commanders from Greece, whom ambition, perhaps, or the desire of gain, might induce to quit their native soil in search of wealth and renown. A more generous motive, perhaps, influenced Archidamus, king of Sparta, who was the first to engage in their defence, for he might regard Tarentum as having just claims to his protection as a Spartan colony. But this valiant prince fell in the first engagement with the enemy. Alexander of Epirus, who was the next ally of the Tarentines, was soon disgusted with their feeble and irresolute conduct, and abandoned their cause to prosecute his own ambitious designs. (*Strab.*, *l. c.*—*Liv.*, 8, 17.) He was followed by the Spartan Cleomenes, and afterward by Agathocles; but the services of these adventurers were productive of little benefit to the republic, they being more intent on their own interests than those of the people which sought their aid. Tarentum, in consequence of these failures, might have been induced to depend upon her own resources, had the barbarians of Iapygia or Lucania remained her only foes. But a more formidable enemy now entered the lists. This was Rome, who, by continued successes over the Samnites, and the subjection of Apulia, had now extended her dominion nearly to the walls of Tarentum. A pretext for war was soon found by these powerful invaders. An insult said to have been publicly offered one of the Roman ambassadors was here the plea assigned for the declaration of war, and the Tarentines again had recourse, in this emergency, to foreign aid. The valour and forces of Pyrrhus for a time averted the storm; but, when that prince withdrew from Italy, Tarentum could no longer withstand her powerful enemies, and soon after fell into their hands; the surrender of the town being hastened by the treachery of the Epirot force which Pyrrhus had left there. The Tarentines were compelled by the Romans to surrender their arms and their ships of war; their walls were dismantled, and a heavy fine was imposed as the condition of peace. (*Liv.*, *Epit.*, 15.) To this harsh treatment may justly be ascribed the subsequent conduct of the Tarentines during the second Punic war, in declaring for Hannibal, whom they must have regarded more in the light of a deliverer from a state of oppression than as an invader of their country. They opened their gates to his forces, and warmly seconded his efforts to reduce the Roman garrison, which still held out in the citadel. (*Polyb.*, 8, 26.—*Liv.*, 25, 9.) Such, however, was the strength of their fortress, that it effectually withstood all the attacks made upon it; and when the attention of the Carthaginian general was drawn off to other parts of Italy, Tarentum was surprised and recaptured by the Romans, under the command of Fabius Maximus, who treated it as a city taken from the enemy. The plunder obtained by them on this occasion was immense; the pictures and statues being said to have nearly equalled in number those of Syracuse. Livy commends, on this occasion, the moderation of Fabius, and intimates that he allowed these works of art to remain undisturbed (27, 16); but Strabo asserts that many articles were removed by that general, and, among others, a colossal bronze statue of Hercules, the work of the celebrated Lysippus. From this period the prosperity and political existence of Tarentum may date its decline, which was farther accelerated by the preference shown by the Romans to the port of Brundisium for the fitting out of their naval armaments, as well as for commercial purposes. The salubrity of its climate, the singular fertility of its territory, its purple dye, and its advantageous situation on the sea, as well as on the Appian Way, still rendered it, however, a city of consequence in the Augustan age. Strabo reports that, though a great portion of its extent was deserted in his time, the inhabited part still constituted a large town. That geographer describes the inner harbour as being 100 stadia, or 12½ miles in circuit; a computation, however, which does not agree with modern measurements, which represent the circuit of the harbour at 16 miles. Strabo makes the site of the town very low, but the ground to rise, however, a little towards the citadel.—The modern town now occupies the site of the ancient citadel. (*Cramer's Anc. Italy*, vol. 2, p. 318.)

Tarichēa, I. a strong city of Palestine, south of Tiberias, and lying at the southern extremity of the Lake of Genesareth, or Sea of Tiberias. Its situation was well adapted for fisheries; and from the process of *pickling* fish (ταριχεύω, "*to pickle*"), which was carried on here upon a very extensive scale, the town derived its name. (*Plin.*, 5, 6.—*Joseph.*, *B. J.*, 3, 17.)—II. Several towns on the coast of Egypt bore this name from a similar cause.

Tarpa, Spurius Mæcius or Mecius, a critic at Rome in the age of Augustus. He was appointed, with four others, to examine into the merits of every dramatic production before it was allowed to be represented on the stage; and he is said to have discharged this office with the greatest impartiality. (*Horat.*, *Sat.*, 1, 10, 38.—Compare *Ep. ad Pis.*, 387.)

Tarpeia, I. the daughter of Tarpeius, the governor of the citadel of Rome. She promised to open the gates of the city to the Sabines, provided they gave her their gold bracelets, or, as she expressed it, what they carried on their left arms. Tatius, the king of the Sabines, consented; and, as he entered the gates, to punish her perfidy, he threw, not his bracelet, but his shield upon Tarpeia. His followers imitated his example, and Tarpeia was crushed under the weight of the shields of the Sabine army. (*Liv.*, 1, 11.) This version of the story represents Tarpeia as a venal traitress. Piso, however, one of the earlier annalists, endeavours to exalt the daughter of Tarpeius to a heroine, who meant to sacrifice herself for her country. She was described by him as having planned to make the Sabines, by virtue of their agreement, ratified as it was by oath, deliver up to her their arms and armour, and so to consign them, disarmed, to the Romans: the laying down of the arms was to take place on the Capitol, a spot where not a Roman, except perhaps prisoners, would have been to be found! Livy alludes to this version of the tale, but makes no remark about its utter absurdity. (*Liv.*, *l. c.*—Compare *Niebuhr*, *Rom. Hist.*, vol. 1, p. 199, *Cambr. transl.*) Tarpeia was buried on the hill, and from her one of the two summits of the Capitoline Mount took the name of the Tarpeian rock (*Tarpeia Rupes*, called also *Tarpeius Mons*), and from it state criminals were afterward accustomed to be thrown. (*Vid.* Tarpeius Mons.)—Niebuhr, who very properly rejects the whole story about Tarpeia as purely fabulous, observes, that the Roman poet who invented the legend "conceived the poor

Sabines covered with gold, as, Faurial remarks, the bards of modern Greece do their Clephts. Here is popular poetry unequivocally obvious for one who has eyes to see it. The fiction of Propertius (4, 4) seems to be a transfer, warranted by no tradition, from the history of the Megarian Scylla." (*Rom. Hist.*, vol. 1, p. 192.) The same writer informs us, that the remembrance of Tarpeia's guilt still lives in a popular legend at the present day. "The whole of the Capitoline Hill," he observes, "is pierced with quarries, passages of remote antiquity worked through the loose tufo: many of these have been walled up; but near the houses erected upon the rubbish which covers the Hundred Steps, on the side of the Tarpeian rock that looks towards the forum, beside some ruinous buildings known by the name of the Palazzacio, several are accessible. A report of a well of extraordinary depth, which must have been older than the aqueducts, since no one would have spent the labour on it afterward, and which, no doubt, secured a supply of water to the garrison during the Gallic siege, attracted me into this labyrinth: we were conducted by girls from the adjoining houses, who related, as we went, that in the heart of the hill the fair Tarpeia sits, covered with gold and jewels, enchanted: he who endeavours to reach her never finds out the way; once only she had been seen by the brother of one of our guides. The inhabitants of this quarter are smiths and low victuallers, without the slightest touch of that seemingly living knowledge of antiquity which other classes have drawn from the most turbid sources of vulgar books. Real oral tradition, therefore, has kept Tarpeia for five-and-twenty hundred years in the mouth of the common people, who for many centuries have been strangers to the names of Clœlia and Cornelia." (*Niebuhr, Rom. Hist.*, vol. 1, p. 193.)—II. One of the female attendants of Camilla in the Rutulian war. (*Virg., Æn.*, 11, 656.)

Tarpeius, Sp., the governor of the citadel of Rome under Romulus. (*Vid.* Romulus, Tarpeia, and Capitolinus III.)

Tarpeius Mons, or, more correctly, Tarpeia Rupes, a celebrated rock at Rome, forming a part of the Mons Capitolinus, and on the steepest side, where it overhung the Tiber. From this rock state criminals were accustomed to be thrown in the earlier Roman times. It received its name in commemoration of the treachery of Tarpeia, and of her having been killed here by the Sabines.—Vasi gives the present height at fifty-five feet. A modern tourist remarks as follows: "Though it is certain that the Tarpeian rock was on the western side of the Capitoline Mount, it would be in vain to inquire where was the precise spot of execution; whether Manlius was hurled down that part of the precipice at the extremity of *Monte Caprino*, or that behind the *Palazzo de' Conservatori*. There is still height enough in either to make the punishment both tremendous and fatal; although not only have the assaults of time, war, and violence, but the very convulsions of nature, contributed to lower it; for repeated earthquakes have shattered the friable tufo of which it is composed, and large fragments of it fell as late as the middle of the fifteenth century. The fall of these masses has diminished the elevation in two ways: by lowering the actual height, and filling up the base, to which the ruins of the overthrown buildings that once stood upon it have materially contributed. Still the average of various measurements and computations of its present elevation make it above 60 feet; nor do I think it overrated. Certainly those who have maintained that there would be no danger in leaping from its summit, would not, I imagine, be bold enough to try the experiment themselves. The entrance to it is through a mean, filthy passage, which leads to an old wooden door." (*Rome in the Nineteenth Century*, vol. 1, p. 179, *Am. ed.*)

Tarquinii, one of the most powerful cities of Etruria, and celebrated in history for its early connexion with Rome. It was situate in the lower part of Etruria, near the coast, and to the northwest of Cære. Strabo ascribes the foundation of the place to Tarchon, the famous Etruscan chief, who is so often mentioned by the poets. Justin makes it to have been founded by some Thessalians and Spinumbri, meaning, doubtless, the Pelasgi and Umbri, who came from Spina on the Adriatic. According to the common account, the progenitor of the Tarquinian family, Demaratus, settled here, and from this city the Tarquinian family came to Rome. Niebuhr, however, holds a different opinion, and makes the Tarquinian family of Latin, not Etruscan, origin. (Consult remarks under the articles Tanaquil, and Tarquinius I.) Some ruins, to which the name of *Turchina* is attached, point out the ancient site of Tarquinii. (*Cramer's Anc. Italy*, vol. 1, p. 197.) The Etrurians regarded Tarquinii as the metropolis, or parent of all their other cities: a strong proof in favour of civilization having come to this country from the sea. (*Müller, Etrusker*, vol. 1, p. 72.)

Tarquinia, a daughter of Tarquinius, who married Servius Tullius. When her husband was murdered by Tarquinius Superbus, and public rites of sepulture were denied to his remains by the usurper, she, together with a few friends, conveyed away the corpse by night, and gave it a private burial. Tarquinia survived her consort only one day, having died either through grief, which caused her to commit suicide, or else having been put to death secretly by Tarquinius Superbus and his wife. (*Dion. Hal.*, 4, 40.)

Tarquinius, I. Priscus, the fifth king of Rome. According to the common account, as found in the Latin writers (for Niebuhr's theory will be given at the end of this article), he was a noble and wealthy Tuscan, son of Demaratus, a native of Corinth, who had come from Greece and settled in Etruria. (*Vid.* Demaratus II.) Demaratus having married an Etruscan female of high rank, his son, whose original name was Lucumo, belonged, on the mother's side, to the Lucumones, or ruling caste of Etruria. (*Vid.* Lucumo.) But the pride of that caste would not permit them to suffer a person of mixed descent to participate in their hereditary honours. He married an Etruscan lady of the noblest birth, Tanaquil by name, who could not brook that her husband should be disparaged by her haughty kindred. They left Tarquinii and journeyed to Rome, in the hope of being received by Ancus in a manner more suited to their dignity. They had reached the brow of the Janiculum, and were in sight of Rome, when an eagle hovering over them, stooped, snatched his cap, and, after soaring aloft with it to a great height, again descended and placed it on his head. Tanaquil, versed in the lore of Tuscan augury, understood the omen, and embracing her husband, bade him proceed joyfully, for the loftiest fortunes awaited him. He was received as a Roman citizen, and assumed the name of Lucius Tarquinius. His courage, his wisdom, and his wealth, soon recommended him to the favourable notice of the king, and made him greatly esteemed also by the people generally. On the death of Ancus he was chosen king, and received from the assembly the customary sanction to his assumption of sovereignty. Scarcely was Tarquin seated on the throne, when the Latin states broke the treaty which they had made with Ancus, and began to make inroads upon the Roman territory. Tarquinius marched against them, defeated them in battle, and took and plundered Apiolæ, where he obtained an immense booty. Prosecuting his victorious career, he made himself master of Cameria, Crustumerium, Medullia, Ameriola, Ficulnea, Corniculum, and Nomentum. The Æqui also felt the power of his arms, and were obliged to humble themselves before him. While he was engaged with the Latins, the Sabines availed themselves

of his absence, mustered their forces, crossed the Anio, and ravaged the country up to the very walls of Rome. Tarquinius returned from his Latin wars, encountered the Sabines, and, after a desperate conflict, drove them from the Roman territories. Next year they again passed the Anio by a bridge of boats, and advanced towards Rome. Tarquinius met them in battle, and, by the superiority of his cavalry, gained a complete victory. During the battle, a party of Romans, sent for that purpose, burned the bridge of boats, so that the routed Sabines were cut off from their retreat and driven into the river, where great numbers of them perished. Their bodies and arms, floating down the Tiber, brought the first intelligence of the victory to Rome. He then crossed the river, inflicted upon them a second defeat, and compelled them to surrender the town and lands of Collatia, which they had previously taken from the Latins. Tarquinius placed a strong garrison in the town, and assigned the capture to his brother's son, who thence took the name of Collatinus. In this war, the king's son, a youth of fourteen, slew a foe with his own hand, and received as a reward of honour a robe bordered with purple, and a hollow ball of gold to be suspended round his neck; and these continued to be the distinctive dress and ornament of Roman youth of patrician rank, till they assumed the *toga virilis*, or manly gown. Tarquinius is likewise said to have engaged in war with the Etruscan nations, to have taken several of their cities, and to have overthrown them, notwithstanding a confederacy of all their twelve states against him. In token of their submission to his power, the Etruscans at length sent him a golden crown, an ivory throne and sceptre, a purple tunic and robe figured with gold, and twelve axes bound up in bundles of rods, to be borne before him, such as they used when their twelve cities chose a common leader in war. These, by the permission of the people, Tarquinius adopted as the insignia of kingly power; and, with the exception of the crown and of the embroidered robe, they remained as such both to his successors on the throne and to the consuls, unless on the days when they went in public triumph to the Capitol. Such were the military exploits ascribed to Tarquinius; and there is nothing so improbable in them as to startle our belief. It is, indeed, manifest from other indications, that about the period assumed as the reign of Tarquinius Priscus, as he is called for sake of distinction, the dominions of Rome must have comprised nearly all the territory which he is said to have conquered, and also that the city must have risen to great wealth and power. The latter point is proved by the great public works which all accounts agree in ascribing to him. He built the cloaca maxima, or great sewers, to drain off the water from between the Palatine and Capitoline, and the Palatine and Aventine Hills. This vast drain was constructed of huge blocks of hewn stone, triply arched, and of such dimensions that a barge could float along in it beneath the very streets of the city. Earthquakes have shaken the city and the adjacent hills; but the cloaca maxima remains to this day unimpaired, an enduring monument of the power and skill of the king and the people by whom it was constructed. The Circus Maximus, or great racecourse, was also a work of this monarch, intended for the display of what were called the great, or Roman games. The forum, with its rows of shops, was also the work of Tarquinius; and he began to surround the city with a wall of massy hewn stones. He likewise made preparation to fulfil a vow to build a great temple on the Capitoline Hill to the chief deities of Rome. To conclude the legendary history of Tarquinius, he is said to have been murdered by the treachery of the sons of his predecessor Ancus Marcius. They, perceiving the favour with which the king regarded Servius Tullius, and fearing an attempt to make him king, to the exclusion of their own pretensions and hopes, hired two countrymen to pretend a quarrel, and to appear before the king seeking redress. While he was listening to the complaint of one, the other struck him on the head with an axe, and then they both made their escape. The conspirators did not, however, obtain the fruit of their treachery. Tanaquil gave out that the king was not dead, but only stunned by the blow, and had appointed Servius Tullius to rule in his name till he should recover. Servius immediately assumed the ensigns and exercised the powers of royalty. The murderers were seized and punished, and the Marcii fled, disappointed, from the city. When the death of Tarquinius could no longer be concealed, the power of Servius was so well established, that the people were perfectly ready to grant him the usual confirmation in the powers of the sovereignty. (*Hetherington's Hist. of Rome*, p. 19, *seqq.*)—Such is a sketch of the first Tarquin, as given by the ancient writers. Niebuhr, however, insists that the Grecian origin of the Tarquinian family is a mere and very clumsy invention of the Roman annalists, and utterly at variance with the received chronology. (*Rom. Hist.*, vol. 1, p. 319, *seqq.*) The notion that Tarquinius was an Etruscan, arose, as he conceives, from the circumstance of his name having been deduced from that of the Etruscan city; so that he seemed, moreover, a suitable person for the Tuscan epoch of Rome to be referred to. "Far from regarding Tarquinii as the birthplace of his race, I hold that race," observes Niebuhr, "of Latin origin. The account which makes him and Collatinus members of nothing more than a single family, is disproved by the fact that a whole Tarquinian house existed at Rome, which was banished along with the last king. We also find mention of Tarquins of Laurentum (*Dion., Hal.*, 5, 54): these may be supposed to have been exiles of that house; but, even assuming this, yet the legend or tradition must have made them turn their steps thither, as it made Collatinus settle at Lavinium. When such a belief was current, assuredly Tarquinii was not looked upon as their home. The Latin origin of the Tarquins is pointed out by the surname of the first king, in the same way in which the names of other patricians pointed out from what people they sprang. Thus we have Aurunculus, Siculus, Tuscus, Sabinus, &c. The name Priscus has the exact form and character of the national names, Tuscus, Cascus, Opscus. The same is the meaning of Priscus as a surname of the Servilii, and as the original one of the censor Marcus Porcius, who was born in the land of the Sabines, and descended from Latin ancestors. (*Plut.*, *Vit. Cat.*, c. 1.) Supposing the house of Tarquinius to have sprung from one of the Tyrrhenian cities on the coast, this accounts for that worship of the Grecian gods at the Roman games, which in an Etruscan is quite incomprehensible. Lucumo, too, would have been just such a name for an Etruscan, as Patricius for a Roman. That no such ever occurred among the Tuscans is a matter on which the gravestones, were it needed, might serve as witnesses. If the legends of the Romans give it to individuals, to the ally of Romulus, to the nobleman of Clusium (*Dion. Hal.*, 2, 37.—*Liv.*, 5, 33), and to Tarquinius, it is a proof how utterly uninformed they were on everything that concerned a nation so close to them; a natural consequence of their not understanding a word of its language." (*Niebuhr, Rom. Hist.*, vol. 1, p. 323, *seqq.*)—II. Superbus, the seventh and last king of Rome. All the Roman annalists, with the exception of Piso, who adulterated what he found, followed Fabius in calling Tarquinius Superbus the son of Priscus; and this account was adopted by Cicero and Livy. On the other hand, Piso the annalist, and Dionysius of Halicarnassus, make Superbus the grandson of Priscus, a refinement which, according to Niebuhr, "destroys all manner of connexion in the

story of the Tarquins, and necessitates still more falsifications than they themselves had any notion of, in order to restore even a scantling of sense and unity." (*Niebuhr*, *Rom. Hist.*, vol. 1, p. 320.—Compare, in opposition to this, however, the dissertation of Valla, *Præf.*, *not. in Liv.*)—According to the ordinary account, Servius Tullius had given his two daughters in marriage to Tarquinius and his brother Aruns. Now it happened that these daughters were of very unlike tempers, as were also their husbands. The elder Tullia was of a gentle disposition; her younger sister fierce, imperious, and ambitious. Aruns Tarquinius was of a mild and quiet character; his brother Lucius proud, restless, and domineering. To counteract these tempers, Servius had given the gentle princess to the ambitious prince, and made the haughty damsel wife to the mild husband. But this dissimilarity of temper did not produce the effect which he had expected. The fiery tempered of each couple became dissatisfied with the one of gentler nature; the milder wife and husband perished by the crimes of their aspiring mates, who were speedily united in a second shameless marriage. Then did the aspiring temper of the one urge on the haughty and ambitious heart of the other, till they resolved to make way to the throne by the murder of the good old man, their king and father. To this attempt Lucius was encouraged by the unconcealed dissatisfaction of the patricians with the influence obtained by the plebeians in the new constitution. Their dissatisfaction was increased by a rumour that Servius intended to abolish the monarchical form altogether, and divide the sway between the two consuls, one to be chosen from the patrician, and one from the plebeian body. Having formed a strong faction among the patricians, Tarquinius went to the senate-house, seated himself in the royal chair, and summoned the senators to meet King Tarquinius. Servius, having heard the rumour, hastened to the senate-house, accused Tarquinius of treason, and laid hold of him to remove him from the royal chair. The usurper instantly seized the old man, dragged him to the door, and threw him with great force down the steps. There he lay for a few moments, stunned and bleeding with the fall; then, rising slowly, staggered away towards his palace. Some ruffians employed by Tarquinius pursued, overtook, and killed him, leaving the body lying bleeding in the street. Meantime, tidings of what was going on had reached Tullia, who immediately mounted her chariot, drove to the senate-house, and saluted Tarquinius as king. He bade her withdraw from such a tumult; and she, on her return, drove her chariot over the body of her newly-murdered father. (*Vid.* Tullia.) Tarquinius, having thus obtained the forcible possession of the throne, declined to submit to the form of an election, or to make the customary appeals to the comitia curiata for the ratification of his kingly power. He seized the crown as if it were hereditary, and seemed resolved to rule without the concurrence of any of the great assemblies. But as he had been raised to the throne by the aid of the patricians, his first act was to gratify them by repealing the privileges which Servius had granted to the plebeians. He suppressed the institution of the comitia centuriata, and even prohibited the meetings of the country tribes at the paganalia. But this was only the beginning of his tyranny. He depressed the commons or plebeians; but he had no intention to permit the power of the patricians to become too strong, especially as he was himself but too well aware of their treachery to the former king. He therefore surrounded himself with a body-guard, the ready instruments of his oppression, and, under colour of justice, banished or put to death, on false accusations, all who were either too powerful or too wealthy to be trusted, or whom he suspected of disaffection to himself. In this manner he reduced the patricians into a state of subjection almost as deep as that into which they had assisted him to reduce the plebeians. Being now possessed of nearly despotic power, he turned his attention to the enlargement of his kingdom. He gave his daughter in marriage to Octavius Mamilius of Tusculum, the most powerful of the Latin chiefs; and partly by intrigues, partly by force, he procured Rome to be acknowledged the head of the Latin confederacy. Herdonius, the only man who dared to oppose his proud demeanour, he caused to be put to death by false accusations, and completely incorporated the Latin troops with those of Rome. The Hernici were also included in this confederacy. One Latin city, Gabii, refused to join this league, and was assailed by Tarquinius. The struggle was long and severe, but at length he obtained possession of it by means of a stratagem, conducted by his son Sextus, similar to that by which Zopyrus gained the city of Babylon for Darius Hystaspis. (*Vid.* Tarquinius IV.) He next turned his arms against the Volsci, and took Suessa Pometia, where he obtained a very great booty, the tithe of which he retained for his own share. Thus powerful and enriched, he next proceeded to finish the great works left incomplete by his predecessors. He finished the cloaca maxima, and prepared to build the temple which Tarquinius Priscus, during the Sabine war, had vowed to the three great deities, Jupiter, Juno, and Minerva. This edifice is the famous Capitolium. (*Vid.* Capitolium.) About this same time, too, the strange story of the Sibyl is told, which we have noticed under another article. (*Vid.* Sibyllæ.)—The sway of Tarquinius, however, had now nearly reached its limits, and various portents foreshowed its approaching overthrow. According to the legend, the first indications of the coming doom were seen in an unnatural violation of the sacred rites. A huge snake crawled out from an altar in the court of the palace at the time of sacrifice; the fire suddenly died out, and the snake devoured the victim. To ascertain what this prodigy portended, the king sent two of his sons to consult the oracle at Delphi, and the princes took with them their cousin Lucius Junius Brutus. (*Vid.* Brutus I.) The answer of the oracle was, that the king should fall when a dog should speak with human voice. This response was of course intended secretly to apply to Brutus, and his unexpected display of mental ability. (*Vid.* Brutus I.) The young princes also asked which of the king's sons should succeed him; and were answered in general terms, that the regal power should be enjoyed by the person who should first salute his mother. Brutus, as they were departing, purposely stumbled and fell, and, kissing the earth, thus fulfilled, unobserved by his companions, the meaning of the oracle. Soon after this event, Tarquinius waged war against Ardea, the capital of the Rutuli, a people on the coast of Latium; and while his army lay encamped before the place, the affair of Lucretia occurred, which has been detailed under another article (*vid.* Lucretia), and which hurled him from his throne. In vain did the cities of Tarquinii and Veii take up arms to effect his restoration; in vain, according to the common account, did Porsenna, the Lucumo of Clusium, endeavour to effect the same end (*vid.* Porsenna); in vain, too, did the Latins exert themselves in his behalf. In a bloody battle fought at the Lake Regillus, the two sons of Tarquinius were slain; and the father at length gave up the contest with his former subjects, and retired to Cumæ, where he ended his days in 259 A.U.C., or 495 B.C. (*Liv.*, 1, 46, *seqq.*—*Dion. Hal.*, 4, 41, *seqq.*—*Hetherington*, *Hist. Rom.*, p. 26, *seqq.*—Compare *Niebuhr*, *Rom. Hist.*, vol. 1, p. 448, *seqq.*)—For a very ingenious theory respecting the Tarquin dominion in Rome, differing essentially from that of Niebuhr, and tracing it to Etruria, consult the remarks of Müller (*Etrusker*, vol. 1, p. 118, *seqq.*).—III. Collatinus, the husband of

Lucretia. (*Vid.* Collatinus.)—IV. Sextus, eldest son of Tarquinius Superbus according to Dionysius of Halicarnassus (4, 55), but, according to Livy (1, 53), the youngest. His name is celebrated in the old legend for the stratagem by which he placed the city of Gabii in the power of his father. Having played the part of an insurgent against his parent, the king, for whose anger his wanton insolence afforded a specious provocation, condemned him to a disgraceful punishment, as if he had been the meanest of his subjects. Sextus thereupon came to the Gabines, to all appearance a fugitive: the bloody marks of his ill-treatment, and, above all, the infatuation which comes over such as are doomed to perish, gained him belief and good-will: at first he led volunteers, then troops were intrusted to his charge; every enterprise succeeded; for booty and soldiers were thrown into his way at certain appointed places: the deluded citizens raised the man, under whose command they promised themselves the pleasures of a successful war, to the dictatorship. The last step of his treachery was yet to come: where the troops were not hirelings, it was a hazardous venture to open a gate. Sextus sent a confidential slave to demand of his father in what way he should deliver up Gabii into his hands. Tarquinius was in his garden when he admitted the messenger into his presence: he walked along in silence, striking off the heads of the tallest poppies with his staff, and dismissed the man without an answer. On this hint Sextus put to death, or, by means of false charges, banished such of the Gabines as were able to oppose him: the distribution of their fortunes purchased him partisans among the lowest class; and, possessing himself of the uncontested rule, he brought the city to acknowledge his father's supremacy. (*Liv.*, 1, 53.—*Dion. Hal.*, 4, 55.) This story, as Niebuhr well observes, is patched up from the well-known two in Herodotus (3, 154; 5, 92.—*Vid.* Zopyrus, and Periander). Besides, it is quite impossible that Gabii should have fallen into the hands of the Roman king by treachery: had such been the case, no one would have granted the Roman franchise to the Gabines, and have spared them all chastisement by the scourge of war, as Tarquinius is said to have done by Dionysius himself (4, 58.—*Niebuhr, Rom. Hist.*, vol. 1, p. 450).—The violence which, some time after this, Sextus offered to Lucretia, was the cause of his father's banishment, and the downfall of the whole line. He himself retired to Gabii, of which his father had before this made him king (*Dion. Hal.*, 4, 58), and was assassinated here by certain persons whom his acts of bloodshed and rapine had roused to vengeance. (*Liv.*, 1, 60.)—V. Aruns, a brother of Tarquinius Superbus. (*Vid.* Aruns I.)—VI. Aruns, a son of Tarquinius Superbus. (*Vid.* Aruns II.)

Tarrăco, now *Tarragona*, a town of the Cosetani in Hispania Citerior, on the coast of the Mediterranean, and northeast of the mouth of the Iberus. This was the first place where the Scipios landed in the second Punic war, and which, after having fortified it, they made their place of arms, and a Roman colony. (*Plin.*, 3, 4.—*Solin.*, c. 23, 26.) Tarraco, in consequence of this, soon rose to importance, and in time became the rival of Carthago Nova. It was the usual place of residence for the Roman prætors. On the division of Spain, which took place in the reign of Augustus (*vid.* Hispania), this city gave the name of Tarraconensis to what had been previously called Hispania Citerior. (*Plin.*, *l. c.*—*Mela*, 2, 6.—Compare *Ukert*, *Geogr.*, vol. 2, p. 420.)

Tarsĭus, a river of Troas, near Zeleia, which, according to Strabo, had to be crossed, on account of its meandering route, twenty times by those who followed the road along its banks. Homer styles it Heptaporus, referring to its being crossed *seven* times. (*Strabo*, 587.)

Tarsus, a celebrated city of Cilicia Campestris, on the river Cydnus, not far from its mouth. Xenophon gives its name a plural form, Ταρσοί (ἤλασε .... εἰς Ταρσούς, *Anab.*, 1, 2, 23); later writers, however, adopt the singular, Ταρσός. This city was, from the earliest authentic records that we have of it, the capital of Cilicia, and, during the Persian dominion, was the residence of a dependant king. The people of Tarsus ascribed the origin of their city to Sardanapalus, who is said to have built it, together with Anchiale, in one day. (*Vid.* Anchiale.) When, however, the Greeks established themselves here after the conquest of Alexander, they discarded the old account of the origin of Tarsus, and in its stead adopted one of a more poetic cast. Tarsus (Ταρσός) in their language signified *a heel*, and also *a hoof*. This name they connected with the old legend, that Bellerophon had been conveyed, in the course of his wanderings, by the winged horse Pegasus to the country of Cilicia. Upon this they founded the fable that the horse Pegasus had stumbled here, and left behind a deep impression of one of his feet. According to another account, he lost a hoof in this quarter; while a third made Bellerophon to have been unhorsed in this place, and, in falling, to have struck the earth violently with his heel. (*Dionys. Perieg.*, v. 869.—*Eustath. ad Dionys.*, *l. c.*—*Steph. Byz.*, *s. v.* Ταρσός.) Strabo, however, makes the city to have been founded by Triptolemus and his Argive followers, who, in sending for information about the wandering Io, found here the traces of her hoofs. (*Strab.*, 673.) The Greeks, upon their first coming hither, found Tarsus a large and flourishing city, traversed by the Cydnus, a stream 200 feet broad. (*Xen.*, *Anab.*, 1, 2, 23.) It continued to flourish for a long period after, and became so celebrated for learning and refinement as to be the rival of Athens and Alexandrea. Alexander nearly lost his life by bathing, when overheated, in the cold stream of the Cydnus, and it was here that Cleopatra paid her celebrated visit to Antony in all the pomp and pageantry of Eastern luxury, herself attired like Venus, and her attendants like Cupids, in a galley covered with gold, whose sails were of purple, the oars of silver, and cordage of silk; a fine description of which may be seen in Shakspeare's play of Antony and Cleopatra (*act* 2, *sc.* 2). In the civil wars Tarsus sided with Cæsar, and the inhabitants called their city, out of compliment to him, Juliopolis. This, though it exposed them at first to many annoyances from the opposite party, secured for them, eventually, both freedom and exemption from tribute, after Cæsar had become master of the Roman world. (*Appian, B. C.*, 4, 64.—*Id.*, 5, 7.) Tarsus was the birthplace of St. Paul. (*Acts*, 22, 3.) It still survives, but only as the shadow of its former self. It is now called *Tarsous*, and is in subjection to Adana, an adjacent city. (*Pococke*, vol. 2, p. 256.)—Julian the Apostate was buried in the suburbs of this city. (*Ammian. Marcell.*, 23, 3.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 96, *seqq.*)

Tartărus (in the plural -*a*, -*orum*), the fabled place of punishment in the lower world. According to the ideas of the Homeric and Hesiodic ages, it would seem that the World or Universe was a hollow globe, divided into two equal portions by the flat disk of the earth. (*Il.*, 8, 16.—*Hes.*, *Theog.*, 720.) The external shell of this globe is called by the poets *brazen* and *iron*, probably only to express its solidity. The superior hemisphere was named *Heaven*, the inferior one *Tartarus*. The length of the diameter of the hollow sphere is given thus by Hesiod. It would take, he says, nine days for an anvil to fall from Heaven to Earth; and an equal space of time would be occupied by its fall from Earth to the bottom of Tartarus. (*Theog.*, 722.) The luminaries which gave light to gods and men shed their radiance through all the interior of the upper hemisphere; while that of the inferior one was filled with eternal gloom and darkness, and its still air

was unmoved by any wind. Tartarus was regarded, at this period, as the prison of the gods, and not as the place of torment for wicked men, being to the gods what Erebus was to men, the abode of those who were driven from the supernal world. The Titans, when conquered, were shut up in it, and in the Iliad (8, 13) Jupiter menaces the gods with banishment to its murky regions. The Oceanus of Homer encompassed the whole earth, and beyond it was a region unvisited by the sun, and therefore shrouded in perpetual darkness, the abode of a people whom he names Cimmerians. Here the poet of the Odyssey also places Erebus, the realm of Pluto and Proserpina, the final dwelling of all the race of men, a place which the poet of the Iliad describes as lying within the bosom of the earth. At a later period, the change of religious ideas gradually affected Erebus, the abode of the dead. Elysium was moved down to it, as the place of reward for the good; and Tartarus was raised up to it, to form the prison in which the wicked suffered the punishment due to their crimes. (*Keightley's Mythology*, p. 32, 39, 43.)

Tartessus, a town of Spain, situate, according to the most general, though not the most correct opinion, in an island of the same name at the mouth of the Bætis, formed by the two branches of the river. No traces of this island now remain, as one of the arms of the river has disappeared. With regard to the actual position of the town itself, much difference of opinion exists both in ancient and modern writers. Mannert is in favour of making Hispalis the Tartessus of Herodotus, and opposes the idea of its being the same either with Carteia or Gades, as many ancient writers maintain. It could not, according to him, correspond with Carteia, since Tartessus lay without the Straits of Hercules; nor could it be the same as Gades, since Herodotus speaks of both Gades and Tartessus by their respective names, and the latter was not subject to the Phœnicians, but had a king of its own. (*Mannert, Geogr.*, vol. 1, p. 294.) According to Strabo, the Bætis itself was anciently called Tartessus, and the adjacent country Tartessis. (*Strabo*, 148). Bochart, however, makes Tartessus to have been the Tarshish of Scripture, and the same with Gades. (*Geogr. Sacr.*, 3, 7, *coll.* 170.)

Taruanna, a city of Gallia Belgica Secunda, in the territory of the Morini, now *Terouenne*. (*Ptolemy.—Itin. Ant.*, 376.)

Tarvisium, an ancient city of Venetia, on the river Silis. At a later period it became the seat of a bishopric, and only a town of note about the middle ages. It is now *Treviso*. (*Procop.*, *B. G.*, 3, 1.—*Paul. Diac.*, 2, 12.)

Tatiānus, a Syrian rhetorician, converted to Christianity by Justin Martyr, whom he followed to Rome in the latter part of the second century. After the death of Justin, the opinions of his proselyte took a turn towards those of Marcion, with whom he was contemporary; but, differing from that heresiarch in some material points, he became the head of a sect of followers of his own, who acquired the appellation of Encratitæ and Hydroparastatæ, from the abstinence which they enjoined from wine and animal food, and their substitution of water for the former in the administration of the Eucharist. The *editio princeps* by Gesner, *Tigur.*, 1546, fol., contains merely the Greek text. The best edition is that of Worth (*Gr. et Lat.*), *Oxon.*, 1700, 8vo. Tatian's work is sometimes appended to editions of Justin Martyr. (*Clarke, Bibliograph. Dict.*, vol. 6, p. 159.)

Tatienses or Titienses, the name of one of the three original Roman tribes. (*Vid.* Roma, p. 1173, col. 1.)

Tatĭus, Titus, king of the Sabines, reigned conjointly with Romulus. (*Vid.* Romulus.)

Tatta, a salt lake in the northeastern part of Phrygia, now *Tuslag* (i. e., "the Salt"). According to Strabo, it produced salt in such abundance, that any substance immersed in it was very soon entirely covered with the crystal; and birds were unable to fly if they once dipped their wings in it. (*Strab.*, 568.) The lake still furnishes all the surrounding country with salt, and its produce is a valuable royal-farm in the hands of the Pacha of *Kir-Shehr*. In 1638, Sultan Murad IV. made a causeway across the lake, upon the occasion of his army marching to take Bagdad from the Persians. (*Leake's Tour*, p. 70.)

Taunus, a mountain range of Germany, lying in a northwest direction from Frankfort on the *Mayne*, between *Wiesbaden* and *Hornberg*. It is now called the *Höhe* or *Heyrich*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 950.)

Tauri, a people of European Sarmatia, who inhabited Taurica Chersonesus, and sacrificed all strangers to Diana. The statue of this goddess, which they believed to have fallen down from heaven, was fabled to have been carried away to Sparta by Iphigenia and Orestes. (*Herod.*, 4, 99.—*Mela*, 2, 1.—*Pausan.*, 3, 16.—*Eurip.*, *Iphig.*)

Taurĭca Chersonēsus. *Vid.* Chersonesus III.

Taurĭca, a surname of Diana, because worshipped by the inhabitants of Taurica Chersonesus. (*Vid.* Tauri.)

Taurīni, a people of Liguria, occupying both banks of the Padus, in the earlier part of its course, but especially the country situated between that river and the Alps. The river Orcus (now *Orca*) marked the extent of their territory towards the east. The Taurini are first mentioned in history as having opposed Hannibal soon after his descent from the Alps (*Polyb.*, 3, 60); and their capital, which Appian calls Taurasia (*Bell. Hann.*, c. 5), was taken and plundered by that general, after an ineffectual resistance of three days. As a Roman colony, it subsequently received the name of Augusta Taurinorum, now *Turino* (Turin) in Piedmont. (*Cramer's Anc. Italy*, vol. 1, p. 32.)

Tauromenium, now *Taormino*, a town of Sicily, between Messana and Catana, but nearer the latter than the former. An ancient city named Naxos previously occupied the site of Tauromenium. There were, in fact, two cities of the name of Naxos, both erected in succession on the same spot. The first was destroyed by Dionysius the tyrant, and the inhabitants scattered over Sicily. (*Diod. Sic.*, 14, 15.) The Siculi, instigated by the Carthaginians, subsequently rebuilt the city, but Dionysius again reduced it. Instead of destroying, however, he colonized it with a number of his mercenary soldiers. (*Diod. Sic.*, 14, 59 *et* 96.) In process of time Syracuse regained her freedom, and Andromachus, a rich inhabitant of Naxos, having invited the old inhabitants of the latter city to return to their home, they accepted the offer. The city now changed its name to Tauromenium, from Taurus, the name of an adjacent mountain, and μονή, *a place of abode*, the appellation being selected as designating more particularly their new place of residence. (*Diod. Sic.*, 16, 7.)—The hills in the neighbourhood were famous for the fine grapes which they produced, and they surpassed almost the whole world for the extent and beauty of their prospects. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 282.)

Taurus, I. the mountains of Taurus, according to all the descriptions of the ancients, extended from the frontiers of India to the Ægean Sea. Their principal chain, as it shot out from Mount Imaus towards the sources of the Indus, wound, like an immense serpent, between the Caspian Sea and the Euxine on the one side, and the sources of the Euphrates on the other. Caucasus seems to have formed part of this line, according to Pliny; but according to Strabo, who was better informed, the principal chain of Taurus runs between the basis of the Euphrates and the Araxes; and the geographer observes that a detached chain of Cau-

casus, that of the Moschian mountains, runs in a southern direction and joins the Taurus. Modern accounts represent this junction as not very marked. Strabo, who was born on the spot, and who had travelled as far as Armenia, considers the entire centre of Asia Minor, together with all Armenia, Media, and Gordyene, or *Koordistan*, as a very elevated country, crowned with several chains of mountains, all of which are so closely joined together that they may be regarded as one. "Armenia and Media," says he, "are situated upon Taurus." This plateau seems also to comprehend Koordistan, and the branches which it sends out extend into Persia as far as the great desert of Kerman on one side, and towards the sources of the Gihon and the Indus on the other. By thus considering the vast Taurus of the ancients as an upland plain, and not as a chain, the testimonies of Strabo and Pliny may be reconciled with the accounts of modern travellers. Two chains of mountains are detached from the plateau of Armenia to enter the peninsula of Asia; the one first confines and then crosses the channel of the Euphrates near Samosata; the other borders the Pontus Euxinus, leaving only narrow plains between it and that sea. These two chains, one of which is in part the Anti-Taurus, and the other the Paryadres of the ancients, or the mountain *Tcheldir* or *Keldir* of the moderns, are united to the west of the Euphrates, between the towns of *Siwas*, *Tocas*, and *Kaisarieh*, by means of the chain of Argæus, now named *Argeh-Dag*, whose summit is covered with perpetual snows, a circumstance which, under so low a latitude, shows an elevation of from 9 to 10,000 feet. The centre of Asia resembles a terrace supported on all sides by chains of mountains. The chain which, breaking off at once from Mount Argæus and from Anti-Taurus, bounds the ancient Cilicia to the north, is more particularly known by the name of Taurus, a name which in several languages appears to have one common root, and simply signifies *mountain*. The elevation of this chain must be considerable, since Cicero affirms that it was impassable to armies before the month of June, on account of the snow. Diodorus details the frightful ravines and precipices which it was necessary to cross in going from Cilicia into Cappadocia. Modern travellers, who have crossed more to the west of this chain, now called *Alah-Dag*, represent it as similar to that of the Apeninnes and Mount Hæmus. It sends off to the west several branches, some of which terminate on the shores of the Mediterranean, as the Cragus, and the Masicystes of the ancients, in Lycia; the others, greatly inferior in elevation, extend to the coasts of the Archipelago opposite the islands of Cos and Rhodes. To the east, Mount Amanus, now the *Alma-Dag*, a detached branch of the Taurus, separates Cilicia from Syria, having only two narrow passes, the one towards the Euphrates, the other close by the sea; the first answers to the Pylæ Amanicæ of the ancients, the other to the Pylæ Syriæ. Two other chains of mountains are sent off from the western part of the central plateau. The one is the *Baba-Dag* of the moderns, which formed the Tmolus, the Messogis, and the Sipylus of the ancients, and which terminates towards the islands of Samos and Chios; the other, extending in a northwest direction, presents more elevated summits, among which are the celebrated Ida and the Mysian Olympus. Lastly, the northern side of the plateau is propelled towards the Euxine, and gives rise to the chain of the Olgassus, now *Elkas-Dag*, a chain which fills with its branches all the chain between the Sangarius and the Halys. Throughout the range of mountains just described, limestone rocks appear to predominate. (*Malte-Brun*, *Geogr.*, vol. 2, p. 64, *seqq.*)—II. A mountain and promontory on the eastern coast of Sicily, near which Tauromenium was built. It is now *Capo di S. Croce*. (*Vid.* Tauromenium.)—III. Statilius Taurus, a friend of Agrippa's, conquered Lepidus in Sicily, and gained also many victories in Africa, for which he obtained triumphal honours (B.C. 36). He was twice consul; and is said also to have built the first durable amphitheatre of stone, at the desire of Augustus.—IV. Statilius Taurus, was proconsul of Africa A.D. 53, in the reign of Claudius. On his return, Agrippina, who was anxious to get possession of his fine gardens, induced Tarquitius, who had been his lieutenant in Africa, to accuse him of extortion, and also of having practised magic rites. Taurus, indignant at the charge, would not wait for the decision of the senate, but destroyed himself.

Taygĕtus, or, in the plural form, Taygĕta (-*orum*), part of a lofty ridge of mountains, which, traversing the whole of Laconia from the Arcadian frontier, terminates in the sea at the Promontory of Tænarus. Its elevation was said to be so great as to command a view of the whole Peloponnesus, as may be seen from a fragment of the Cyprian verses preserved by the scholiast on Pindar. (*Nem.*, 10, 113.) This great mountain abounded with various kinds of beasts for the chase, and supplied also the celebrated race of hounds, so much valued by the ancients on account of their sagacity and keenness of scent. It also furnished a beautiful green marble much esteemed by the Romans. (*Strabo*, 367.—*Plin.*, 37, 18.) In the terrible earthquake which desolated Laconia before the Peloponnesian war, it is related that immense masses of rock, detaching themselves from the mountain, caused dreadful devastation in their fall, which is said to have been foretold by Anaximander of Miletus. (*Plin.*, 2, 79.—*Strabo*, 367.) The principal summit of Taÿgetus, named Taletum, rose above Bryseæ. It was dedicated to the sun, and sacrifices of horses were there offered to that planet. This point is probably the same now called St. Elias. (*Cramer's Anc. Greece*, vol. 3, p. 216.) "From the western side of the plain," observes Mr. Dodwell, "rise the grand and abrupt precipices of Taÿgetus, which is broken into many summits. The bases also of the mountain are formed by several projections distinct from each other, which branch into the plain, and hence produce that rich assemblage and luxuriant multiplicity of lines, and tints, and shades, which render it the finest locality in Greece. All the plains and mountains that I have seen are surpassed in the variety of their combinations and in the beauty of their appearance by the plain of Lacedæmon and Mount Taÿgetus. The landscape may be exceeded in the dimensions of its objects, but what can exceed it in beauty of form and richness of colouring?—The mountain chain runs in a direction nearly north and south, uniting towards the north with the chain of Lycæon. Its western side rises from the Messenian Gulf, and its eastern foot bounds the level plain of Amyclæ, from which it rises abruptly. It is visible from Zante, which, in a straight line, is distant from it at least eighty-four miles. The northern crevices are covered with snow during the whole of the year. Its outline, particularly as seen from the north, is of a more serrated form than the other Grecian mountains. It has five principal summits, whence it derived the modern name of *Pentedactylus*, as it was designated by Constantine Porphyrogenitus. In winter it is covered with snow, which renders the vicinity extremely cold. In summer it reflects a powerful heat upon the Spartan plain, from which it keeps the salubrious visits of the western winds, and thus makes it one of the hottest places in Greece, and subjects the inhabitants to fevers." (*Dodwell's Tour*, vol. 2, p. 410.)—Compare the account of Colonel Leake (*Travels in the Morea*, vol. 1, p. 84, 191, &c.).

Teănum, I. Apulicum, a city of Apulia, on the right bank of the river Frento (*Fortore*). The appellation of Apulicum was added to distinguish it from the

town of the Sidicini. Strabo, speaking of the Apulian Teanum, says it was situate at some distance from the coast, and at the head of a lake formed by the sea, which here encroaches so considerably upon the land, that the breadth of Italy between this point and Puteoli did not exceed 1000 stadia. (*Strabo*, 285.) The ruins of this place are said to exist on the site of *Civitate*, about a mile from the right bank of the *Fortore*, and ten miles from the sea. (*Cramer's Anc. Italy*, vol. 2, p. 272.)—II. Sidicinum, the only city ascribed to the Sidicini, a Campanian tribe. It is now *Teano*, and was distant about fifteen miles from Capua, in a northwest direction. Strabo informs us that it stood on the Latin Way, being the most considerable of all the towns so situated, and inferior to Capua only in extent and importance among the Campanian cities. (*Strab.*, 237, 248.) This fact seems to derive additional confirmation from the numerous remains of walls and public buildings said to be still visible on its ancient site. Teanum became a Roman colony under Augustus. (*Front.*, *de Col.*—*Plin.*, 3, 5.)—Some cold acidulous springs are noticed in its vicinity by Vitruvius: they are now called *Acqua delle Caldarelle*. (*Pratilli*, *Via Appia*, 2, 9.—*Cramer's Anc. Italy*, vol. 2, p. 194.)

Teărus, a river of Thrace, rising in the same rock from 38 different sources, some of which are hot, and others cold. Its sources, according to Herodotus, were equidistant from Heræum, a city near Perinthus, and from Apollonia on the Euxine, being two days' journey from each. It emptied into the Contadesdus, this last into the Agrianes, and the Agrianes into the Hebrus. Its waters were esteemed of service in curing cutaneous disorders. Darius raised a column there when he marched against the Scythians, to denote the sweetness and salubrity of the waters of that river. (*Herod.*, 4, 90, &c.—*Plin.*, 4, 11.)

Tecmessa, the daughter of a Phrygian prince, called by some Teuthras, and by Sophocles Teleutas. When her father was killed by Ajax, son of Telamon, at the time the Greeks sacked the towns in the neighbourhood of Troy, the young princess became the property of the conqueror, and by him she had a son called Eurysaces. Sophocles introduces her as one of the characters in his play of the Ajax. (*Schol. ad Soph.*, *Aj.*, 200.)

Tectosăges, a Gallic tribe, belonging to the stem of the Volcæ, and whose territory lay between the Sinus Gallicus and the Ausci, and in the immediate vicinity of the Pyrenees. They appear to have been a numerous and powerful race. A part of them were led off by Sigovesus in quest of other settlements, and, passing through the Hercynian forest, spread themselves over Pannonia and Illyricum, and subsequently made an inroad into Macedonia. From Europe a portion of them then passed into Asia Minor, and at last occupied the central portion of what was called, from its Gallic settlements, Gallatia. Their towns in this country were less numerous than those of their fellow-tribes; but, on the other hand, they could boast of having for their capital the largest and most celebrated city of the whole province, namely, Ancyra. (*Vid.* Ancyra.—*Thierry*, *Hist. des Gaulois*, vol. 1, p. 131, *seqq.*—*Cramer's Asia Minor*, vol. 2, p. 91.)

Tegĕa or Tegæa, a city of Arcadia, next to Mantinea, the most ancient and important in the country. It lay in an eastern direction from the southern part of the Mænalian ridge. This place was said to have been founded at a remote period by Tegeus, son of Lycaon. At this early period the republic consisted of several small townships, enumerated by Pausanias, which were probably all united by Aleus, an Arcadian chief, who was thus regarded as the real founder of the city. (*Pausan.*, 8, 45.—*Strabo*, 337.) The Tegeatæ were early distinguished for their bravery among the Peloponnesian states: they could boast that their king, Echemus, had engaged and slain in single combat Hyllus, chief of the Heraclidæ (*Herod.*, 9, 26), and also of many victories obtained over the warlike Spartans. (*Herod.*, 1, 65.—*Pausan.*, 3, 3.) It was not till the latter had, in compliance with the injunctions of an oracle, gained possession of the bones of Orestes, and conveyed them from the Arcadian territory, that they were enabled to vanquish their antagonists, and compel them to acknowledge their supremacy (1, 65). In the battle of Platæa, the Tegeatæ furnished 3000 soldiers, and disputed the post of honour with the Athenians, to whom it was, however, adjudged by the Lacedæmonians. In the Peloponnesian war they remained firm in their adherence to Sparta. After the battle of Leuctra, however, the Tegeatæ united with the rest of the Arcadians in forming a league independent of Sparta, which involved them in hostilities with that power. (*Xen.*, *Hist. Gr.*, 6, 5, 16.) Tegea, having subsequently entered into the Achæan confederacy, was taken by Cleomenes, from whom it was recaptured by Antigonus Doson. (*Polyb.*, 2, 46.) It successfully resisted, some time after, the attack of Lycurgus, tyrant of Sparta (5, 17, 1), but yielded to Machanidas; after his defeat and death it was, however, reconquered by Philopœmen (11, 18, 7; 16, 36). Tegea was the only town in Arcadia which in Strabo's time preserved some degree of consequence and prosperity (*Strabo*, 388); and, if we may judge from the description of Pausanias, it still continued to flourish more than a century later. The vestiges of this ancient city are to be seen on the site now called *Piali*, about an hour east of *Tripolizza*; but they consist only of scattered fragments, and broken tiles and stones, which cover the fields. Other ruins are to be seen on the site of *Palaio Episkopi*, some hundred yards from the village of *Piali*. (*Cramer's Anc. Greece*, vol. 3, p. 350, *seqq.*)

Teios. *Vid.* Teos.

Telămon, a king of the island of Salamis, son of Æacus and Endeïs. He was brother to Peleus, and father to Teucer and Ajax, the latter of whom is, on that account, often called "*Telamonius heros*." Telamon was banished, with Peleus, from his father's court, for the accidental murder of their step-brother Phocus; and, embarking on board a vessel, he was thrown upon the island of Salamis. Here he was not only hospitably entertained by its king Cychreus, but received from him his daughter Glauce in marriage, with the promise of succession to the throne. After the death of Glauce he married Peribœa, the daughter of Alcathoüs; and, on the conquest of Troy by Hercules, whom he accompanied and aided, he received from that hero the hand of Hesione, daughter of Laomedon, and sister of Priam, from which last-mentioned union sprang Teucer, who was, therefore, the half-brother of Ajax. Telamon distinguished himself at the Calydonian boar-hunt, and also in the Argonautic expedition; and, when the Trojan war broke out, he despatched his sons Ajax and Teucer to sustain that glory, to which the feebleness of age precluded him from any longer aspiring. Ajax slew himself in the course of the war, on account of the arms of Achilles, which had been awarded to Ulysses; and the indignation of Telamon at the supineness of Teucer in not having avenged his brother's death, caused him to banish the young prince from his native island. (*Vid.* Teucer.—*Soph.*, *Aj.*—*Apollod.*, 3, 12, 6, &c. —*Hygin.*, *fab.*, 97.)

Telamoniădes, a patronymic given to the descendants of Telamon.

Telchīnes, an ancient race in the island of Rhodes, said to have been originally from Crete. They were the inventors of many useful arts, and, according to Diodorus, passed for the sons of the Sea. (*Diod. Sic.*, 5, 55.) Hence Simmias the Rhodian made Ζάψ (a word meaning "*sea*") their mother. (Compare *Bo-*

chart, Phal., p. 371, where the line from Clemens of Alexandrea, *Strom.*, 5, p. 374, is corrected.) With respect to their names and number, the ancient writers differ. Nonnus applies to them the two Dactyli-names *Kelmis* and *Damnameneus*. (*Dionys.*, 14, 36.) Tzetzes, on the other hand, names five Telchines, *Actæus*, *Megalesius*, *Ormenus*, *Nikon*, and *Simon*. (*Chil.*, 7, 125.) The Telchines are also represented as powerful enchanters, who hold in control the elements, and could bring clouds, rain, hail, and snow at pleasure. (*Hesych.*, *s. v.* Θελγῖνες.—*Suid.*, *s. v.* Τελχῖνες.—*Zenobius*, *Proverb.*, 5, 131.—*Höck*, *Kreta*, vol. 1, p. 345, *seqq.*—*Id. ib.*, vol. 1, p. 354.—Consult remarks at the commencement of the article Rhodus.)

Telebŏæ or Teleboĭs, a people of Ætolia, called also Taphians. (*Vid.* Taphiæ.)

Teleboĭdes, islands between Leucadia and Acarnania. (*Vid.* Taphiæ.)

Telegŏnus, a son of Ulysses and Circe, born in the island of Ææa, where he was educated. When arrived at the years of manhood, he went to Ithaca to make himself known to his father, but he was shipwrecked on the coast, and, being destitute of provisions, he plundered some of the inhabitants of the island. Ulysses and Telemachus came to defend the property of their subjects against this unknown invader; a quarrel arose, and Telegonus killed his father without knowing who he was. He afterward returned to his native country, and, according to Hyginus, he carried thither his father's body, where it was buried. Telemachus and Penelope also accompanied him in his return, and soon after the nuptials of Telegonus with Penelopo were celebrated by order of Minerva. Penelope had by Telegonus a son called Italus. Telegonus was said to have founded Tusculum in Italy, and, according to some, he left one daughter called Mamilia, from whom the patrician family of the Mamilii at Rome were descended. (*Horat.*, *Od.*, 3, 29, 8.—*Ovid*, *Fast.*, 3, 4.—*Trist.*, 1, 1.—*Hygin.*, *fab.*, 127.)

Telemăchus, a son of Ulysses and Penelope. He was still in the cradle when his father went with the rest of the Greeks to the Trojan war. At the end of this celebrated contest, Telemachus, anxious to see his father, went in quest of him; and, as the place of his residence and the cause of his long absence were then unknown, he visited the court of Menelaus and Nestor to obtain information. He afterward returned to Ithaca, where the suiters of his mother Penelope had conspired to destroy him; but he avoided their snares, and by means of Minerva he discovered his father, who had arrived in the island two days before him, and was then in the house of Eumæus. With this faithful servant and Ulysses, Telemachus concerted how to deliver his mother from the importunities of her suiters, and his efforts were crowned with success. After the death of his father, Telemachus is said to have gone to the island of Ææa, where he married Circe, or, according to others, Cassiphone, the daughter of Circe, by whom he had a son called Latinus. (*Hom.*, *Od.*—*Hygin.*, *fab.*, 95, 125.)

Telĕphus, I. a king of Mysia, son of Hercules and Auge, the daughter of Aleus. He was exposed as soon as born on Mount Parthenius, on the confines of Argolis and Arcadia; but the babe was protected by the care of the gods; for a hind, which had just calved, came and suckled him; and the shepherds, finding him, named him Telephus from that circumstance (Τήλεφος, from ἔλαφος, *a hind*.) Aleus gave his daughter Auge to Nauplius, the son of Neptune, to sell her out of the country; and he disposed of her to Teuthras, king of Teuthrania, on the Caÿster, in Mysia, who made her his wife. Telephus having, when grown up, consulted the oracle respecting his parents, came to Mysia, where he was kindly received by Teuthras, whom he succeeded in his kingdom. Telephus, after this, married one of the daughters of King Priam, and, as the son-in-law of that monarch, prepared to assist Priam against the Greeks, and with heroic valour attacked them when they had landed on the Mysian coast. The carnage was great, and Telephus would have been victorious had not Bacchus, who protected the Greeks, suddenly raised a vine from the earth, which entangled the feet of the monarch, and laid him flat on the ground. Achilles immediately rushed upon him, and wounded him so severely that he was carried away from the battle. The wound was mortal, and Telephus was informed by the oracle that he alone who had inflicted it could totally cure it. Upon this, application was made to Achilles, but in vain; till Ulysses, who knew that Troy could not be taken without the assistance of one of the sons of Hercules, and who wished to make Telephus the friend of the Greeks, persuaded Achilles to obey the directions of the oracle. Achilles consented; and as the weapon which had given the wound could alone cure it, the hero scraped the rust from the point of his spear, and, by applying it to the sore, gave it immediate relief. It is said that Telephus showed himself so grateful to the Greeks, that he accompanied them to the Trojan war, and fought with them against his father-in-law. For other versions of the legend of Telephus, especially his exposure in infancy, consult the remarks of Heyne (*ad Apollod.*, 3, 9, 1). Euripides, in his play entitled Telephus, adopted that form of the narrative which made Telephus and his mother to have been shut up in an ark or coffer, and cast into the sea, the waves of which bore them to the mouth of the river Caïcus. (*Heyne*, *l. c.*) The wanderings and poverty of Telephus, while in quest of his parents, are often alluded to by the poets. (*Aristoph.*, *Nub.*, 918.—*Id.*, *Ran.*, 866.—*Horat.*, *Epist. ad Pis.*, 96.—*Hygin.*, *fab.*, 101.)

Tellus, the goddess of the Earth. (*Vid.* Ops, and Terra.)

Telmessus or Telmissus, I. the last city of Lycia towards the west, and at the head of the Glaucus Sinus. It was famous for the skill possessed by its inhabitants in the art of divination (*Arrian*, *Exp. Alex.*, 2, 3), and they were consulted at an early period by Crœsus, king of Lydia. (*Herod.*, 1, 78.) The ruins of Telmissus are found at *Méi*, the port of *Makri*. The theatre, and the porticoes and sepulchral chambers excavated in the rocks at this place, are some of the most remarkable remains of antiquity in Asia Minor. (*Leake's Tour*, p. 128.—Compare *Clarke's Travels*, vol. 3, p. 292, *seqq.*, *Lond. ed.*; and *Fellows*, *Excursion in Asia Minor*, p. 244, *seq.*)—II. A city of Caria, about sixty stadia to the southeast of Halicarnassus, and on the Sinus Ceramicus. (*Suid.*, *s. v.* Τελμισσεῖς.—*Larcher*, *Herod.*, *Tabl. Geogr.*, *s. v.*)—III. A city of Pisidia, on the confines of the Solymi, southeast of Themisonium. Its more usual name was Termissus. (*Arrian*, *Exp. Alex.*, 1, 27.)

Telo Martĭus, a city and harbour on the coast of Gallia Narbonensis Secunda, now *Toulon*. It appears to have been an obscure place among the ancients, and to have grown into a city from a large colour establishment commenced here by the Romans in the fifth century. The *Itin. Ant.* (566) alone makes mention of it. (*Bischoff und Möller*, *Wörterb. der Geogr.*, p. 953.)

Telphūsa, a city of Arcadia, forty stadia from Caüs, and in a northeastern direction from Heræa. Pausanias found it in ruins and nearly deserted; but in earlier times it appears to have been a place of some note, and celebrated for the worship of the goddess Erinnys and Apollo Oncæus, whose temples were to be seen at a place called Oncæum, on the banks of the Ladon. (*Pausan.*, 8, 25.—*Steph. Byz.*, *s. v.* Ὄγκεῖον.) The city derived its name from Telphusa, a daughter of the river Ladon. There was a fountain

here, the waters of which were so extremely cold, that Tiresias was fabled to have died of drinking of them. The site of this place is supposed by Sir W. Gell to correspond with the kalybea of *Vanina* (*Itinerary of the Morea*, p. 120); but Müller is inclined to identify it with *Katzioula*, which is described by Gell as a miserable place in the neighbourhood of a large ruined city. (*Dorians*, vol. 2, p. 448, *Oxford transl.*—*Cramer's Anc. Greece*, vol. 3, p. 323.)

Temĕnus, son of Aristomachus, and one of the Heraclidæ. (*Vid.* Heraclidæ.)

Temerinda, according to Pliny (6, 7), the Scythian name for the Palus Mæotis.—Compare the remarks of Ritter (*Vorhalle*, p. 161, *seqq.*).

Temĕsa, I. a town of the Bruttii, southwest of Terina, and near the coast. It was a place of great antiquity, and celebrated for its copper-mines, to which Homer is supposed to have referred in the Odyssey (1, 182). This circumstance, however, is doubtful, as there was a town of the same name in Cyprus (*Strabo*, 255); while others, again, considered the Homeric Temesa as identical with Brundisium. (*Eustath. ad Hom.*, *Od.*, *l. c.*) In Strabo's time these mines appear to have been exhausted. The situation of Temesa is not fully ascertained. Opinions vary between *Malvito*, *San Lucito*, *Torre Loppa*, and *Torre del piano del Casale*. (*Cramer's Anc. Italy*, vol. 2, p. 418.)—II. According to some, the same with Brundisium. (*Vid.* preceding article.)—III. A place in the island of Cyprus. (*Vid.* Temesa I.)

Tempe (*plur. neut.*), a valley in Thessaly, between Mount Olympus at the north and Ossa at the south, through which the river Peneus flowed into the Ægean. The poets have described it as a most delightful spot, with cool shades and verdant walks, which the warbling of birds rendered more pleasing and attractive. Tempe extended about five miles in length, but varied in its breadth so as to be in some places only a plethrum (about 100 feet) or a little more.—Ælian has left a very animated and picturesque description of its scenery (*Var. Hist.*, 3, 1).—It appears to have been a generally received notion among the ancients, that the gorge of Tempe was caused by some great convulsion in nature, which, bursting asunder the mountain-barrier by which the waters of Thessaly were pent up, afforded them an egress to the sea. Modern travellers differ in their accounts of this celebrated vale. Hawkins (*Walpole's Collect.*, vol. 1, p. 517) states that "the scenery by no means corresponds with the idea that has been generally conceived of it, and that the eloquence of Ælian has given rise to expectations which the traveller will not find realized." He would seem, however, to have confounded the Vale of Tempe with the narrow defile which the Peneus traverses between Mount Olympus and Mount Ossa, near its entrance into the sea. Professor Palmer, of Cambridge, appears to have been more successful in the search. "After riding nearly an hour close to the bay in which, the Peneus discharges itself, we turned," says this traveller, "south, through a delightful plain, which, after a quarter of an hour, brought us to an opening between Ossa and Olympus; the entrance to a vale, that, in situation, extent, and beauty, amply satisfies whatever the poets have said of Tempe." (*Walpole's MS. Journal*, *Clarke's Travels*, pt. 2, s. 3. p. 274.—Consult *Cramer's Description of Ancient Greece*, vol. 1, p. 378.)

Tenchthĕri, a nation of Germany, who, in conjunction with the Usipetes, crossed the Rhine, were defeated by the Romans, and found protection and new settlements among the Sicambri. In their most flourishing period, the Tenchtheri dwelt in the southern part of the Duchy of *Cleve*, and also in that of *Berg*; they also took part in the confederacy of the Cherusci. (*Cæs.*, *B. G.*, 4, 16.—*Tac.*, *Ann.*, 13, 56.—*Id.*, *Hist.*, 4, 21.—*Id.*, *Germ.*, 32.)

Tenĕdos, an island of the Ægean, off the coast of Troas, about 56 miles to the north of Lesbos, whither the Greeks retired, as Virgil relates, in order to surprise the Trojans. (*Æn.*, 2, 21.—*Ib.*, 254.) This island was at an earlier period called Leucophrys, from its white cliffs (*Eustath. ad Il.*, p. 33.—*Lycophr.*, 346); and it took the name of Tenedos from Tenes, son of Cycnus. (*Vid.* Tenes.) Tenedos received a colony of Æolians (*Herod.*, 1, 149.—*Thucyd.*, 7, 57), which flourished for many years, and became celebrated for the wisdom of its laws and civil institutions. This we collect from an ode of Pindar, inscribed to Aristagoras, prytanis or chief magistrate of the island. (*Nem.*, 11.) Aristotle is known to have written on the polity of Tenedos. (*Steph. Byz.*, *s. v.* Τένεδος.) Apollo was the principal deity worshipped in the island, as we know from Homer (*Il.*, 1, 37). According to the same poet, Tenedos was taken by Achilles during the siege of Troy. (*Il.*, 11, 624.) When the prosperity of Tenedos was on the decline, the inhabitants placed themselves under the protection of the flourishing city of Alexandrea Troas. At a still later period, it derived again some importance from the granaries which Justinian caused to be erected there, for the purpose of housing the cargoes of corn brought from Egypt and intended for Constantinople, but which were frequently delayed by contrary winds blowing from the Hellespont. (*Procop.*, *Æd. Justin.*, 5, 1.) There were several proverbs connected with the history of Tenedos, which may be found in Stephanus of Byzantium (*s. v.* Τένεδος). It may be worth while to remark, that Nymphiodorus, a geographical writer quoted by Athenæus, affirmed, that the women of Tenedos were of surpassing beauty (13, p. 60).—When Chandler visited this island, which retains its ancient name, he found there "but few remains of antiquity worthy of notice; in the streets, the walls, and burying-grounds were pieces of marble and fragments of pillars, with a few inscriptions." (*Travels in Asia Minor*, p. 22.) The position of Tenedos, so near the mouth of the Hellespont, has always rendered it a place of importance in both ancient and modern times. Bochart derives the name from the Phœnician word Tinedum, *red clay*, which was found here and used for earthenware. (*Cramer's Asia Minor*, vol. 1, p. 111, *seqq.*)

Tenes (or, more correctly, Tennes), son of Cycnus, king of Colonæ, a town of Troas, and of Proclea the daughter of Clytius. After the death of Proclea, Cycnus married Philonome, daughter of Craugasus, who became enamoured of Tennes; but, finding it impossible to shake his principles of duty, she accused him to her husband of a dishonourable act of violence. The father believed the charge, and, confining Tennes and his sister in an ark or coffer (ἐς λάρνακα), cast them into the sea. They both, however, came safe to Tenedos, then called Leucophrys, the name of which Tennes changed to Tenedos after himself, and became monarch of the island. Some time after, Cycnus discovered the guilt of his wife Philonome, and, as he wished to be reconciled to his son, whom he had so grossly injured, he went to Tenedos; but, when he had secured his ship to the shore, Tennes cut the fastenings with a hatchet, and suffered his father's ship to be tossed about in the sea. From this circumstance, the *hatchet of Tennes* became proverbial to intimate a resentment that could not be pacified. Some, however, suppose that the proverb arose from the severity of a law made by a king of Tenedos against adultery, by which the guilty were both decapitated with a hatchet, and under which law his own son suffered death. (*Suid.*, *s. v.* Τενέδιος ξυνήγορος.) Tennes, as some suppose, was killed by Achilles as he defended his island against the Greeks, and he received divine honours after death. (*Pausan.*, 10, 4.—*Heracl. Pont.*, *Polit.*, p. 209.—*Strabo*, 380, 604.—*Conon*, *Narrat.*, p. 24, 130.)

Tenos, a small island in the Ægean, near Andros, called also *Hydrussa*, from the number of its springs. It was very mountainous, but produced excellent wines, universally esteemed by the ancients. Tenos was about 15 miles in extent. The capital was also called Tenos. Near the town was situate a temple of Neptune, held in great veneration, and much frequented by the inhabitants of the surrounding isles, who came thither to offer sacrifices to the god. (*Strabo*, 487.—*Mela*, 2, 7.—*Ovid, Met.*, 7, 469.)

Tentȳra (*plur.*) and Tentȳris, a city of Egypt in the Thebaïd, situate on the Nile, to the northwest of Koptos. This city was at variance with Ombos, the former killing, the latter adoring, the crocodile; a horrid instance of religious fury, which took place in consequence of this quarrel, forms the subject of the fifteenth satire of Juvenal. About half a league from the ruins of this city stands the modern village of *Denderah*. Among the remains of Tentyra is a temple of Isis, one of the largest structures in the Thebaïd, and by far the most beautiful, and in the best preservation. It contained, until lately, the famous zodiac, which was framed in the ceiling of the temple. This interesting monument of former ages was taken down by a French traveller, M. Lelorrain, after the most persevering exertions for twenty days, and transported down the Nile to Alexandrea, whence it was shipped to France. The King of France purchased it for 150,000 francs. The dimensions of the stone are twelve feet in length by eight in breadth, including some ornaments, which were two feet in length on each side. In thickness it is three feet. The planisphere and the square in which it was contained were alone removed, the side ornaments being allowed to remain. To obtain this relic of former ages proved a work of immense labour, as it had actually to be cut out of the ceiling and lowered to the ground. Many conjectures have been advanced by the learned, especially of France, on the antiquity of this zodiac; but recent discoveries have shown the folly of these speculations; the temple having been, in fact, erected under the Roman sway, and the name of the Emperor Nero appearing upon it. (*Am. Quarterly*, vol. 4, p. 43.)

Teos or Teios, a city on the east of Ionia, situated upon a peninsula southwest of Smyrna. It belonged to the Ionian confederacy, and had a harbour which Livy calls Geræsticus (37, 27). During the Persian sway we learn that the inhabitants, despairing of being able to resist the power of that great empire, abandoned nearly all of them their native city, and retired to Abdera in Thrace. This colony became so flourishing in consequence, that it quite eclipsed the parent state. (*Herod.*, 1, 168.—*Strab.*, 633.) Teos is celebrated in the literary history of Greece for having given birth to Anacreon, and also to Hecatæus the historian, though the latter is more frequently known by the surname of the Abderite. (*Strab.*, *l. c.*) This town produced also Protagoras the sophist, Scythinus an Iambic poet, Andron a geographical writer, and Apellicon the great book-collector, to whom literature is indebted for the preservation of the works of Aristotle. Though deserted, as we have already remarked, by the greater part of its inhabitants, Teos still continued to exist as an Ionian city, as may be seen from Thucydides (3, 32). The chief produce of the Teian territory was wine (*Liv.* 37, 27), and Bacchus was the deity principally revered by the inhabitants. It is singular that Pliny (5, 38) should rank Teos among the islands of Ionia; at most, it could only be reckoned as a peninsula. The site once occupied by this ancient city is now called *Boudroun*. (*Cramer's Asia Minor*, vol. 1, p. 353.)

Terentĭa, I. the wife of Cicero. She became mother of M. Cicero, and of a daughter called Tulliola. Cicero repudiated her, and she married Sallust, Cicero's enemy, and afterward Messala Corvinus. She lived to her 103d, or, according to Pliny, to her 117th year. (*Plut., Vit. Cic.*—*Val. Max.*, 8, 13.—*Ep. ad Attic.*, 11, 16, &c.)

Terentiānus, I. a Roman, to whom Longinus dedicated his treatise on the Sublime.—II. Maurus, a grammarian. (*Vid.* Maurus Terentianus.)

Terentĭus Publĭus, a Latin comic poet, a native of Carthage, born about the 560th year of Rome. In what manner he came or was brought to the latter city is uncertain. He was in his earliest youth the slave of one Terentius Lucanus at Rome, whose name has been perpetuated only by the glory of his slave. Having obtained his freedom, he became the friend of Lælius and the younger Africanus, and it is both probable in itself, and appears to have been credited as a fact by the ancients, that he was assisted in the composition of his dramas by Lælius and Scipio, as amateur critics. After he had given six comedies to the stage, Terence left Rome for Greece, whence he never returned. According to one account he perished at sea while on his voyage from Greece to Italy, bringing with him a hundred and eight comedies, which he had translated from Menander. According to others, he died in Arcadia for grief at the loss of those comedies, which he had sent before him by sea to Rome. In whatever way it was occasioned, his death happened at the early age of thirty-four, and A.U.C. 694.—The titles of his six plays are as follows: the *Andria*, *Eunuchus*, *Heautontimoroumenos*, *Adelphi*, *Phormio*, and *Hecyra*.—His Andria was not acted till the year 587; two years, according to the Eusebian Chronicle, after the death of Cæcilius; which unfortunately throws some doubt on the agreeable anecdote recorded by Donatus, of his introduction, in a wretched garb, into the house of Cæcilius, in order to read his comedy to that poet, by whom, as a mean person, he was seated on a low stool, till he astonished him with the matchless grace and elegance of the Andria, when he was placed on the couch, and invited to partake the supper of the veteran dramatist. Several writers have conjectured that it might be to some other than Cæcilius that Terence read his comedy; or, as it is not certain that the Andria was his first comedy, that it might be some of the others which he read to Cæcilius. Supposing the Eusebian Chronicle to be accurate in the date which it fixes for the death of Cæcilius, it is just possible that Terence may have written and read to him his Andria, two years previous to its representation.—Most, if not all, of Terence's plots were taken by him from the Greek stage. He has given proof, however, of his taste and judgment in the additions and alterations made on those borrowed subjects; and, had he lived an age later, when all the arts were in full glory at Rome, and the empire at its height of power and splendour, he would have found domestic subjects sufficient to supply his scene with interest and variety, and would no longer have accounted it a greater merit "*Græcas transferre quam proprias scribere.*"—Terence was a more rigid observer than his predecessors of the unities of time and place; but in none of his dramas, with a single exception, has that of plot been adhered to. The simplicity, and exact unity of fable in the Greek comedies would have been insipid to a people not thoroughly instructed in the genuine beauties of the drama. Such plays were of too thin contexture to satisfy the somewhat gross and lumpish taste of a Roman audience. The Latin poets, therefore, bethought themselves of combining two stories into one; and this junction, which we call the double plot, affording the opportunity of more incidents, and a greater variety of action, was better suited to the tastes of those they had to please. Of all the Latin comedians, Terence appears to have practised this art the most assiduously. Plautus has very frequently single plots, which he was enabled to support by the force of drollery. Terence, whose genius led

another way, or whose taste was abhorrent from all sort of buffoonery, had recourse to the other expedient of double plots; and this probably gained him the popular reputation of being the most artful writer for the stage. The Hecyra is the only one of his comedies of the true ancient cast; hence the want of success with which it met on its first and second representations. When first brought forward, in 589, it was interrupted by the spectators leaving the theatre, attracted by the superior interest of a boxing-match and rope-dancers. A combat of gladiators had the like unfortunate effect when it was attempted to be again exhibited in 594. The celebrated actor, L. Ambivius, encouraged by the success which he had experienced in reviving the condemned plays of Cæcilius, ventured to produce it a third time on the stage, when it recived a patient hearing, and was frequently repeated. Still, however, most of the old critics and commentators speak of it as greatly inferior to the other plays of Terence. On the whole, however, the plots of Terence are, in most respects, judiciously laid: the incidents are selected with taste, arranged and connected with inimitable art, and painted with exquisite grace and beauty.—In the representation of characters and manners, Terence was considered by the ancients as surpassing all their comic poets. In this department of his art, he shows that comprehensive knowledge of the humours and inclinations of mankind, which enabled him to delineate characters as well as manners with a genuine and apparently unstudied simplicity. All the inferior passions which form the range of comedy are so nicely observed and accurately expressed, that we nowhere find a truer or more lively representation of human nature.—Erasmus, one of the best judges of classical literature at the revival of learning, says that there is no author from whom we can better learn the pure Roman style than from the poet Terence. It has been farther remarked of him, that the Romans thought themselves in conversation when they heard his comedies. Terence, in fact, gave to the Roman tongue its highest perfection in point of elegance and grace. For this *ineffabilis amœnitas*, as it is called by Heinsius, he was equally admired by his own contemporaries and the writers in the golden period of Roman literature. He is called by Cæsar *puri sermonis amator*, and Cicero characterizes him as

"*Quicquid come loquens, ac omnia dulcia dicens.*"

Even in the last age of Latin poetry, and when his pure simplicity was so different from the style affected by the writers of the day, he continued to be regarded as the model of correct composition. Ausonius, in his beautiful poem addressed to his grandson, hails him, on account of his style, as the ornament of Latium. Among all the Latin writers, indeed, from Ennius to Ausonius, we meet with nothing so simple, so full of grace and delicacy—in fine, nothing that can be compared to his comedies for elegance of dialogue, presenting a constant flow of easy, genteel, unaffected conversation, which never subsides into vulgarity or grossness, and never rises higher than the ordinary level of polite conversation. Of this, indeed, he was so careful, that when he employed any sentence which he had found in the tragic poets, he stripped it of that air of grandeur and majesty which rendered it unsuitable for common life and comedy. The narratives in particular possess a beautiful and picturesque simplicity. As to what may be called the poetical style of Terence, it has been generally allowed that he has used very great license in his versification. Politian is thought to have been the first who at all divided his plays into lines; but a separation was afterward more correctly executed by Erasmus. Priscian says that Terence uses more licenses than any other writer. Bentley, after Priscian, admitted every variety of iambic and trochaic measure; and such were the apparent number of licenses and mixture of different species of verse, that, according to Westerhovius, in order to reduce the lines to their original accuracy, it would be necessary to evoke Lælius and Scipio from the shades.—As regards the respective merits of Terence and Plautus, it may be observed that the former was chiefly desirous of recommending himself to the approbation of a select few, who were possessed of true wit and judgment, and the dread of whose censure always kept him within the bounds of good taste, while the sole object of Plautus, on the other hand, was to excite the merriment of an audience endued with little refinement. If, then, we merely consider the intrinsic merit of their productions, without reference to the circumstances or situation of the authors, still Plautus will be accounted superior in that vivacity of action and variety of incident which inflame curiosity and hurry on the mind to the conclusion. We delight, on the contrary, to dwell on every scene, almost on every sentence of Terence. Sometimes there are chasms in Plautus's fables, and the incidents do not properly adhere; in Terence all the links of the action depend on each other. Plautus has more variety in his exhibition of characters and manners, and more art in working up materials from the different employments and pursuits of men; but his pictures are often overcharged, while those of Terence are never more highly coloured than becomes the modesty of nature. The language of Plautus is more rich and luxuriant than that of Terence, but is far from being so equal, uniform, and chaste. It is often stained with vulgarity, and sometimes swells beyond the limits of comic dialogue, while that of Terence is *puro simillimus amni*. The verses of Plautus are, as he himself calls them, *numeri innumeri*; and Hermann declares that, at least as now printed, they are full of every kind of error. Terence attends more to elegance and delicacy in the expression of passion, Plautus to comic expression. In fact, the great object of Plautus seems to have been to excite laughter among his audience, and in this object he completely succeeded; but for its attainment he has sacrificed many graces and beauties of the drama. The humour of Plautus consists chiefly in words and actions, that of Terence in matter. The pleasantries of Plautus, which were so often flat, low, or extravagant, finally drew down the censure of Horace, while Terence was extolled by that poetical critic as the most consummate master of dramatic art. In short, Plautus was more gay, Terence more chaste; the first has more genius and fire, the latter more manner and solidity. Plautus excels in low comedy and ridicule, Terence in drawing just characters, and in maintaining them to the last. The plots of both are artful, but Terence's are more apt to languish, while Plautus's spirit maintains the action with vigour. His invention was greatest; Terence's art and management. Plautus gives the stronger, Terence a more elegant delight. Plautus appears the better comedian of the two, Terence the better poet. Plautus shone most on the stage, Terence pleases best in the closet. (*Dunlop's Roman Literature*, vol. 1, p. 279, *seqq.*, *Lond. ed.*—*Malkin's Classical Disquisitions*, p. 5, *seqq.*)—The best editions of Terence are, that of Bentley, *Cantab.*, 1726, and *Amst.*, 1727, 4to (that of Amsterdam being the better of the two); that of Westerhovius, *Hag. Com.*, 1726, 2 vols. 4to; and that of Zeune, *Lips.*, 1774, 2 vols. 8vo; beautifully, but not very accurately, reprinted at the London press in 1820, 2 vols. 8vo.—II. Varro. (*Vid.* Varro I.)

Tereus (two syllables), I. a king of Thrace. He married Progne, the daughter of Pandion, king of Athens, whom he had assisted in a war against Megara; and he offered violence to his sister-in-law Philomela, whom he was conducting to Thrace by desire of Progne. (*Vid.* Philomela, and Progne.)

Tergeste, a city of Venetia, in the territory of the Carni, now *Trieste*. It was situate at the northeastern extremity of the Sinus Tergestinus. In Strabo we find it sometimes called Tergesta, or Tergesta in the plural. (*Strab.*, 314.) The Greeks knew it by the name of Tergestrum. (*Artemid.*, *ap. Steph. Byz.*—*Dionys. Perieg.*, v. 384.) It suffered severely, on one occasion, from a sudden incursion of the Iapydes. (*Appian*, *B. Ill.*, 18.—*Strabo*, 207.)

Terīna, a town of the Bruttii, on the coast of the Mare Tyrrhenum. It is now *St. Euphemia*. The adjacent bay was called Sinus Terinæus. The earliest writers who have noticed this place are Scylax (*Periplus*, p. 5) and Lycophron. Strabo informs us that it was destroyed by Hannibal, when he found that he could no longer retain it. It was probably restored at a later period, as we find it named by Pliny and Ptolemy. (*Cramer's Anc. Greece*, vol. 2, p. 416.)

Termilæ. *Vid.* Lycia.

Terminalĭa, an annual festival at Rome, observed in honour of the god Terminus, in the month of February. It was then usual for peasants to assemble near the principal landmarks which separated their fields, and, after they had crowned them with garlands and flowers, to make libations of milk and wine, and to sacrifice a lamb or a young pig. This festival was originally established by Numa; and though at first it was forbidden to shed the blood of victims, yet, in process of time, landmarks were plentifully sprinkled with it. (*Ovid*, *Fast.*, 2, 641.)

Termĭnus, a divinity at Rome, who was supposed to preside over boundaries. His worship was first introduced at Rome by Numa, who persuaded his subjects that the limits of their lands were under the immediate care and superintendence of Heaven. His temple was on the Tarpeian rock, and he was represented with a human head, without feet or arms, to intimate that he never moved, wherever he was. It is said that when Tarquin the Proud wished to build a temple on the Tarpeian rock to Jupiter, the god Terminus alone refused to give way. (*Ovid*, *Fast.*, 2, 641.—*Plut.*, *Vit. Num.*)

Terpander, a lyric poet and musician of Lesbos, 670 B.C., whose date is determined by his appearance in the mother-country of Greece: of his early life in Lesbos nothing is known. The first account of him describes him in Peloponnesus, which at that time surpassed the rest of Greece in political power, in well-ordered governments, and probably also in mental cultivation. It is one of the most certain dates of ancient chronology, that, in the 26th Olympiad (B.C. 676), musical contests were first introduced at the feast of Apollo Carneius, and at their first celebration Terpander was crowned victor. He was also victor four successive times in the musical contest at the Pythian temple of Delphi. In Lacedæmon, whose citizens, from the earliest times, had been distinguished for their love of music and dancing, the first scientific cultivation of music was ascribed to Terpander (*Plut.*, *de Mus.*, c. 9); and a record of the precise time had been preserved, probably in the registers of public games. Hence it appears that Terpander was a younger contemporary of Callinus and Archilochus; so that the dispute among the ancients, whether Terpander or Archilochus were the older, must probably be decided by supposing them to have lived about the same time. At the head of all the inventions of Terpander stands the seven-stringed cithara. The only accompaniment for the voice used by the early Greeks was a four-stringed cithara, the *tetrachord*; and this instrument had been so generally used, and held in such repute, that the whole system of music was founded upon the tetrachord. Terpander was the first who added three strings to this instrument, as he himself testifies in two extant verses. (*Euclid*, *Introd. Harm.*, p. 19. —For some remarks on Terpander's invention, and on the Greek musical scale generally, consult *Müller*, *Hist. Gr. Lit.*, p. 151, *seqq.*)

Terpsichŏre, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over dancing, of which she was reckoned the inventress, and in which, as her name intimates, she took delight (from τέρπω, "*to delight*," and χορός, a *chorus* or *dance*). To her was sometimes ascribed the invention of the cithara, and not to Mercury. She is represented like a young virgin crowned with laurel, and holding in her hand a musical instrument. (*Juv.*, *Sat.*, 7, 35.)

Terra, one of the most ancient deities in classical mythology, wife of Uranus, and mother of Oceanus, the Titans, Cyclopes, Giants, Thea, Rhea, Themis, Phœbe, Tethys, and Mnemosyne. (*Vid.* Ops, and Tellus.)

Terracīna, a city of Latium, called also Anxur, situate on the seacoast, in a northeastern direction from the Circeian Promontory. Anxur was probably its Volscian name. (*Vid.* Anxur.) We learn from Horace (*Sat.*, 1, 5, 25) that this city stood on the lofty rock at the foot of which the modern *Terracina* is situated. According to Strabo (233), it was first named Trachina, a Greek appellation indicative of the ruggedness of its situation. Ovid calls it Trachas. (*Met.*, 15, 717.) In Dionysius it is written Ταῤῥακίνα. With the generality of Latin writers it is, however, called Tarracina (*Mela*, 2, 4), and sometimes, in the plural, Tarracinæ. (*Liv.*, 4, 59.) The Romans took this place after a siege of short duration, when it was given up to plunder. (*Liv.*, *l. c.*) It was, however, retaken by the Volsci, who surprised the garrison. (*Liv.*, 5, 8.) It subsequently fell again into the hands of the Romans, and became of consequence as a naval station. Its port is noticed by Livy (27, 4), and it is classed by that historian with those colonies which were required to furnish sailors and stores for the Roman fleet (27, 38). It is styled "*splendidus locus*" by Valerius Maximus, who relates a remarkable trial which took place there (8, 1, 13). From Tacitus we learn that it was a municipium (*Hist.*, 4, 5); and the efforts made by the parties of Vitellius and Vespasian to obtain possession of this place, sufficiently prove that it was then looked upon as a very important post. (*Hist.*, 3, 76, *seqq.*) The Emperor Galba was born at a village near Terracina. (*Cramer's Anc. Italy*, vol. 2, p. 100.)

Tertulliānus, J. Septimius Florens, a celebrated Christian writer, born at Carthage about the middle of the second century, and considered the most early Latin father extant. He was originally a pagan, but afterward embraced Christianity, of which he became an able advocate by his writings, which showed that he was possessed of a lively imagination, impetuous eloquence, elevated style, and strength of reasoning. It is not known at what period of life he became a Christian. He himself informs us that he was originally a pagan, and of corrupt morals; but the latter phrase must necessarily be taken in a mild sense, with reference to one who practised such rigid morality as Tertullian subsequently did. It is probable that before his conversion he taught rhetoric, and followed the profession of an advocate; at least, his works show a great acquaintance with the principles of law. He became bishop of Carthage, or, according to the vulgar opinion, of Rome. He soon, however, separated from the Catholic Church to throw himself into the errors of the Montanists, who, exaggerating Christian purity, regarded as a sin all participation in the pleasures of the world, all communication with individuals attached to idolatry, and even the study of the sciences of the day. St. Jerome says that the envy and the calumnies of the Roman clergy against Tertullian was the occasion of this step on his part; and from this remark some have concluded, though without sufficient grounds, that he was expelled from the Church of Rome by the intolerant

spirit of his clerical brethren. However this may have been, a distinction is carefully observed between the works which Tertullian wrote previous to his separation from the Catholic Church and those which he composed afterward, when he had ranged himself among the followers of Montanus. The former are four in number, his *Apologeticus*, and those which treat of *baptism*, of *penitence*, and *prayer*. The last of these is regarded as his first production. Some authors add a work in two volumes, addressed to his wife, in which he gives her directions as to the course of conduct which she should pursue in the state of widowhood. Most critics consider this to have been composed by him at an advanced age. The works written by Tertullian after he had become a Montanist are, *Apologies for Christianity*, *Treatises on Ecclesiastical Discipline*, and two species of polemical works, the one directed against heretics, and the other against Catholics. The latter are four in number, *De Pudicitia*, *De Fuga in Persecutione*, *De Jejunio*, *De Monogamia*. His principal work is the *Apologeticus Adversus Gentes*, mentioned above. It is addressed to the governors of the provinces; it refutes the calumnies which had been uttered against the religion of the gospel, and shows that its professors were faithful and obedient subjects. It is the best work written in favour of Christianity during the early ages of the Church. It contains a number of very curious historical passages on the ceremonies of the Christian Church; as, for example, a description of the *agapæ* or love-feasts. Tertullian remoulded this work, and it appeared under the new title *Ad Nationes*. In its altered state it possesses more method, but less fire than the first. The writings of Tertullian show an ardent and impassioned spirit, a brilliant imagination, a high degree of natural talent and profound erudition. His style, however, is obscure, though animated, and betrays the foreign extraction of the writer. The perusal of Tertullian is very important for the student of ecclesiastical history. He informs us, more correctly than any other writer, respecting the Christian doctrines of his time, the constitution of the Church, its ceremonies, and the attacks of heretics against Christianity. Tertullian was held in very high esteem by the subsequent fathers of the Church. St. Cyprian read his works incessantly, and used to call him, by way of eminence, *The Master*. Vincent of Lerius used to say "that every word of Tertullian was a sentence, and every sentence a triumph over error." The best edition of the entire works of Tertullian is that of Semler, 4 vols. 8vo, *Hal.*, 1770; and of his Apology, that of Havercamp, 8vo, *L. Bat.*, 1718.

TETHYS, the wife of Oceanus, and daughter of Uranus and Terra. Their offspring were the rivers of the earth, and three thousand daughters, named Oceanides or Ocean-nymphs. (*Hes.*, *Theog.*, 337, *seqq.*) The name of Tethys (Τηθύς) is thought to mean the *Nurse*, the *Rearer*. Hermann renders it *Alumnia*. (*Keightley's Mythology*, p. 51.)

TETRAPŎLIS, I. a name given to the city of Antioch, the capital of Syria, because divided, as it were, into four cities, each having its separate wall, besides a common one enclosing all. (*Vid.* Antiochia I.)—II. A name applied to Doris, in Greece (*Dorica Tetrapolis*), from its four cities. (*Vid.* Doris.)

TEUCER, I. a king of part of Troas, son of the Scamander by Idæa. His subjects were called Teucri, from his name; and his daughter Batea married Dardanus, a Samothracian prince, who succeeded him in the government. Dardanus founded the city of the same name, and also gave to the whole adjacent country the name of Dardania. (*Apollod.*, 3, 12, 1.—*Virg.*, *Æn.*, 3, 108.)—II. A son of Telamon, king of Salamis, by Hesione, the daughter of Laomedon. He was one of Helen's suiters, and, accordingly, accompanied the Greeks to the Trojan war, where he signalized himself by his valour and intrepidity. It is said that his father refused to receive him into his kingdom, because he had left the death of his brother Ajax unavenged. This severity of the father did not dishearten the son; he left Salamis and retired to Cyprus, where, with the assistance of Belus, king of Sidon, he built a town which he called Salamis, after his native country.

TEUCRI, a name given to the Trojans, from Teucer, their king. According to a passage in Virgil (*Æn.*, 3, 108), the Teucri were a colony from Crete, who settled in Troas previous to the founding of Troy, and were the founders of the Trojan race. Apollodorus, however, following, probably, the current Grecian fables on this subject, makes the Teucri to have been descended from Teucris, a son of the Scamander. Heyne, in an *excursus* to the passage of Virgil mentioned above, gives the preference to the latter account. It is probable that the Teucri were only a branch of the inhabitants of Troas, and originally of Thracian descent. Such, at least, is the opinion of Mannert, and with him agrees Cramer (*Asia Minor*, vol. 1, p. 77, *seqq.*).

TEUTA, a queen of Illyricum B.C. 231, who ordered some Roman ambassadors to be put to death. This act of violence gave rise to a war, which ended in her overthrow. (*Vid.* Illyricum.)

TEUTAS or TEUTĀTES, a name of Mercury among the Gauls, who offered human victims to this deity. —He was worshipped by the Britons also. Some derive the name from two British words, *deu-tatt*, which signify God, the parent or creator; a name properly due only to the Supreme Being, who was originally intended by that name. (*Lucan*, 1, 445.)

TEUTHRAS, a king of Mysia, on the borders of the Caïcus. (*Vid.* Telephus.)

TEUTOBURGIENSIS SALTUS, a forest of Germany, lying in an eastern direction from *Paderborn*, and reaching as far as the territory of *Osnabruck*. It is famous for the slaughter of Varus and his three legions, by the Germans under Arminius. (*Tac.*, *Ann.*, 1, 60.) For a more particular idea of the locality, consult the remarks of Tappes (*Die wahre Gegend und Linie der Hermannusschlacht*, *Essen.*, 1820, 8vo).

TEUTŎNI and TEUTŎNES, a name given to several united tribes of Germany, who, together with the Cimbri, made a memorable inroad into southern Europe. The most erudite inquiries as to the origin and causes of this migration from the north have led to no definite results, owing to the almost entire ignorance, on the part of the Greeks and Romans, of the nature of the northern population and languages. That the migration was neither purely Scandinavian or German, nor purely Celtic or Gallic, clearly appears from the accounts of the order of march of the Cimbri and Teutones, as well as of their bodily stature and mode of fighting. The barbarian torrent seems to have originally been loosed from the farther side of the Elbe; whence a mongrel horde of Germans and Scandinavians, of gigantic stature, savage valour, and singular accoutrements, descended towards the south. On their route, a number of Celtic tribes, of which the Tigurini and Tectosagæ are distinguished by name above the others, joined them; and, in conjunction with them, threatened to pour upon the Romans, who just then were pressing farther and farther on the side of what is now *Carinthia* towards modern *Austria*, and on the west from *Provence* towards *Toulouse*. On the side of *Carinthia*, the Romans took the whole of Noricum under their protection; and Carbo was destroyed with his army in endeavouring to keep off the Teutones from that territory. On the other, they had extended their sway from the Alps to the Pyrenees, and had forced the native tribes as far as Lugdunum (*Lyons*) to accept their protection. The barbarians, however, instead of pouring upon Italy after the de-

feat of Carbo, turned back and spread desolation in Gaul; and the Romans despatched an army against them under Spurius Cassius. This army was annihilated by the Celtic hordes, who had associated themselves with the Cimbri and Teutones. The barbarians terrified the Romans by their enormous stature, by their firmness in order of battle, and by their mode of fighting, of which the peculiarity consisted in extending their lines so as to enclose large tracts of ground, and in forming barriers around them with their wagons and chariots. The danger to the Romans from the combined German and Celtic populations seemed the greater, as the Jugurthine wars, in the beginning of the contest, engaged their best generals. They therefore sent into Gaul L. Servilius Cæpio, a consul, with a consular army. Cæpio, quite in the spirit of the senatorial party of his times, plundered the Gauls, and seized their sacred treasures instead of preserving discipline. This was in A.U.C. 647. The next year, Cæpio was declared proconsul of Gallia Narbonensis, and Cneius Manlius, the consul, was appointed his colleague. These two generals, neither of whom possessed any merit, happening not to agree, separated their forces, but were both attacked at the same time, one by the Gauls, the other by the Cimbri, and their armies were cut to pieces. The consternation which this occasioned at Rome was increased by the spreading of a report that the enemy were preparing to pass the Alps. But the barbarians, instead of concentrating their force for a descent upon Italy, wasted Spain and scoured the Gallic territories. Marius was now chosen consul; and, while the foe were plundering Spain and Gaul, he was actively employed in exercising and disciplining his army. At length, in the third year of his command in Gaul, in his fourth consulship, the Teutones and Ambrones made their appearance in the south of Gaul; while the Cimbri, and all the tribes united with them, attempted to break into Italy from the northeast. Marius defeated the Teutones and Ambrones near Aquæ Sextiæ (now *Aix*), in Gaul; and, in the following year, uniting his forces with those of Catulus, he entirely defeated the Cimbri in the plain of Vercellæ, to the north of the Po, near the Sessites. In these two battles the Teutones and Ambrones are said to have lost the incredible number of 290,000 men (200,000 slain, and 90,000 taken prisoners), and the Cimbri 200,000 men (140,000 slain, and 60,000 taken prisoners.—*Liv.*, *Epit.*, 68.—*Vid.* Marius.)

Thaïs, a celebrated Greek hetærist, who accompanied Alexander on his expedition into Asia, and instigated him, while under the influence of wine, to set fire to the royal palace at Persepolis. (*Vid.* Persepolis.) After the death of Alexander she attached herself to Ptolemy, son of Lagus, by whom she had two sons and a daughter. This daughter was named Irene, and became the wife of Ennostus, king of Soli, in the island of Cyprus. There is no good reason for the opinion that she lived with the poet Menander before accompanying the army of Alexander. This supposition arose from Menander's having composed a piece entitled *Thaïs*. (*Athenæus*, 13, p. 576, *D.*—*Bayle, Dict.*, *s. v.*—*Michaud, Biogr. Univ.*, vol. 45, p. 230.)

Thala, a city of Africa, in the dominions of Jugurtha. It is supposed by some to be the same with Telepte, now *Ferreanach*, though this seems doubtful. Mannert, however, inclines to this opinion. (Consult *Shaw's Travels in Barbary*, vol. 1, pt. 2, c. 5.)

Thales, a celebrated philosopher, the founder of the Ionic sect, born at Miletus in the first year of the 35th Olympiad. He was descended from Phœnician parents, who had left their country and settled at Miletus. The wealth which he inherited, and his own superior abilities, raised him to distinction among his countrymen, so that he was early employed in public affairs. Like the rest of the ancients, he travelled in quest of knowledge, and for some time resided in Crete, Phœnicia, and Egypt. Under the priests of Memphis he is said to have been taught geometry, astronomy, and philosophy. It is probable, however, that he was more indebted to his own ingenuity than to their instructions; for, while he was among them, he taught them, to their great astonishment, how to measure the height of their pyramids. It cannot be supposed that Thales could acquire much mathematical knowledge from a people incapable of solving so easy a problem. The method pursued by Thales was this: at the termination of the shadow of the pyramid, he erected a staff perpendicular to the surface of the earth, and thus obtained two right-angled triangles, which enabled him to infer the ratio of the height of the pyramid to the length of its shadow, from the ratio of the height of the staff to the length of its shadow. In mathematics, Thales is said to have invented several fundamental propositions, which were afterward incorporated into the elements of Euclid, particularly the following theorems: that a circle is bisected by its diameter; that the angles at the base of an isosceles triangle are equal; that the vertical angles of two intersecting lines are equal; that if two angles and one side of one triangle be equal to two angles and one side of another triangle, the remaining angles and sides are respectively equal; and that the angle in a semicircle is a right angle. Astronomical as well as mathematical science seems to have received considerable improvements from Thales. He was so well acquainted with the celestial motions as to be able to predict an eclipse, though probably with no great degree of accuracy as to time; for Herodotus, who relates this fact, only says that he foretold the year in which it would happen. He taught the Greeks the division of the heaven into five zones, and the solstitial and equinoctial points, and approached so near to the knowledge of the true length of the solar revolution, that he corrected their calendar, and made their year contain 365 days.—Thales held that the first principle of natural bodies, or the first simple substance from which all things in the world are formed, is water. It is probable that by the term *water*, Thales meant to express the same idea which the cosmogonists expressed by the word *chaos*, the notion annexed to which was, a turbid and muddy mass, from which all things were produced. His most celebrated pupils and successors in the Ionic school were Anaximander, Anaximenes, Anaxagoras, and Archelaus, the master of Socrates. Thales died at the age of 90, in the 58th Olympiad. (*Sosicr.*, *ap. Diog. Laert.*, 1, 38.—*Clinton, Fast. Hellen.*, vol. 1, p. 3.—*Enfield, Hist. Philos.*, vol. 1, p. 149, *seqq.*)

Thalestris, otherwise called Minithya (*Justin*, 2, 4), a queen of the Amazons, who, accompanied by 300 women, came 25 days' journey, through the most hostile nations, to meet Alexander, in his Asiatic conquests, and raise offspring by him. (*Justin*, 12, 3.—*Quint. Curt.*, 6, 5.)

Thalīa (Θάλεια, "*the Blooming one*"), I. one of the Muses, generally regarded as the patroness of comedy. She was supposed by some, also, to preside over husbandry and planting.—II. One of the Graces. (*Vid.* Gratiæ.)

Thamȳris, an early Thracian bard, son of Philammon and Argiope. He is said to have been remarkable for beauty of person and skill on the lyre, and to have challenged the Muses to a contest of skill. He was conquered, and the Muses deprived him of sight for his presumption. (*Apollod.*, 1, 3, 3.)—Consult the remarks of Heyne (*ad Apollod.*, *l. c.*) on the nature of the stipulation between the contending parties. (*Hom.*, *Il.*, 2, 595, *seqq.*—*Heyne, ad loc.*)

Thapsăcus, a city and famous ford on the Euphrates. The city was situate on the western bank of the

river, nearly opposite to the modern *Racca*. Geographers are wrong in removing it to *Ul-Deer*. (*Williams, Geogr. of Asia*, p. 129, *seqq.*) This ford was passed by Cyrus the Younger in his expedition against Artaxerxes; afterward by Darius after his defeat by Alexander at Issus; and near three years after by Alexander in pursuit of Darius, previous to the battle of Arbela. (*Xen.*, *Anab.*, 1, 4.—*Plin.*, 5, 24.—*Steph. Byz.*, *s. v.*)

Thapsus, I. now *Demsas*, a town of Africa Propria, on the coast, southeast of Hadrumetum, where Scipio and Juba were defeated by Cæsar. It was otherwise a place of little consequence. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 241.)—II. A town of Sicily, on the eastern coast, not far to the north of Syracuse. It was situate on a peninsula, which was sometimes called an island, and which now bears the name of *Macronisi*. The place probably obtained its name from the peninsula producing the θάψος, a sort of plant or shrub used for dyeing yellow. (*Thucyd.*, 6, 4.—*Bloomfield, ad Thucyd.*, *l. c.*)

Thasus, an island in the Ægean, off the coast of Thrace, and opposite the mouth of the Nestus. It received, at a very remote period, a colony of Phœnicians, under the conduct of Thasus (*Herod.*, 6, 47.—*Scymn.*, *Ch.*, v. 660), that enterprising people having already formed settlements in several islands of the Ægean. (*Thucyd.*, 1, 8.) They were induced to possess themselves of Thasus, from the valuable silver-mines which it contained, and which, it appears, they afterward worked with unremitting assiduity. Herodotus, who visited this island, reports that a large mountain on the side of Samothrace had been turned upside down (ἀνεστραμμένον) in search of the precious metal. Thasus, at a later period, was recolonized by a party of Parians, pursuant to the command of an oracle to the father of the poet Archilochus. From this document, quoted by Stephanus, we learn that the ancient name of the island was Æria. (*Pliny*, 4, 12.) It is said by others to have been also named Chryse. (*Eustath.*, *ad Dion. Perieg.*, p. 97.) Histiæus the Milesian, during the disturbances occasioned by the Ionian revolt, fruitlessly endeavoured to make himself master of this island, which was subsequently conquered by Mardonius, when the Thasians were commanded to pull down their fortifications, and remove their ships to Abdera. (*Herod.*, 6, 44.) On the expulsion of the Persians from Greece, Thasus, together with the other islands on this coast, became tributary to Athens; disputes, however, having arisen between the islanders and that power on the subject of the mines on the Thracian coast, a war ensued, and the Thasians were besieged for three years. On their surrender their fortifications were destroyed, and their ships of war removed to Athens. (*Thucyd.*, 1, 101.) Thasus once more revolted, after the great failure of the Athenians in Sicily, at which time a change was effected in the government of the island from democracy to oligarchy. (*Thucyd.*, 8, 64.) According to Herodotus, the revenues of Thasus amounted to two hundred, and sometimes three hundred, talents annually. These funds were principally derived from the mines of Scapte-hyle, in Thrace (6, 48).—The capital of the island was Thasus.—Thasus furnished, besides gold and silver, marbles and wine, which were much esteemed. (*Plin.*, 35, 6.—*Senec.*, *Epist.*, 86.—*Athen.*, 1, 51.) The soil was excellent. (*Dion. Perieg.*, v. 523.) The modern name of the island is *Thaso* or *Tasso*. (*Cramer's Anc. Greece*, vol. 1, p. 333.)

Thaumăci, a city of Thessaly, in the district of Phthiotis, and in a northwest direction from the head waters of the Sinus Maliacus. It is said to have derived its name from the singularity of its situation, and the *astonishment* (θαῦμα) produced on the minds of travellers upon first reaching it. Livy, who describes it as placed on the great road leading from Thermopylæ by Lamia to the north of Thessaly, speaks of it in the following terms: "You arrive," says the historian, "after a very difficult and rugged route over hill and dale, when you suddenly open on an immense plain like a vast sea, which stretches below as far as the eye can reach." The town was situate on a very lofty and perpendicular rock, which rendered it a place of great strength. The modern name is *Thaumacos*. Dodwell describes the view from this place as the most wonderful and extensive he ever beheld. Sir W. Gell gives *Thaumakon* as the modern name. (*Cramer's Anc. Greece*, vol. 1, p. 414.)

Thaumantĭas, an appellation given to Iris, the goddess of the rainbow, as the daughter of Thaumas (*Wonder.*—*Hes.*, *Theog.*, 265).

Theāno, I. daughter of Cisseus, and sister of Hecuba. She married Antenor, and, being priestess also of Minerva, was prevailed upon by her husband to deliver up to him the Palladium, which he treacherously gave into the hands of the Greeks. (*Hom.*, *Il.*, 6, 298.—*Pausan.*, 10, 27.—*Dict. Cret.*, 5, 8.)—II. The wife of Pythagoras. She was a native of Crotona, and the first female, it is said, that turned her attention to philosophy. She was also a poetess. (*Suid.*, *s. v.*—*Diog. Laert.*, 8, 42, *seqq.*—*Menag.*, *ad Diog.*, *l. c.*)—III. A daughter of Pythagoras. (*Auct.*, *Vit. Pythag.*, *ap. Plut.*—*Menag.*, *ad Diod.*, 8, 42.)—IV. The mother of Pausanias. She was the first, as it is reported, who brought a stone to the entrance of Minerva's temple to shut up her son, when she heard of his perfidy to his country. (*Vid.* Pausanias I.)

Theātrum: under this head it is proposed to give a brief sketch of the ancient drama, arranged under proper heads:

1. *History of Tragedy from its rise to the time of Æschylus.*

The drama owes its origin to that principle of imitation which is inherent in human nature. Hence its invention, like that of painting, sculpture, and the other imitative arts, cannot properly be restricted to any one specific age or people. In fact, scenical representations are found among nations so totally separated by situation and circumstances, as to make it impossible for any one to have borrowed the idea from another. In Greece and Hindustan the drama was at the same period in high repute and perfection, while Arabia and Persia, the intervening countries, were utter strangers to this kind of entertainment. The Chinese, again, have from time immemorial possessed a regular theatre. The ancient Peruvians had their tragedies, comedies, and interludes; and even among the savage and solitary islanders of the South Sea, a rude kind of play was observed by the navigators who discovered them. Each of these people must have invented the drama for themselves. The only point of connexion was the sameness of the cause which led to these several independent inventions; the instinctive propensity to imitation, and the pleasure arising from it when successfully exerted.—The elements of the *Grecian Drama* are to be sought in an age far antecedent to all regular historic record. In those remote times, the several seasons of the year had among the Greeks their respective festivals. That religion, which peopled with divinities wood, and hill, and stream, and gave to every art and event of ordinary life its peculiar deity, entered largely into the feelings and customs of these annual festivities. Among an agricultural population like that of early Greece, Dionysus, at what time soever his name and worship had been introduced, as the inventor of wine and god of the vineyard, possessed, of necessity, a distinguished sacrifice and feast.—Music and poetry, wherever they exist, are almost invariably employed in the services o.

divine worship. In Greece, pre-eminently the land of the song and the lyre, this practice prevailed from the most ancient times. At the periodic festivals of their several deities, bands of choristers, accompanied by the pipe, the lute, or the harp, sang the general praises of the god, or episodic narrations of his various achievements. The feasts of Bacchus had, of course, their sacred choruses; and these choruses, from the circumstances of the festival, naturally fell into two classes of very different character. The hymns addressed immediately to the divinity, round the hallowed altar during the solemnity of the service, were grave, lofty, and restrained. The songs inspired by the carousals of the banquet, and uttered amid the revelries of the Phallic procession, were coarse, ludicrous, and satirical, interspersed with mutual jest and gibe. The hymn which accompanied the opening sacrifice was called διθύραμβος, a term of doubtful etymology and import. Perhaps, like the repulsive symbol of the Phallic rites, its origin must be referred to an Eastern clime.—Besides the chanters of the Dithyramb and the singers of the Phallic, there was, probably from the first introduction of Bacchic worship, a third class of performers in these annual festivals. Fauns and Satyrs were, in popular belief, the regular attendants of the deity; and the received character of these singular beings was in admirable harmony with the merry Dionysia. The goat, as an animal especially injurious to the vines, and, therefore, peculiarly obnoxious to the god of the vineyard, was the appropriate offering in the Bacchic sacrifices. In the horns and hide of the victim, all that was requisite to furnish satyric guise was at hand; and thus a band of mummers was easily formed, whose wit, waggery, and grimace would prove no insignificant addition to the amusements of the village carnival.—In these rude festivities the splendid drama of the Greeks found its origin. The lofty poetry of the Dithyramb, combined with the lively exhibition of the Satyric chorus, was at length wrought out into the majestic tragedy of Sophocles. The Phallic song was expanded and improved into the wonderful comedy of Aristophanes.—In the first rise of the Bacchic festivals, the rustic singers used to pour forth their own unpolished and extemporaneous strains. By degrees, these rude choruses assumed a more artificial form. Emulation was excited, and contests between neighbouring districts led to the successive introduction of such improvements as might tend to add interest and effect to the rival exhibitions. It was probably now that a distinction in prizes was made. Heretofore a goat appears to have been the ordinary reward of the victorious choristers; and the term τραγῳδία (τράγων ᾠδή), or *goat-song*, to have comprehended the several choral chantings in the Dionysia. To the Dithyramb a bull was now assigned, as a nobler meed for its sacred ode; the successful singers of the Phallic received a basket of figs and a vessel of wine; while the goat was left to the Satyric chorus. Subsequently, when the Dithyramb and the drama had become established in all their perfection throughout the cities of Greece, the general prize was a tripod, which was commonly dedicated by the victor to Bacchus, with a tablet, bearing the names of the successful composer, choragus, and tribe.—The Dithyramb was at a very early period admitted into the Doric cities, and there cherished with peculiar attention by a succession of poets; among whom Archilochus of Paros, Arion of Methymna, Simonides of Ceos, and Lasus of Hermione were especially distinguished. Under their hands the rude extemporaneous hymn of a peasant chorus was gradually refined into a laboured composition, lofty in sentiment, studied in diction, and adorned with all the graces which music, rhythm, and the dance could supply. Thus fostered by the patronage of city communities, and so improved by the skill and talent of rival poets, the Dithyrambic chorus, in the sublimity of its odes and splendour of the accompaniments, became one of the most imposing shows among the public spectacles of Greece.—In the mean time, the representation of the laughter-loving Satyrs had been moulded into a more regular body, and continued to delight the populace with their grotesque appearance and merry pranks. It is here that we first discover something of a dramatic nature. The singers of the Dithyramb were mere choristers; they assumed no characters, and exhibited no imitation. The performers in the Satyric chorus had a part to sustain; they were actors in the strictest sense of the word. Moreover, in their extemporaneous bursts of description, remark, jest, and repartee, a kind of dialogue was introduced; irregular, no doubt, and wild, yet still a dialogue. Here, then, in this acting and this dialogue, we have, at once, the elements and the essence of the drama.—The Satyric chorus, like the Dithyramb, had found an early entrance into the Dorian cities, and was particularly cultivated at Phlius, a town of Sicyon. In Attica, the future scene of the perfected drama, there remains no direct record of these Dionysian representations until the middle of the sixth century before our era. At that time Thespis, a native of Icaria, an Athenian village, was struck with the possibility of introducing various improvements into the Satyric chorus.—He saw that an incessant round of jest, and gambol, and grimace became, in the end, exhausting to the performers and wearisome even to the spectators. Accordingly, the Icarian contrived a break in the representation (*Diog. Laert.*, *Plat.*, 66), by coming forward in person (*Plut.*, *Vit. Sol.*, c. 29), and, from an elevated stand, describing in gesticulated narration some mythological story. When this was ended the chorus again commenced their peformances. The next step was to add life and spirit to these monologues, by making the chorus take part in the narrative through an occasional exclamation, question, or remark. This was readily suggested by the practice of interchanging observations already established among the members of the chorus. And thus was the germe of the dialogue still farther developed. In order to disguise his features, and so produce a certain degree of histrionic illusion, Thespis is said first to have smeared his face with vermilion, then with a pigment prepared from the herb purslain, and lastly to have contrived a kind of rude mask made of linen. (*Suid.*, *s. v.* Θέσπις.)—Besides the addition of the actor, Thespis did much for the improvement of the chorus itself. He invented dances, which were handed down through four generations to the time of Aristophanes. (*Vesp.*, 1470.) They were, as might be expected from the chorus for which they were devised, of a nature more energetic than graceful. Yet their protracted existence proves them to have possessed popularity and comparative excellence. In these dances he assiduously trained his choristers. Whatever advantages could be derived from the sister art of music were no doubt added, and care extended to the general organization and equipment of the chorus. The metre of his recitative was apparently trochaic; the measure in which, amid frolic and dance, the Satyric chorus gave vent to its ebullitions of joke and merriment. (*Aristot.*, *Poet.*, 4, 17.) Indeed, from its formation, the trochee is peculiarly adapted to lively and sportive movements. (*Aristot.*, *Rhet.*, 3, 7.) Thespis probably reduced the whole performance into some kind of unity, by causing this intermixture of song and recitative, as a whole, to tend, however loosely, to the setting forth of some one passage in Bacchic history. But the language of both actor and choristers was of a light and ludicrous cast; the subjects of the short episodes were handled in a jocose and humorous manner; and the whole performance, with its dance, song, story, and buffoonery, resembled a wild kind of ballet-farce.—The introduction of an

actor with his episodic recitations was so important an advance, as leading directly to the formation of dramatic plot and dialogue; and the other improvements, which imparted skill, regularity, and unity to the movements of the chorus, were of so influential a description, that Thespis is generally considered the inventor of the drama. Of tragedy, properly so called, he does not appear to have had any idea. Stories, more or less ludicrous, generally turning upon Bacchus and his followers, interwoven with the dance and the song of a well-trained chorus, formed the drama of Thespis.—The Satyric chorus had by this time been admitted into Athens; contests were set on foot; and the success which attended the novelties of Thespis sharpened, no doubt, the talents of his competitors. This emulation would naturally produce improvement upon improvement: but we discover no leading change in the line of the incipient drama until the appearance of Phrynichus, the son of Polyphradmon and the pupil of Thespis. At the close of the sixth century before Christ, the elements of tragedy, though still in a separate state, were individually so fitted and prepared as to require nothing but a master hand to unite them into one whole of life and beauty. The Dithyramb presented in its solemn tone and lofty strains a rich mine of choral poetry; the regular narrative and mimetic character of the Thespian chorus furnished the form and materials of dramatic exhibition. To Phrynichus belongs the chief merit of this combination. Dropping the light and farcical cast of the Thespian drama, and dismissing altogether Bacchus with his satyrs, he sought for the subjects of his pieces in the grave and striking events registered in the mythology or history of his country. This, however, was not a practice altogether original or unexampled. The fact, casually mentioned by Herodotus (5, 67), that the tragic choruses at Sicyon sung, not the adventures of Bacchus, but the woes of Adrastus, shows that, in the Cyclic chorus at least, melancholy incident and mortal personages had long before been introduced. There is also some reason for supposing that the young tragedian was deeply indebted to Homer in the formation of his drama. Aristotle distinctly attributes to the author of the Iliad and Odyssey the primary suggestion of tragedy, as in his Margites was given the first idea of comedy. (*Poet.*, 4, 12.) Now it is an historical fact, that, a few years before Phrynichus began to exhibit, the Homeric poems had been collected, revised, arranged, and published by the care of Pisistratus. (*Cic.*, *de Orat.*, 3, 34.) Such an event would naturally attract attention, and add a deeper interest to the study of this mighty master; and it is easy to conceive how his *μιμήσεις δραματικαί*, as Aristotle terms them, would strike and operate upon a mind acute, ready, and ingenious, as that of Phrynichus must have been. At any rate, these two facts stand in close chronological connexion—the first edition of Homer, and the birth of tragedy properly so called.—Taking, then, the ode and the tone of the Dithyramb, the mimetic personifications of Homer and the themes which additional tradition or even recent events supplied, Phrynichus combined these several materials together, and so brought them forward under the dramatic form of the Thespian exhibition. Thus, at length, does tragedy dawn upon us.—These changes in the character of the drama necessarily produced corresponding alterations in its form and manner. The recitative was no longer a set of disjointed, rambling episodes of humorous legend, separated by the wild dance and noisy song of a Satyr choir, but a connected succession of serious narrative or grave conversation, with a chorus composed of personages involved in the story, all relating to one subject, and all tending to one result. This recitative again alternated with a series of choral odes, composed in a spirit of deep thought and lofty poetry, themselves turning more or less directly upon the theme of the interwoven dialogue.—In correspondence with these alterations in tone and composition, the actor and the choristers must have assumed a different aspect. The performers were now the representatives, not of Silenus and the Satyrs, but of heroes, princes, and their attendants. The goatskin guise and obstreperous sportiveness were laid aside for the staid deportment of persons engaged in matters of serious business or deep affliction, and a garb befitting the rank and state of the several individuals employed in the piece. Nor are we to suppose that, as the actor was still but one, so never more than one personage was introduced. For it is very probable that this one actor, changing his dress, appeared in different characters during the course of the play; a device frequently employed in later times, when the increased number of actors made such a contrivance less necessary. This actor sometimes represented female personages; for Phrynichus is stated to have first brought a female character on the stage.—Thus, from the midst of the coarse buffooneries and rude imitations of the Satyric chorus, did tragedy start up at once in her proper, though not her perfect, form. For, mighty as had been the stride towards the establishment of the Serious Drama, yet in the exhibitions of Phrynichus we find the infancy, not the maturity, of tragedy. There was still many an excrescence to be removed; many a chasm to be filled up; many a rugged point to be smoothed into regularity; and many an embryo part to be expanded into its full and legitimate dimensions. The management of the piece was simple and inartificial even to rudeness. The argument was some naked incident, mythologic or historical, on which the chorus sang and the actor recited in a connected but desultory succession. There was no interweaving or development of plot; no studied arrangement of fact and catastrophe; no skilful contrivance to heighten the natural interest of the tale, and work up the feelings of the audience into a climax of terror or of pity. The odes of the chorus were sweet and beautiful; the dances scientific and dexterously given; but then these odes and dances still composed the principal part of the performance. (*Aristot.*, *Probl.*, 19, 31.) They contracted the episodes of the actor, and threw them into comparative insignificance. Nay, not unfrequently, while the actor appeared in a posture of thought, wo, or consternation, the chorus would prolong its dance and chantings, and leave to the performer little more than the part of a speechless image. In short, the drama of Phrynichus was a serious opera of lyric song and skilful dance, and not a tragedy of artful plot and interesting dialogue.—Such was Phrynichus as an *inventor*. Still we must remember, in tracing the *inventive* improvers of tragedy, that the real claims of Phrynichus are not to be measured by what he finally achieved through imitation of others, but by the productions of his own unassisted ingenuity and talent. In this view, those claims must almost entirely be restricted to the combination of the poetry of the Cyclic with the acting of the Thespian chorus; the conversion of Satyric gayety into the solemnity and pathos of what was thenceforth peculiarly styled *Tragedy*. In all succeeding alterations and additions, Phrynichus seems to have been simply the follower of Æschylus.—Between Phrynichus and Æschylus two other tragedians, Chœrilus and Pratinas, intervened, of whom very little is known. The dramas of Chœrilus appear originally to have been of a Satyric character, like those of Thespis. In his later days he naturally copied the improvements of Phrynichus; and we find him, accordingly, contending for the tragic prize against Phrynichus, Pratinas, and Æschylus, Olymp. 70, B.C. 499; the time when Æschylus first exhibited. His pieces are said to have amounted to a hundred and fifty (*Suid.*, *s. v.*); not a fragment, however, remains; and, if we may trust

Hermeas and Proclus, the commentators on Plato, the loss is not very great.—Pratinas was a native of Phlius, and a poet of higher talent. He too attempted the new style of dramatic composition, and once obtained a tragic victory. But the manifest pre-eminence of the youthful Æschylus probably deterred the Phliasian from continuing to cultivate the graver form of the art, and led him to contrive a novel and mixed kind of play. Borrowing from tragedy its external form and mythological materials, Pratinas added a chorus of Satyrs, with their lively songs, gestures, and movements. This new composition was called the *Satyric Drama*. The novelty was exceedingly well-timed. The innovations of Thespis and Phrynichus had banished the Satyric chorus, with its wild pranks and merriment, to the great displeasure of the commonalty, who retained a strong regret for their old amusement amid the new and more refined exhibitions. The Satyric drama gave them back, under an improved form, the favourite diversion of former times; and was received with such universal applause, that the tragic poets, in compliance with the humour of their auditors, deemed it advisable to combine this ludicrous exhibition with their graver pieces. One Satyric drama was added to each tragic trilogy, as long as the custom of contending with a series of plays, and not with single pieces, continued. Æschylus, Sophocles, and Euripides were all distinguished Satyric composers; and in the *Cyclops* of the latter we possess the only extant specimen of this singular composition. As regards the changes produced by Æschylus in the drama, *vid.* Æschylus.

2. *Dramatic Contests.*

The precise time at which the contests of the drama commenced is uncertain. The Arundel Marble would make them coeval with the first inventions of Thespis. On the other hand, Plutarch assures us that no scenic contests were established until some years after the early Thespian exhibitions. (*Vit. Sol.*, 29.) The true account appears to be this: The contests of the Dithyrambic and Satyric choruses were almost contemporaneous with their origin. Those of the Dithyramb continued without interruption to the latest period of theatric spectacle in ancient Greece: and although the great improvements of Thespis might, for the moment, excite admiration rather than competition, yet doubtless his distinguished success soon stimulated others to attempt this new and popular kind of entertainment, and rival the originator. Under Æschylus and his immediate successors the theatrical contests advanced to a high degree of importance. They were placed under the superintendence of the magistracy; the representations were given with every advantage of stage decoration, and the expenses defrayed as a public concern. These contests were maintained at Athens with more or less splendour and talent for several centuries, long surviving her independence and grandeur.—In accordance with the origin of the drama, its contests were confined to the *Dionysia*, or festivals of Bacchus, the patron deity of scenic entertainments. These festivals were four in number, and occurred in the 6th, 7th, 8th, and 9th months respectively of the Attic year. (*Donaldson, Theatre of the Greeks*, p. 132, and the authorities quoted by him, *in notis.*)—1. The "*Country-Dionysia*" (Τὰ κατ' ἀγροὺς Διονύσια) were held in all the country towns and villages throughout Attica, in Poseideon, the sixth Athenian month, corresponding to the latter part of December and the beginning of January. Aristophanes has left us a picture of this festival in the *Acharnians* (v. 235, &c.). About to offer a sacrifice to Bacchus, Dicæapolis appears on the stage, with his household marshalled in regular procession. His young daughter carries the sacred basket; a slave bears aloft the mystic symbol of the god; the honest old countryman himself comes last, chanting the Phallic song, while the wife, stationed upon the house-top, looks on as spectatress. The number of actors is here, of course, limited to one family, as Dicæapolis had purchased the truce for himself alone. In times of peace and quiet the whole population of the δῆμος joined in the solemnities.—2. The "*Festival of the wine-press*" (τὰ Ληναῖα) was held in the month Gamelion, which corresponded to the Ionian month Lenæon, and to part of January and February. It was, like the rural Dionysia, a vintage-festival, but differed from it in being confined to a particular spot in the city of Athens, called the Lenæon, where the first wine-press (ληνός) was erected.—3. The "*Anthesteria*" (τὰ Ἀνθεστήρια, or τὰ ἐν Λίμναις) were held on the 11th, 12th, and 13th days of the month Anthesterion. This was not a vintage-festival like the other two. The new wine was drawn from the cask on the first day of the feast, which was called Πιθοίγια, or "*the Broachings.*" It was tasted on the second day, which was called Χόες, or "*the drinking-cups;*" while the third day was called Χύτροι, on account of the banqueting which went on then. At the *Choës*, each of the citizens had a separate cup, a custom which arose, according to tradition, from the presence of Orestes at the feast before he had been duly purified (*Müller's Eumeniden*, § 50): it has been thought, however, to refer to a difference of castes among the worshippers at the time of the adoption of the Dionysian rites in the city.—4. The "*Great Dionysia*" (τὰ ἐν ἄστει, τὰ κατ' ἄστυ, or τὰ ἀστικά) were celebrated between the 8th and 18th of Elaphebolion. (*Æschin.*, περὶ παραπρεσπ., p. 36.) This festival is always to be understood when the Dionysia are mentioned without any qualifying epithet.—At the first, second, and fourth of these festivals, it is known that theatrical exhibitions took place. The exhibitions at the country Dionysia were generally of old pieces. Indeed, there is no instance of a play being acted on those occasions for the first time, at least after the Greek drama had arrived at perfection. At the Lenæa and the great Dionysia, both tragedies and comedies were performed; at the latter, the tragedies at least were always new pieces.—At the time of the greater Dionysia there was always a great concourse of strangers in Athens: deputations bringing the tribute from the several dependant states, visitants from the cities in alliance, and foreigners from all parts of the civilized world: for these Διονύσια were the dramatic *Olympia* of Greece. (*Aristoph.*, *Acharn.*, 474.)—We may estimate the importance attached to these scenic exhibitions from the care manifested in providing by public enactment for their due regulation and support. They were placed under the immediate superintendence of the first magistrates in the state: the representations at the *great Dionysia* under that of the chief archon, those at the *Lenæa* under that of him called the king-archon. (*Jul. Pollux*, 8, 89, *seqq.*) To this presiding archon the candidates presented their pieces. He selected the most deserving compositions, and assigned to every poet thus deemed worthy of admission to the contest three actors by lot, together with a chorus. The equipment of these choruses was considered a public concern, and, as such, like the fitting out of triremes and the other λειτουργίαι, or *state duties*, was imposed upon the wealthier members of the community. The ἐπιμεληταί of each tribe selected one of their body to bear the cost and superintend the training of a chorus. This individual was termed Χορηγός, his office Χορηγία. The Choragus was considered as the religious representative of the whole people. Hence his person and the ornaments which he procured for the occasion were sacred. (*Demosth. in Mid.*, p. 519.) He was said to do the state's work for it (λειτουργεῖν.—Consult *Valckenaer ad Ammon.*, 2, 16.—*Ruhnk.*, *Epist.*

Crit., 1, p. 54.) The Choragia, the Gymnasiarchy, the Feasting of the Tribes, and the Architheoria, belonged to the class of regularly-recurring state burdens (ἐγκύκλιοι λειτουργίαι), to which all persons whose property exceeded three talents were liable. It was the business of the Choragus to provide the chorus in all plays, whether tragic or comic, and also for the lyric choruses of men and boys, Pyrrhichists, Cyclian dancers, and others. His first duty, after collecting his chorus, was to provide and pay a teacher (χοροδιδάσκαλος), who instructed them in the songs and dances which they had to perform; and it appears that Choragi drew lots for the first choice of teachers. The Choragus had also to pay the musicians and singers who composed the chorus, and was allowed to press children, if their parents did not give them up of their own accord. He was obliged to lodge and maintain the chorus till the time of performance, and to supply the singers with such aliments as conduce to strengthen the voice. In the laws of Solon, the age prescribed for the Choragus was forty years; but this law does not appear to have been long in force. The relative expense of the different choruses in the time of Lysias is given in a speech of that orator. (Ἀπολ. δωροδ., p. 698.) We learn from this that the tragic chorus cost nearly twice as much as the comic, though neither of the dramatic choruses was so expensive as the chorus of men or the chorus of flute-players. (*Demosth. in Mid.*, p. 565.) No foreigner was allowed to dance in the choruses of the *great Dionysia*. (*Petit*, p. 353.) If any Choragus was convicted of employing one in his chorus, he was liable to a fine of a thousand drachmæ. This law did not extend to the *Lenæa* (*Petit*, p. 353); there the Μέτοικοι also might be Choragi. The rival Choragi were termed ἀντιχόρηγοι; the contending dramatic poets, and the composers for the Cyclian or other choruses, ἀντιδιδάσκαλοι; the performers, ἀντίτεχνοι. (*Alciphron*, 3, 48.)—During one period in the history of the Athenian stage, the tragic candidates were each to produce three serious and one Satyric drama, together entitled a τετραλογία; otherwise, omitting the Satyric drama, the three tragedies, taken by themselves, were called a τριλογία. The earliest τετραλογία on record is that one of Æschylus which contained the *Persæ*, and was exhibited B.C. 472. From that date down to B.C. 415, a space of fifty-seven years, we have frequent notices of tetralogies. In B.C. 415, Euripides represented a tetralogy, one of the dramas in which was the *Troades*. After this time it does not appear from any ancient testimony whether the custom was continued or not. Indeed, it is matter of great doubt whether the practice was at any time regular and indispensable. Sometimes, as in the *Oresteiad* of Æschylus, and the *Pandionid* of Philocles, the three tragedies were on a common and connected subject; in general we find the case otherwise. (*Aristoph.*, *Ran.*, 1122.—*Id.*, *Av.*, 280.)—The prize of tragedy was, as has already been noticed, originally a goat; of comedy, a jar of wine and a basket of figs: but of these we have no intimation after the first stage in the history of the drama. In later times the successful poet was simply rewarded with a wreath of ivy. (*Athen.*, 5, p. 217.) His name was also proclaimed before the audience. His Choragus and performers were adorned in like manner. The poet used also, with his actors, to sacrifice the ἐπινίκια, and provide an entertainment, to which his friends were invited. The victorious Choragus in a tragic contest dedicated a tablet to Bacchus, inscribed with the names of himself, his poet, and the archon. In comedy the Choragus likewise consecrated to the same god the dress and ornaments of his actors. The Choragus who had exhibited the best musical or theatrical entertainment generally received a tripod as a reward or prize. This he was at the expense of consecrating; and in some cases he built the monument on which it was placed. (*Lysias, ub. supr.*, p. 202. —*Wordsworth's Athens and Attica*, p. 153, *seqq.*) Thus the beautiful choragic monument of Lysicrates, which is still standing at Athens, was undoubtedly surmounted by a tripod.—The merits of the candidates were decided by judges appointed by lot, and these were generally, but not always, five in number. The archon administered an oath to them, and in the case of the Cyclian choruses, any injustice or partiality was punishable by fine. No prize drama was allowed to be exhibited a second time; but an unsuccessful piece, after being altered and retouched, might be again presented. The plays of Æschylus were exempted by a special decree from this regulation. Afterward (*Aul. Gell.*, 7, 5) the same privilege was extended to those of Sophocles and Euripides; but as the superiority of these great masters was so decided, few candidates could be found to enter the lists against their produced tragedies. A law was consequently passed, forbidding the future exhibition of these three dramatists, and directing that they should be read in public every year. —The whole time of representation was portioned out in equal spaces to the several competitors by means of a clepsydra, and seems to have been dependant upon the number of pieces represented. (*Aristot.*, *Poet.*, 7.) It was the poet's business, therefore, so to limit the length of his play as not to occupy in the acting more than the time allowed It is impossible now to ascertain the average number of pieces produced at one representation. Perhaps from ten to twelve dramas might be exhibited in the course of the day. (*Donaldson, Theatre of the Greeks*, p. 138.)

3. *The Theatre.*

In the first stage of the art no building was required or provided for its representations. In the country, the Dionysian performances were generally held at some central point, where several roads met; as a rendezvous most easy of access, and convenient in distance to all the neighbourhood. (*Virg.*, *Georg.*, 2, 382.) In the city the public place was the ordinary site of exhibition. But when, at Athens, tragedy began to assume her proper dignity, and dramatic contests were becoming matter of national pride and attention, the need of a suitable building was soon felt. A theatre of wood was erected. (*Photius*, *s. v.* Ἴκρια.) Through the weakness of the material or some defect in the construction, this edifice fell beneath the weight of the crowds assembled to witness a representation, in which Æschylus and Pratinas were rivals. (*Liban.*, *Arg. in Olynth.*, 1.—*Suidas*, *s. v.* Πρατίνας.) It was then that the noble theatre of stone was erected, within the Ληναῖον, or enclosure dedicated to Bacchus. The building was commenced in the year 500 B.C., but not finished till about 381 B.C., when Lycurgus was manager of the treasury. The student who wishes to form an adequate notion of the Greek theatre must not forget that it was only an improvement upon the mode of representation adopted by Thespis, which it resembled in its general features. The two necessary parts were the θυμέλη, or altar of Bacchus, round which the Cyclian chorus danced, and the λογεῖον, or stage, from which the actor or exarchus spoke. It was the representative of the wooden table from which the earliest actor addressed his chorus, and was also called ὀκρίβας. (*Jul. Pollux*, 4, 123.)—To form an accurate conception of the Athenian theatre in all its minutiæ, as it stood in the days of Pericles, is now impracticable. The only detailed accounts left us on this subject are two, that of Vitruvius, the architect of Augustus, and that of Julius Pollux, his junior by two centuries. From the descriptions of these writers, aided and explained by incidental hints in other ancient authors, and a reference to the several theatric remains in Greece, Asia Minor, Sicily, and Italy, Genelli, an able scholar and architect

of Berlin, has drawn up a statement, in the main satisfactory. (*Genelli, Das Theater zu Athen, Berlin*, 1818.)—The theatre of Bacchus at Athens stood on the south-eastern side of the eminence crowned by the noble buildings of the Acropolis. From the level of the plain a semicircular excavation gradually ascended up the slope of a hill to a considerable height. Round the concavity, seats for an audience of thirty thousand persons arose range above range; and the whole was topped and enclosed by a lofty portico, adorned with statues and surmounted by a balustraded terrace. The tiers of benches were divided into two or three broad belts, by passages termed διαζώματα (called in the Roman theatres *præcinctiones*), and again transversely into wedge-like masses, called κέρκιδες (in Latin *cunei*), by several flights of steps, radiating upward from the level below to the portico above. The lower seats, as being the better adapted for hearing and seeing, were considered the most honourable, and therefore appropriated to the high magistrates, the priests, and the senate. This space was named Βουλευτικόν. (*Aristoph.*, *Av.*, 294.—*Eq.*, 669.) The body of the citizens were probably arranged according to their tribes. The young men sat apart in a division, entitled Ἐφηβικόν. The sojourners and strangers had also their places allotted them.—Twelve feet beneath the lowest range of seats lay a level space, partly enclosed by the sweep of the excavation, and partly extending outward right and left in a long parallelogram. This was the Ὀρχήστρα. In the middle of this open flat stood a small platform, square and slightly elevated, called Θυμελή, which served both as an altar for the sacrifices, that preceded the exhibition, and as the central point to which the choral movements were all referred. That part of the orchestra which lay without the concavity of the seats, and ran along on either hand to the boundary wall of the theatre, was called Δρόμος (the Roman *Iter*). The wings, as they might be termed, of this Δρόμος, were named Πάροδοι, and the entrances which led into them through the boundary wall, were entitled Εἴσοδοι (the Roman *Aditus*).—On the side of the orchestra opposite the amphitheatre of benches, and exactly on a level with the lowest range, stood the platform of the Σκηνή or stage, in breadth nearly equal to the diameter of the semicircular part of the orchestra, and communicating with the Δρόμος by a double flight of steps. The stage was cut breadthwise into two divisions. The one in front, called Λογεῖον (the Latin *pulpitum*), was a narrow parallelogram projecting into the orchestra. This was generally the station of the actors when speaking, and therefore was constructed of wood, the better to reverberate the voice. The front and sides of the Λογεῖον, twelve feet in height, adorned with columns and statues between them, were called τὰ ὑποσκήνια.—The part of the platform behind the Λογεῖον was called the Προσκήνιον, and was built of stone, in order to support the heavy scenery and decorations, which there were placed. The proscenium was backed and flanked by lofty buildings of stonework, representing externally a palace-like mansion, and containing within, withdrawing-rooms for the actors and receptacles for the stage machinery. In the central edifice were three entrances upon the proscenium, which, by established practice, were made to designate the rank of the characters as they came on; the highly ornamented portal in the middle, with the altar of Apollo on the right, being assigned to royalty, the two side entrances to inferior personages. (*Pollux*, 4, 9.) In a similar way, all the personages who made their appearance by the Εἴσοδος on the right of the stage, were understood to come from the country; while such as came in from the left were supposed to approach from the town.—On each side of the proscenium and its erections ran the Παρασκήνια, high lines of building with architectural front, which contained spacious passages into the theatre from without, communicating on the one hand with the stage and its contiguous apartments; on the other, through two halls, with the Πάροδοι of the orchestra, and with the portico which ran round the topmost range of the seats.—Behind the whole mass of stage buildings was an open space, covered with turf and planted with trees. Around this ran a portico, called the eumenic, which was the place of rehearsal for the chorus, and, with the upper portico, afforded a ready shelter to the audience during a sudden storm. There, too, the servants of the wealthier spectators awaited the departure of their masters.—Such was the construction and arrangement of the great Athenian theatre. Its dimensions must have been immense. If, as we are assured, 30,000 persons could be seated on its benches, the length of the Δρόμος could not have been less than 400 feet, and a spectator in the central point of the topmost range must have been 300 feet from the actor in the Λογεῖον. (*Genelli*, p. 52.)—The scenery of the Athenian stage was doubtless corresponding to the magnificence of the theatre. The catalogue which Julius Pollux has left us bespeaks great variety of devices and much ingenuity of contrivance, although we may not altogether be able to comprehend his obscure descriptions. We may, however, safely conclude that the age and city which witnessed the dramas of a Sophocles, the statues of a Phidias, and the paintings of a Zeuxis, possessed too much taste and too much talent to allow of aught mean and clumsy in the scenery of an exhibition, which national pride, individual wealth, and the sanctity of religion conspired to exalt into the most splendid of solemnities.—The massive buildings of the proscenium were well adapted for the generality of tragic dramas, where the chief characters were usually princes, and the front of their palace the place of action. But not unfrequently the locality of the play was very different. Out of the seven extant pieces of Sophocles, there are but four which could be performed without a change of proscenium. The Œdipus Coloneus requires a grove, the Ajax a camp, and the Philoctetes an island solitude. In comedy, which was exhibited on the same stage, the necessity of alteration was still more common. To produce the requisite transformations various means were employed. Decorations were introduced before the proscenic buildings, which masked them from the view, and substituted a prospect suitable to the play. These decorations were formed of woodwork below; above were paintings on canvass, resembling our scenes, and, like them, so arranged on perspective principles as to produce the proper illusion. (*Pollux*, 4, 19.) No expense or skill seems to have been spared in the preparation of these scenic representations; nay, it is not improbable that even living trees were occasionally introduced, to produce the better effect. The stage-machinery appears to have comprehended all that modern ingenuity has devised. As the intercourse between earth and heaven is very frequent in the mythologic dramas of the Greeks, the number of aërial contrivances was proportionably great. Were the deities to be shown in converse aloft? there was the Θεολογεῖον, a platform surrounded and concealed by clouds. Were gods or heroes to be seen passing through the void of the sky, there were the Αἰῶραι, a set of ropes, which, suspended from the upper part of the proscenic building, served to support and convey the celestial being along.—The Μηχανή, again, was a sort of crane turning on a pivot, with a suspender attached, placed on the right, or country side of the stage, and employed suddenly to dart out a god or hero before the eyes of the spectators, and there keep him hovering in air till his part was performed, and then as suddenly withdraw him. The Γέρανος (*Pollux*, 4, 19) was something of the same sort, with a grapple hanging from it, used to catch up persons from the

earth, and rapidly whirl them within the circle of scenic clouds; Aurora was thus made to carry off the dead body of her son Memnon.—There was, moreover, the Βροντεῖον, a contrivance in the Ὑποσκήνιον, or room beneath the Λογεῖον, where bladders full of pebbles were rolled over sheets of copper, to produce a noise like the rumbling of thunder. The Κεραυνοσκοπεῖον was a place on the top of the stage buildings, whence the artificial lightning was made to play through the clouds, which concealed the operator.—When the action was simply on earth, there were certain pieces of framework, the Σκοπή, Τεῖχος, Πύργος, and Φρυκτώριον, representing, as their names import, a lookout, a fortress-wall, a tower, and a beacon. These were either set apart from the stationary erections of the proscenium, or connected so as to give them, with the assistance of the canvass scene, the proper aspect. Here a sentinel was introduced, or a spectator, supposed to be viewing some distant object. The Ἡμικύκλιον was a semicircular machine, placed, when wanted, on the country side of the stage, which enclosed a representation of the sea or a city in the distance, towards which the eye looked through a passage between cliffs or an opening among trees. What the Στροφεῖον and Ἡμιστροφεῖον were, it is difficult to make out. It would seem that they were constructed something like the Ἡμικύκλιον, but moved on a pivot, so that, by a sudden whirl, the object they presented might be shown or withdrawn in an instant. They were employed to exhibit heroes transported to the company of deities, and men perishing in the waves of the sea or the tumult of battle.—In some cases one or more stories of the front wall in a temporary house were made to turn upon hinges, so that when this front was drawn back, the interior of a room could be wheeled out and exposed to view, as in the Acharnians, where Euripides is so brought forward. This contrivance was called Ἐκκύκλημα. (*Pollux*, 4, 19.) —Such were some of the devices for the scenes of heaven and earth; but as the ancient dramatists fetched their personages not unfrequently from Tartarus, other provisions were required for their due appearance.—Beneath the lowest range of seats, under the stairs, which led up to them from the orchestra, was fixed a door, which opened into the orchestra from a vault beneath it by a flight of steps called Χαρώνιοι κλίμακες. Through this passage entered and disappeared the shades of the departed. Somewhat in front of this door and steps was another communication by a trap-door with the vault below, called Ἀναπίεσμα; by means of which, any sudden appearance, like that of the Furies, was effected. A second Ἀναπίεσμα was contained in the floor of the Λογεῖον on the right or country side, whence particularly marine or river-gods ascended, when occasion required.—In tragedy the scene was rarely changed. In comedy, however, this was frequently done. To conceal the stage during this operation, a curtain, called αὐλαία, wound round a roller beneath the floor, was *drawn up* through a slit between the Λογεῖον and proscenium.

4. *Audience.*

Originally no admission money was demanded. (*Heysch.*, *Suid. et Harpocr.*, *s. v.* Θεωρικά.—*Liban.*, *Arg. in Olynth.*, 1.) The theatre was built at the public expense, and, therefore, was open to every individual. The consequent crowding and quarrelling for places among so vast a multitude was the cause of a law being passed, which fixed the entrance price at one drachma each person. This regulation, debarring, as it did, the poorer classes from their favourite entertainment, was too unpopular to continue long unrepealed. Pericles, anxious to ingratiate himself with the commonalty, brought in a decree which enacted that the price should be reduced to two oboli; and, farther, that one of the magistrates should furnish out of the public funds these two oboli to any one who might choose to apply for it, provided his name was registered in the book of the citizens (ληξιαρχικὸν γραμματεῖον). The entrance-money was paid to the lessee of the theatre (θεατρώνης, θεατροπώλης, or ἀρχιτέκτων), who paid the rent, and made the necessary repairs out of the proceeds. The sum obtained for this purpose from the public funds was drawn from the contributions originally paid by the allies towards carrying on war against the Persians. By degrees, the expenses of the festivals engrossed the whole of this fund; and that money, which ought to have been employed in supporting a military force for the common defence of Greece, was scandalously lavished away upon the idle pleasure of the Athenian people. This measure proved most ruinous to the republic; yet so jealous were the multitude of any infringement upon their *theoric* expenses, that, when an orator had ventured to propose the restoration of the sums then squandered upon spectacles foreign to their original purpose, a decree was instantly framed, making it death to offer any such scheme to the general assembly. Demosthenes twice cautiously endeavoured to convince the people of their folly and injustice; but, finding his exhortations were ill-received, he was constrained reluctantly to acquiesce in the common resolution. — The lessee sometimes gave a gratuitous exhibition, in which case tickets of admission were distributed. (*Theophrast.*, *Charact.*, 11.) Any citizen might buy tickets for a stranger residing at Athens. (*Theophrast.*, *Charact.*, 9.) We have no doubt that women were admitted to the dramatic exhibitions. Julius Pollux uses the term θεατρία (2, 55; 4, 121), which is alone some evidence of the fact. It is stated, however, expressly by Plato (*Gorgias*, p. 502, *D.*—*Leg.*, 2, p. 658, *D.*—*Ib.*, 7, p. 817, *C.*) and by Aristophanes (*Eccles.*, 21, *seqq.*).—The spectators hastened to the theatre at the dawn of day to secure the best places, as the performances commenced very early. After the first exhibition was over, the audience retired for a while, until the second was about to commence. There were three or four such representations in the course of the day, thus separated by short intervals. During the performance the people regaled themselves with wine and sweetmeats. The number of spectators in the Athenian theatre amounted occasionally to thirty thousand. (*Plato*, *Symp.*, p. 13.) This immense assembly were wont to express in no gentle terms their opinion of the piece and actors. Murmurs, jeers, hootings, and angry cries were directed in turn against the offending performer. They not unfrequently proceeded still farther; sometimes compelling the unfortunate object of their dissatisfaction to pull off his mask and expose his face, that they might enjoy his disgrace; sometimes, assailing him with every species of missile at hand, they drove him from the stage, and ordered the herald to summon another actor to supply his place, who, if not in readiness, was liable to a fine. In the time of Machon it was even customary to pelt a bad performer with stones. (*Athenæus*, 6, p. 245.) On the other hand, where the impetuous spectators happened to be gratified, the clapping of hands and shouts of applause were as loud as the expression of their displeasure. In much the same manner the dramatic candidates themselves were treated.

5. *Actors.*

In the origin of the drama the members of the chorus were the only performers. Thespis first introduced an actor distinct from that body. Æschylus added a second, and Sophocles a third actor; and this continued ever after to be the legitimate number. Hence, when three characters happened to be already on the stage, and a fourth was to come on, one of the three was obliged to retire, change his dress, and so

return as the fourth personage. The poet, however, might introduce any number of *mutes*, as guards, attendants, &c. The actors were called *ὑποκριταί* or *ἀγωνισταί*. Ὑποκρίνεσθαι was originally to *answer* (*Herodot.*, 1, 78, et passim); hence, when a locutor was introduced who *answered* the chorus, he was called *ὁ ὑποκριτής*, or *the answerer*; a name which descended to the more numerous and refined actors in after days. Subsequently *ὑποκριτής*, from its being the name of a performer assuming a feigned character on the stage, came to signify a man who assumes a feigned character in his intercourse with others, a *hypocrite*.—The three actors were termed *πρωταγωνιστής, δευτεραγωνιστής, τριταγωνιστής*, respectively, according as each performed the principal or one of the two inferior characters. They took every pains to attain perfection in their art: to acquire muscular energy and pliancy they frequented the palæstra, and to give strength and clearness to their voice they observed a rigid diet. An eminent performer was eagerly sought after and liberally rewarded. The celebrated Polus would sometimes gain a talent (or nearly $1060) in the course of two days. The other states of Greece were always anxious to secure the best Attic performers for their own festivals. They engaged them long beforehand, and the agreement was generally accompanied by a stipulation, that the actor, in case he failed to fulfil the contract, should pay a certain sum. The Athenian government, on the other hand, punished their performers with a heavy fine if they absented themselves during the city's festivals. Eminence in the histrionic profession seems to have been held in considerable estimation in Athens at least. Players were not unfrequently sent, as the representatives of the republic, on embassies and deputations. Hence they became in old, as not unfrequently in modern times, self-conceited and domineering, *μεῖζον δύνανται*, says Aristotle, *τῶν ποιητῶν οἱ ὑποκριταί*. (*Rhet.*, 3, 1.) They were, however, as a body, men of loose and dissipated character, and, as such, were regarded with an unfavourable eye by the moralists and philosophers of that age.

6. *Chorus.*

The chorus, once the sole matter of exhibition, though successively diminished by Thespis and Æschylus, was yet a very essential part of the drama during the best days of the Greek theatre. The splendour of the dresses, the music, the dancing, combined with the loftiest poetry, formed a *spectacle* peculiarly gratifying to the eye, ear, and intellect of an Attic audience. The number of the tragic chorus for the whole trilogy appears to have been 50; the comic chorus consisted of 24. The chorus of the tetralogy was broken into four sub-choruses, two of 15, one of 12, and a Satyric chorus of 8. When the chorus of 15 entered in ranks three abreast, it was said to be divided *κατὰ ζυγά*; when it was distributed into three files of five, it was said to be *κατὰ στοίχους*. The situation assigned to the chorus was the orchestra, whence it always took a part in the action of the drama, joining in the dialogue through the medium of its *κορυφαῖος*, or leader. The choristers entered the orchestra preceded by a player on the flute, who regulated their steps, sometimes in single file, more frequently three in front and five in depth (*κατὰ στοίχους*), or vice versa (*κατὰ ζυγά*), in tragedy; and four in front by six in depth, or inversely, in comedy. Its first entrance was called *πάροδος*; its occasional departure, *μετανάστασις*; its return, *ἐπιπάροδος*; its final exit, *ἄφοδος*. (*Jul. Pol.*, 4, 15.) According to the rules of the drama, the chorus was to be considered as one of the actors: Καὶ *τὸν χορὸν δὲ ἕνα δεῖ ὑπολαβεῖν τῶν ὑποκριτῶν καὶ μόριον εἶναι τοῦ ὅλου, καὶ συναγωνίζεσθαι*. (*Aristotle, Poëtica*, 18, 21.) Horace lays down the same law in describing the duties of the chorus (*Ep. ad Pis.*, 193.) Sometimes, again, the chorus was divided into two groups, each with a coryphæus stationed in the centre, who narrated some event, or communicated their plan, their fears, or their hopes; and sometimes, on critical occasions, several members, in short sentences, gave vent to their feelings. Between the acts, the chorus poured forth hymns of supplication or thanksgiving to the gods, didactic odes upon the misfortunes of life, the instability of human affairs, and the excellence of virtue, or dirges upon the unhappy fate of some unfortunate personage; the whole more or less interwoven with the course of action. While engaged in singing these choral strains to the accompaniment of flutes, the performers were also moving through dances in accordance with the measure of the music; passing, during the *strophe*, across the orchestra, from right to left; during the *antistrophe*, back, from left to right; and stopping, at the *epode*, in front of the spectators. Each department of the drama had a peculiar style of dance suited to its character. That of tragedy was called *ἐμμέλεια*; that of comedy, *κόρδαξ*; that of the Satyric drama, *σίκιννις*.—The music of the chorus was of a varied kind, according to the nature of the occasion or the taste of the poet. The Doric mood seems to have been originally preferred for tragedy (*Athenæus*, 14, p. 624); it was sometimes combined with the Mixo-Lydian (*Plut.*, *de Mus.*, p. 1136), a pathetic mood, and therefore adapted to mournful subjects. The Ionic mood, also, was, from its austere and elevated character, well suited to tragedy. (*Athen.*, 14, p. 625.) Sophocles was the first who set choral odes to the Phrygian mood. Euripides introduced the innovations of Timotheus, for which he is severely attacked by Aristophanes in the *Ranæ*.—The choruses were all trained with the greatest care during a length of time before the day of contest arrived. Each tribe felt intensely interested in the success of the one furnished by its Choragus; and the Choragi themselves, animated with all the energies of rivalry, spared no expense in the instruction and equipment of their respective choruses. They engaged the most celebrated choral performers, employed the ablest *χοροδιδάσκαλοι* to perfect the choristers in their music and dancing, and provided sumptuous dresses and ornaments for their decoration. The first tragic poets were their own *χοροδιδάσκαλοι*. Æschylus taught his chorus figure-dances.

7. *Scenic Dresses and Ornaments*

In the first age of the drama, the rude performers disguised their faces with wine-lees, or a species of pigment called *βατραχεῖον*. (*Schol. ad Aristoph.*, *Eq.*, 320.) Æschylus, among his many improvements, introduced the mask, first termed *πρόσωπον*, and subsequently *προσωπεῖον*. The mask was made of bronze or copper, and was so constructed as to give greater power to the voice, and enable the actor to make himself heard by the most distant spectators. This was effected by connecting it with a tire or periwig (*πηνίκη, φενάκη*), which covered the head, and left only one passage for the voice, which was generally circular, converging inward, and from its shape, and its being lined with brass, resembled the opening of a speaking trumpet. The voice, therefore, might be said to sound through this opening, and hence the Latin name for a mask, *persona, a personando*. (*Aul. Gell.*, 5, 7.) These masks were of various kinds, to express every age, sex, country, condition, and complexion; to which they were assimilated with the greatest skill and nicety. (*Jul. Poll.*, 4, 133.) With equal care, the dresses of the actors were adapted to the characters represented. Gods, heroes, satyrs, kings, soothsayers, soldiers, hunters, peasants, slaves, pimps, and parasites, young and old, the prosperous and the unfortunate, were all arrayed in their appropri-

ate vestments; each of which Julius Pollux has separately and minutely described in a chapter devoted to the subject. This writer divides the tragic masks alone into twenty-six classes (4, 133, *seqq.*). The comic masks were much more numerous. He specifies only four or five kinds of Satyric masks. Most of the male wigs were collected into a foretop (ὄγκος), which was an angular projection above the forehead, shaped like a Λ, and was probably borrowed from the κρωβύλον of the old Athenians. (*Jul. Poll.*, 4, 133. —*Thucyd.*, 1, 6.) The female masks, however, were often surmounted in a similar manner. The object of this projection was to give the actor a height proportioned to the size of the theatre, an object for which the cothurnus was also intended. It appears from Pollux (4, 141) that the masks were coloured; and the art of enamelling or painting bronze seems to have been one of great esteem in the time of Æschylus. (*Æschyl.*, *Agam.*, 623.—*Welcker*, *Nachtrag.*, p. 42.) —Another peculiarity which distinguished the Greek manner of acting from our own, was the probable neglect of everything like *by-play* and *making points*, which are so effective on the modern stage. The distance at which the spectators were placed would prevent them from seeing those little movements, and hearing those low tones, which have made the fortune of many a modern actor. The mask, too, precluded all attempts at varied expression; and it is probable that nothing more was expected from the performer than good recitation.—The buskin, or *cothurnus* (κόθορνος), was the ancient Cretic hunting boot. For tragic use it was soled with several layers of cork, to the thickness of three inches. It was laced up in front as high as the calf, which kept the whole tight and firm, in spite of the enormous sole.—It was not worn by all tragic characters, nor on all occasions. Agamemnon is introduced by Æschylus in sandals. The sandal raised by a cork sole was called ἐμβάτης. The ladies and the chorus had also the buskin, but that of the latter had only an ordinary sole. These buskins were of various colours. White was commonly the colour for ladies, red for warriors. Those of Bacchus were purple. Slaves wore the low shoe called the sock, which was also the ordinary covering for the foot of the comic actor.—As the cork sole of the cothurnus gave elevation to the stature, so the κόλπωμα, or stuffings, swelled out the person to heroic dimensions. Judiciously managed, it added expansion to the chest and shoulders, muscular fulness to arm and limb. —The dresses were very various. There was the χιτὼν ποδηρής for gods, heroes, and old men. That for hunters, travellers, and young nobles and warriors when unarmed, was shorter, and sat close to the neck. The girdle for heroes was that called the Persian. It was very broad, made of scarlet stuff, and fringed at the lower edge. Goddesses and ladies wore one broad and plain, of purple and gold. The σύρμα was a long purple robe for queens and princesses, with a train which swept the ground. The lower part of the sleeve was broidered with white.—The Χύστις was a short train with short sleeves drawn over the χιτὼν ποδηρής. Slaves wore the ἱμάτιον, a kind of short shirt, or the ἐξωμίς, a shirt with only one sleeve for the right arm; the left was bare to the shoulder. Herdsmen and shepherds were clad in the διφθέρα, a kind of goatskin tunic without sleeves. Hunters had the ἱμάτιον, and a short horseman's cloak of a dark colour. If they were great personages, they were dressed in a tunic of deep scarlet, with a rich and embroidered mantle. Warriors were arrayed in every variety of armour, with helmets adorned with plumes. The palla or mantle for heroes was ample enough to cover the whole person. So large, also, was the ladies' Πέπλον, of fine cloth, embroidered. Matrons wore this peplum fastened veil-like on the head; virgins, clasped on the shoulder. The peplum of a queen was like that assigned to Juno, decked with golden stars and fastened behind the diadem. The dress of the gods was particularly splendid. Bacchus, for instance, was represented in a saffron-coloured inner vest, rich with purple figures and glittering with golden stars, and falling in many folds to the ground. The vest was girt, female fashion, high up under the breast and shoulders, with a broad girdle of dark purple set with gold and jewels. Over this inner robe was thrown the palla, of purple also, and such was the colour of his buskins. The comic dresses were, of course, chiefly those of ordinary life, except during an occasional burlesque upon the tragic equipment. (*Theatre of the Greeks*, p. 1, *seqq.*, 3d *ed.*—*Donaldson*, *Theatre of the Greeks*, p. 132, *seqq.*)

THEBÆ (-*arum.*), I. (or, more correctly, Thebe, Θήβη), a city of Mysia, north of Adramyttium, and called, for distinction' sake, Hypoplakia. This name it received from the adjacent district, which was styled Hypoplakia, because lying *at the foot of Mount Plakos* (ὑπὸ and Πλάκος). As regards the existence, however, of such a mountain, some doubt exists. (Compare *Heyne*, *ad Il.*, 6, 396.) Thebe is said to have derived its name from a daughter of Cilix. (*Diod. Sic.*, 5, 49.) It was the native city of Andromache, and was taken and destroyed by Achilles during the Trojan war. It never rose from its ruins; but the name remained throughout antiquity attached to the surrounding plains, famed for their fertility, and often ravaged and plundered by the different armies whom the events of war brought into this part of Asia. (*Xen.*, *Anab.*, 7, 8, 4.—*Polyb.*, 16, 1, 7.—*Id.*, 21, 8, 13.—*Liv.*, 37, 19.—*Pomp. Mel.*, 1, 18.)—II. (and Thebe, Θῆβαι and Θήβη, more frequently the former), one of the most ancient and celebrated of the Grecian cities, the capital of Bœotia, situated near the river Ismenus, and in a northeastern direction from Platæa. It was said to have been originally founded by Cadmus, who gave it the name of Cadmeia, which in after times was confined to the citadel only. Lycophron, however, who terms it the city of Calydmus, from one of its ancient kings, leads us to suppose that it already existed before the time of Cadmus (v. 1209). Nonnus affirms that Cadmus called this city Thebes, after the Egyptian one of the same name. (*Dionys.*, 5, 85.) He also reports that it was at first destitute of walls and ramparts (5, 50), and this is in unison with the accounts transmitted to us by Homer and other writers, who all agree in ascribing the erection of the walls of the city to Amphion and Zethus. (*Hom.*, *Od.*, 11, 262. —*Eurip.*, *Phœn.*, 842.—*Hom.*, *Hymn in Apol.*, 225.)—Having already mentioned much of what is common to Thebes, in the general history of Bœotia, it will be here sufficient to notice briefly those events which have peculiar reference to that city.—Besieged by the Argive chiefs, the allies of Polynices, the Thebans successfully resisted their attacks, and finally obtained a signal victory; but the Epigoni, or descendants of the seven warriors, having raised an army to avenge the defeat and death of their fathers, the city was on this occasion taken by assault and sacked. (*Pausan.*, 9, 9.) It was invested a third time by the Grecian army under Pausanias, after the battle of Platæa; but, on the surrender of those who had proved themselves most zealous partisans of the Persians, the siege was raised, and the confederates withdrew from the Theban territory. (*Herod.*, 9, 88.) Many years after, the Cadmeia was surprised, and held by a division of Lacedæmonian troops until they were compelled to evacuate the place by Pelopidas and his associates.—Philip having defeated the Thebans at Chæronea, placed a garrison in their citadel; but, on the accession of Alexander, they revolted against that prince, who stormed their city, and razed it to the ground, B.C. 335. (*Arrian*, *Exp. Alex.*, 1, 7, *seqq.*—*Plut.*, *Vit. Alex.*, 5, 11.) Twenty years afterward it was restored by

Cassander, when the Athenians are said to have generously contributed their aid in rebuilding the walls, an example which was followed by other places. (*Pausan.*, 9, 7.—*Plut.*, *Polit. Præcep.*, p. 814, *B.*) Subsequently we find that Thebes was twice taken by Demetrius Poliorcetes. (*Plut.*, *Vit. Demetr.*, c. 39.) Dicæarchus has given a very detailed and interesting account of this great city about this period. (*Stat.*, *Gr.*, p. 14.) At a later period Thebes was greatly reduced and impoverished by the rapacious Sylla. (*Pausan.*, 9, 7.) Strabo affirms, that in his time it was little more than a village. (*Strab.*, 403.) Thebes, though nearly deserted towards the decline of the Roman empire, appears to have been of some note in the middle ages (*Nicet.*, *Ann.*, 2, p. 50.—*Leunc.*, *Ann.*, p. 267), and it is still one of the most populous towns of northern Greece. The natives call it *Thiva*. It retains, however, according to Dodwell, scarcely any traces of its former magnificence. Of the walls of the Cadmeia a few fragments remain, which are regularly constructed. These were probably erected by the Athenians when Cassander restored the town. (*Tour*, vol. 1, p. 264.—*Cramer's Anc. Greece*, vol. 2, p. 223, *seqq.*)—III. Phthioticæ, a city of Thessaly, in the district of Phthiotis, situate, according to Polybius, about 300 stadia from Larissa, and not far from the sea. In a military point of view its importance was great, as it commanded the avenues of Magnesia and Thessaly, from its vicinity to Demetrius, Pheræ, and Pharsalus. Sir W. Gell describes some ruins between *Armiro* and *Volo*, which he suspects to be those of this town. (*Itin.*, p. 258.—*Cramer's Anc. Greece*, vol. 1, p. 402.)—IV. A celebrated city of Upper Egypt, the capital of Thebaïs. The name is corrupted from the *Tâpé* of the Coptic, which, in the Memphitic dialect of that language, is pronounced Theba. Pliny in one place writes the name of Thebes in the singular: "*Thebe portarum centum nobilis fama*" (5, 9). The appellation of Diospolis, often applied to it by the Greeks, is a translation of *Amunei*, or "the abode of Ammon," who represents the Egyptian Jupiter. Another name given to it by the Greeks was Hecatompylos, which will be considered below. The origin of this great city is lost amid the obscurity of fable. By some it was ascribed to Osiris, by others to one of the earliest of the Egyptian kings. The probability is, that it was at first a sacerdotal establishment, connected with commercial operations, like so many of the early cities of Egypt, and that it gradually attained to its vast dimensions in consequence of the additions made by successive monarchs. The Egyptians, however, according to Diodorus (1, 50), believed Thebes to have been the first city founded upon the earth; and, in truth, we have no account at the present day of any of earlier origin. Its most flourishing period appears to have been prior to the building of Memphis, when Thebes was the capital of all Egypt, the royal residence, and abode of the highest sacerdotal college in the land. It must, from its very situation, have been the middle point for the caravan trade to the south, and through it passed, very probably, all the productions and wares of Asia. Homer, therefore, who describes it as a powerful city, containing a hundred gates, must have derived his information from the Phœnicians engaged in the overland trade. It is idle to suppose that the poet himself had been there in person, when of the rest of Egypt he knew nothing but the mere name, and had but a confused idea even of the Mediterranean coast. The poet informs us that out of each these 100 gates, Thebes could send forth 200 chariots to oppose an enemy: an evident exaggeration, either originating in his own fancy, or received from, and characteristic of, the Phœnician traders. It is to its numerous portals that the epithet of *Hecatompylos* ("hundred-gated") refers. As the city, however, contrary to the usual belief, was never surrounded by walls, these gates or portals must either be those of its numerous palaces, or else, and what is more probable, the openings in the great circus or hippodrome, that was in the neighbourhood of the city. This circus enclosed a space of 2000 metres in length and 1000 in breadth, and was surrounded with triumphal structures that gloriously announced the approach to the ancient capital of Egypt. Thebes sank in importance when Lower Egypt began to be more thickly inhabited, and the new capital Memphis arose. A second and a third sacerdotal college were established in the same quarter; hither, too, trade and commercial intercourse of all kinds directed their course, and Thebes, in consequence, became almost a deserted city compared with its former splendour. It still remained, however, the chief seat of the religion of Egypt; a circumstance which enabled it to retain a tolerable population, until the fury of Cambyses, or, more correctly speaking, his religious fanaticism, destroyed most of its priesthood, and overthrew its proudest structures. From this period it rapidly declined. Herodotus visited the city during the Persian government of Egypt, and speaks of the temple of Zeus; but his silence respecting the condition of the rest of the city must always remain an enigma. Diodorus, who speaks of Thebes as of a city already in ruins, takes particular notice of four principal temples. He mentions sphinxes, colossal figures decorating the entrances, porticoes, pyramidal gateways, and stones of astonishing magnitude which entered into their structure. In the descriptions given by modern travellers, these monuments are still recognised. Browne tells us that "there remain four immense temples, yet not so magnificent nor in so good a state of preservation as those of Denderah." Norden remarks, "It is surprising how well the gilding, the ultra-marine, and various other colours still preserve their brilliancy." He speaks also of a colonnade, of which thirty-two columns are still standing; of platforms, preserved galleries, and other remains of antiquity, which he has represented in his plates, and which he thinks the more worthy of attention as they appear to be the same that are mentioned by Philostratus in his account of the temple of Memnon. No description can give an adequate idea of these wonders of antiquity, both in regard to their incredible number and their gigantic size. Their form, proportions, and construction are almost as astonishing as their magnitude. The mind is lost in a mass of colossal objects, every one of which is more than sufficient to absorb its whole attention. On the western side of the river stood the famed Memnonium; here also are numberless tombs in the form of subterraneous excavations, and containing many human bodies in the state of mummies, sometimes accompanied with pieces of papyrus and other ancient curiosities. These have been the subject of ardent research; and the trade of digging for tombs and mummies being found gainful, has been resorted to by numerous Arabs belonging to the place. With respect to the mummies, some are found in wooden cases shaped like the human body. These belonged to persons superior to the lower rank, but differing from one another in the quantity and quality of the linen in which the body had been wrapped. The mummies of the poorest classes are found without any wooden covering, and wrapped in the coarsest linen. These differ from the former also in being often accompanied with pieces of papyrus, on which Belzoni supposes that an account of the lives of the deceased had been written, while a similar account was carved on the cases of the more opulent. These cases are generally of Egyptian sycamore, but very different from one another with respect to plainness or ornament. Sometimes there are one or two inner cases besides the outer one. Leaves and flowers of acacia are often found round the body, and sometimes

lumps of asphaltum about two pounds in weight. The case is covered with a cement resembling plaster of Paris, in which various figures are cast. The whole is painted, generally with a yellow ground, on which are hieroglyphics and figures of green.—But to return to the ruin of Thebes: on the east side of the Nile, at *Karnac* and *Luxor*, amid a multitude of temples, there are no tombs; these are confined to the west bank. An iron sickle was lately found under one of the buried statues, nearly of the shape of those which are now in use, though thicker; it is supposed to have lain there since the invasion of Cambyses, when the idols were concealed by the superstitious to save them from destruction. Belzoni and others uncovered and carried away many specimens of these antique remains, such as sphinxes, obelisks, and statues. On this same side of the river, no palaces or traces of ancient human habitations are met with; whereas, on the western side, at *Medinet Abou*, there are not only propylæa and temples highly valued by the antiquarian, but dwelling-houses, which seem to point out that place as having been once a royal residence. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 334, *seqq.*—*Wilkinson, Topography of Thebes, London*, 1835, 8vo.)

Thebăis, I. the southernmost division of Egypt, of which Thebes was the capital. (*Vid.* Ægyptus, page 37, col. 1, § 4.)—II. The title of a poem by Statius. (*Vid.* Statius.)

Thebe. *Vid.* Thebæ.

Thebe, the wife of Alexander, tyrant of Pheræ. She assassinated him. (*Vid.* Alexander I., page 109, col. 2, § 6.)

Themis, the goddess of Justice or Law. This deity appears in the Iliad among the inhabitants of Olympus (*Il.*, 15, 87.—*Ib.*, 20, 4); and in the Odyssey (2, 68) she is named as presiding over the assemblies of men, but nothing is said respecting her rank or origin. By Hesiod (*Theog.*, 135, 901, *seqq.*), she is said to be a Titaness, one of the daughters of Heaven and Earth, and to have borne to Jupiter the Fates, and the Seasons, Peace, Order, Justice, the natural progeny of Law (Θέμις), and all deities beneficial to mankind. In Pindar and the Homeridan hymns, Themis sits by Jupiter, on his throne, to give him counsel. Themis is said to have succeeded her mother Earth in the possession of the Delphic oracle, and to have voluntarily resigned it to her sister Phœbe, who gave it as a natal-gift unto Phœbus Apollo.—Welcker says that Themis is merely an epithet of Earth. (*Tril.*, p. 39.) Hermann also makes Themis a physical being, rendering her name *Statina*; while Böttiger, with apparently more justice, says, "She is the oldest purely allegorical personification of a virtue." (*Kunst-Mythol.*, 2, 110.—*Keightley's Mythology*, p. 198.)

Themiscȳra, a city of Pontus, capital of a district of the same name. The town of Themiscyra appears to have been one of very early origin. Scylax mentions it as a Grecian state, and Herodotus also speaks of it. (*Scylax*, p. 33.—*Herod.*, 4, 86.) Both of these writers, however, place it at the mouth of the Thermodon; whereas Ptolemy locates it in the centre of the district Themiscyra, that is, more inland. This place appears to have been destroyed in the course of the Mithradatic war. (*Appian, B. Mithrad.*, c. 78.) Hence Strabo makes no mention of it; and Mela merely states, that, in the territory around the Thermodon, there once stood an ancient city named Themiscyra (1, 19). It is rather surprising that many of the ancient writers, and among them even Æschylus, never use the name Themiscyra as that of a city, but always as designating a plain. (*Æsch.*, *Prom. V.*, 749.—Compare *Steph. Byz.*, *s. v.* Χάδισια.—*Apollod.*, 2, 5.—*Apoll. Rhod.*, 2, 370.) Diodorus, however, makes the founder of the Amazonian nation to have built this city on the Thermodon (2, 44). In the plains of Themiscyra the Amazons were said to have founded a powerful kingdom. Here they were conquered by Hercules, and many slain. The followers of Hercules, on retiring from their country, took with them on board their vessels as many Amazons as they could find alive; these, however, when at sea, rose upon the Greeks, as is said, slew them to a man, and, being ignorant themselves of navigation, were carried by the winds and the waves to Cremni on the Palus Mæotis, and their name still lingered in fable for many ages, in connexion with the regions of Caucasus. (*Herod.*, 4, 110.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 443.)

Themĭson, a celebrated physician, born at Laodicea, and the pupil of Asclepiades. He established himself at Rome about 90 B.C. Themison wished to find a middle course between the empiric system and dogmatism. This middle course, or *method*, he believed he had discovered in the theory of his master. He became, therefore, the founder of the school of *Methodists*, which introduced a greater degree of precision into the system of Asclepiades. Themison taught that there exists not only in the vessels, but, generally speaking, in all parts of the human frame, a disproportion which is the source of all maladies.—He was the first practitioner, also, that made use of leeches, which he applied to the temples in disorders of the head. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 338.—*Sprengel, Hist. de la Med.*, vol. 2, p. 20, *seqq.*)

Themistĭus, a celebrated orator and philosopher in the fourth century of the Christian era. He was a native of Paphlagonia, but passed the greater part of his days at Constantinople, where he enjoyed the highest favour with the Emperor Constantius, who elevated him to the rank of senator. He stood high also in the estimation of Julian, who made him prefect of Constantinople, and kept up an epistolary correspondence with him. He was highly regarded, too, by the successors of this prince down to Theodosius the Great, who confided to Themistius, although the latter was a pagan, the education of his son Arcadius. He was employed, also, in various public matters, and on several embassies. Themistius was the master of Libanius and St. Augustin, and, what was of rare occurrence in his day, presented a model of religious toleration and forbearance: hence we find an intimate friendship subsisting between him and Gregory of Nazianzus, and the latter styling him "the king of eloquence" (Βασιλεὺς λόγων). Themistius resided for some time also at Rome, and, both in this city as well as in Constantinople, he lectured on the systems of Pythagoras, Plato, and Aristotle, but more particularly the latter. He received no fees from his auditors; on the contrary, though not rich himself, he was liberal in ministering to the necessities of his less wealthy followers. The public discourses which remain to us of this orator, as well as his philosophical works, justify the high opinion which his contemporaries entertained of him. His style, formed by an attentive perusal of Plato, is marked by great perspicuity, elegance, and sweetness; nor is it, at the same time, at all wanting in strength and energy. Although the greater part of his discourses have for their subject the praises of emperors, and although this kind of writing is in itself both arid and devoid of interest, yet Themistius has succeeded in attracting the attention of his readers by the numerous allusions which he makes both to the mythology and the history of the Greeks, and by the instructive examples which he draws from the works of the ancient philosophers.—A memorable instance of the liberal spirit of Themistius is related by ecclesiastical historians. The Emperor Valens, who favoured the Arian party, inflicted many hardships and sufferings upon the Trinitarians, and daily threatened them with still greater severities. Themistius, to

whom these measures were exceedingly displeasing, addressed the emperor upon the subject in an eloquent speech, in which he represented the diversity of opinions among the Christians as inconsiderable compared with that of the pagan philosophers, and pleaded that this diversity could not be displeasing to God, since it did not prevent men from worshipping him with true piety. By these and other arguments Themistius prevailed upon the emperor to treat the Trinitarians with greater lenity.—Themistius illustrated several of the works of Aristotle, particularly the Analytics, the Physics, and the Book on the Soul.—Of his discourses Photius enumerates thirty-six: we have only, at the present day, thirty-three, and one other, the thirty-third, in a Latin translation. An edition of the entire remains of Themistius appeared from the Aldine press in 1534, fol. Of the orations, the best edition used to be that of Petavius (Petau), *Paris*, 1684, fol.; but now, for the text of Themistius, the best edition is that of Dindorf, *Cnobloch*, 1832, 8vo.

Themistŏcles, a celebrated Athenian statesman and leader. His father Neocles was a man of high birth after the Athenian standard, but his mother was not a citizen, and, according to most accounts, not even a Greek. His patrimony seems to have been ample for a man of less aspiring temper. The anecdotes related of his youthful wilfulness and waywardness; of his earnest application to the pursuit of useful knowledge; of his neglect of the elegant arts, which already formed part of the Athenian education; of his profusion and his avarice; of the sleepless nights in which he meditated on the trophies of Miltiades, all point, with more or less of particular truth, the same way; to a soul early bent on great objects, and formed to pursue them with steady resolution, incapable of being diverted by trifles, embarrassed by scruples, or deterred by difficulties. The end he aimed at was not merely the good of his country, still less was it any petty mark of selfish cupidity. The purpose of his life was to make Athens great and powerful, that he himself might move and command in a large sphere. The genius with which nature had endowed him warranted this noble ambition, and it was marvellously suited to the critical circumstances in which he was placed by fortune. The peculiar faculty of his mind, which Thucydides contemplated with admiration, was the quickness with which it seized every object that came in its way, perceived the course of action required by new situations and sudden junctures, and penetrated into remote consequences. Such were the abilities which, at the period when he came forward, were most needed for the service of Athens. At the time when Themistocles was beginning to rise into credit with his fellow-citizens, another man of very different character already possessed their respect and confidence. This was Aristides, son of Lysimachus. (*Vid.* Aristides.) Like Themistocles, he too had the welfare of Athens at heart, but simply and singly, not as an instrument, but as an end. On this he kept his eye, without looking to any mark beyond it, or stooping to any private advantage that lay on his road. It is not surprising that a man of such a mould should have come into frequent conflict with a statesman like Themistocles, though their immediate object was the same, and though there was no great discordance between their general views of the public interest. When Aristides, without having incurred accusation or reproach, without being suspected of any ambitious designs, was sent by the ostracism into honourable banishment, because he had no equal in the highest virtue, his removal left Themistocles in almost undivided possession of the popular favour. His thoughts had long been turned towards the struggle that was now approaching. He had seen that Athens could not remain stationary; that she must either cease to exist as an independent state, or else must take up a new position, and rise to a new rank in Greece: and this it was evident she could only do by cultivating the capacity she had received from nature, and of becoming a great maritime power. Early in the interval between the first and second Persian invasion, he had dexterously prevailed on the people to appropriate the profits of the silver-mines at Laurium (which they had hitherto shared among themselves) to the enlargement of their navy. Yet it was not by holding out the danger of a new Persian invasion that he gained their consent, but by appealing to their hatred and jealousy of Ægina, which was still at war with them, and was mistress of the sea. To be able to cope with this formidable rival, they built a hundred new galleys, and thus increased their naval force to two hundred ships; and it was probably at the same time that they were persuaded to pass a decree, which directed twenty triremes to be built every year. (*Böckh, Staatshaushalt. der Ath.*, 2, c. 19.) While the storm of the Persian invasion was slowly approaching, Themistocles was busied in allaying animosity and silencing disputes among the Grecian cities; and when, not long after this, the Athenians, alarmed for their safety, had sent to Delphi for advice, he is supposed, on very good grounds, to have influenced the well-known answer of the oracle, "that Jove had granted the prayer of his daughter Minerva, and that, when all beside was lost, a wooden wall should still shelter the citizens of Athens." This wooden wall, which was to afford the only refuge in the hour of danger, seemed best explained by the fleet, which, since it had been increased according to the advice of Themistocles, might well be deemed the surest bulwark of Athens. The elder citizens, however, thought it incredible that Minerva should abandon her ancient citadel, and resign her charge to the rival deity, with whom she had anciently contended for the possession of Attica. To them it seemed clear that the oracle must have spoken of the hedge of thorns, which once fenced in the rock of Pallas, and that this, if repaired and strengthened with the same materials, would be an impregnable barrier against all assaults. The existence of Athens hung on the issue of these deliberations. The people, in their uncertainty, looked to Themistocles for advice. His keen eye had probably caught a prophetic glimpse of the events that were to hallow the shores of Salamis; and he now reminded his hearers that a Grecian oracle would not have called the island the *divine* (this term had been used in the response just alluded to) if it was to be afflicted with the triumph of the barbarians, and was not rather to be the scene of their destruction. He therefore exhorted them, if all other safeguards should fail them, to commit their safety and their hopes of victory to their newly-strengthened navy. This counsel prevailed.—When intelligence of the capture of Athens was brought to the Greeks assembled with their vessels at Salamis, and, amid the consternation that ensued, it was resolved in council to retire from Salamis and give battle near the shore of the Isthmus, it was owing to the bold deportment of Themistocles alone that the allies were induced to change their determination and give battle in the straits. According to the accounts that have been given of this transaction, as Themistocles was returning to his ship from the council in which it had been resolved to sail away from Salamis, he was met by Mnesiphilus, an Athenian officer, who, on hearing the issue of the conference, exclaimed that Greece was lost if such a counsel were adopted; for the allies, if now allowed to retreat, could no longer be kept together, but would be scattered to their several cities. This suggestion falling in with the opinion of Themistocles, induced him to return to the Spartan Eurybiades who commanded in chief, and pressing on him, with many additions, the arguments of Mnesiphilus, he persuaded him to reconvene the council

Themistocles now urged the commanders to remain, both on account of the advantage which the narrow straits of Salamis gave to the Greeks, inferior as well in the speed as in the number of their ships, and also because, by so doing, they would preserve Megara, Salamis, and Ægina, with the Athenian women and children deposited in the latter places. When he found them still obstinate, he declared that the Athenians, if their feelings and interests, after all they had done, were so little regarded, would abandon the armament, and, taking on board their families, would seek a settlement elsewhere. This threat prevailed, and it was agreed to remain; but at the approach of the enemy the Peloponnesians again were eager to depart and provide for the defence of their own territories; on which Themistocles, to prevent the mischiefs he foresaw, and partly, also, with the double policy which marked his character, to secure to himself, in case of defeat, an interest with the conquerors, sent private information to the Persian admiral of the flight which was meditated by the Greeks, and advised him to guard against it by occupying both ends of the strait between Salamis and the main-land. After the glorious day of Salamis, when the remnant of the Persian fleet had been pursued as far as the island of Andros, Themistocles proposed to continue the chase, and then to sail to the Hellespont and break down the bridge. Eurybiades opposed him, on the ground that there was danger lest the Persians, being rendered desperate, might yet be successful; and the Peloponnesians generally agreeing with Eurybiades, the proposal was rejected. On this, Themistocles persuaded the Athenians, who had been most eager for pursuit, to acquiesce; while, if we believe in the motives commonly ascribed to him, he took advantage of the incident to secure for himself, in case of banishment, a refuge in Persia, by sending a secret messenger to Xerxes, to inform him of the plan which had been proposed, and say that Themistocles, through friendship to him, had procured its rejection. This view of the case, however, can hardly be the correct one. It may be easily conceived that a man like Themistocles loved the arts in which he excelled for their own sake, and might exercise the faculties with which he was pre-eminently gifted upon very slight occasions. In devising a plan, conducting an intrigue, surmounting a difficulty, in leading men to his ends without their knowledge and against their will, he might find a delight which might often be in itself a sufficient motive of action. We should be led, therefore, to suppose that this was the inducement which caused him to send this other secret message to Xerxes. For that, in the very moment of victory, when he had just risen to the highest degree of reputation and influence among his countrymen, he should have foreseen the changes which fortune had in store for him, and have conceived the thought of providing a place of refuge among the barbarians, to which he might fly if he should be driven out of Greece, is a conjecture that might very naturally be formed after the event, but would scarcely have been thought probable before it.—All Greece now resounded with the fame of Themistocles. The deliverance just effected was universally ascribed, next to the favour of the gods, to his foresight and presence of mind; and when the Grecian commanders met in the temple of Neptune on the Isthmus, to award the palm of individual merit, no one was generous enough to resign the first place to another, but most were just enough to award the second to Themistocles. Still higher honours, however, awaited him from Sparta, a severe judge of Athenian merit. He went thither, according to Plutarch, invited; wishing, Herodotus says, to be honoured. The Spartans gave him a chaplet of olive leaves: it was the reward they had bestowed on their own admiral Eurybiades. They added a chariot, the best the city possessed; and, to distinguish him above all other foreigners that had ever entered Sparta, they sent the three hundred knights to escort him as far as the borders of Tegea on his return. He himself subsequently dedicated a temple to Diana, as the goddess of good counsel.—Immediately after the battle of Platæa, the Athenian people had begun to bring back their families, and to rebuild their city and ramparts. But the jealousy excited in the Peloponnesians by the power and spirit which Athens had displayed was far stronger than their gratitude for what it had done and suffered in the common cause. An embassy arrived from Peloponnesus to urge the Athenians not to go on with their fortifications, but rather, as far as in them lay, to demolish the walls of all other cities out of the Peloponnesus, that the enemy, if he again returned, might have no strong place to fix his headquarters in, as recently in Thebes. If this demand had been complied with, Athens would have become entirely subject to Lacedæmon. At the same time, it was dangerous to refuse, since from the past conduct of Lacedæmon there was little ground to expect that gratitude would prevent it from any action prompted by jealousy or ambition; while it was vain to hope, that the military force of Athens, weakened by the number of citizens absent with the fleet, would be able to maintain itself without the aid of walls against the united strength of Peloponnesus. In this difficulty Themistocles advised them immediately to send away the Lacedæmonian ambassadors, to raise up the walls with the utmost possible celerity, men, women, and children joining in the work, and, choosing himself and some others as ambassadors to Sparta, to send him thither at once, but to detain his colleagues until the walls had attained a sufficient height for defence. He was accordingly sent to Lacedæmon, where he put off his audience from day to day, excusing himself by saying that he waited for his colleagues, who were daily expected, and wondered that they were not come. But when reports arrived that the walls were gaining height, he bade the magistrates not to trust to rumour, but to send some competent persons to examine for themselves. They sent accordingly, and, at the same time, Themistocles secretly directed the Athenians to detain the Lacedæmonian commissioners, but with the least possible show of compulsion, till himself and his colleagues should return. The latter were now arrived, and brought news that the walls had gained the height required: and Themistocles declared to the Lacedæmonians that Athens was already sufficiently fortified, and that henceforth, if the Lacedæmonians and their allies had anything to do, they must do it as to persons able to judge both of the common interest and their own. The Spartans were secretly mortified at their failure, and probably not the less so from the consciousness that the attempt had been an unhandsome one; but their discontent did not break out openly, and the ambassadors on each part went home unquestioned.—No Greek had yet rendered services such as those of Themistocles to the common cause; no Athenian except Solon had conferred equal benefits upon Athens. Themistocles was not unconscious of his own merit, nor careful to suppress his sense of it. He was thought to indicate it too plainly when he dedicated his temple above mentioned to Diana, and the offence was aggravated if he himself placed his statue there, where it was still seen in the days of Plutarch, who pronounces the form no less heroic than the soul of the man. In the same spirit are several stories related by Plutarch, of the indiscretion with which he sometimes alluded to the magnitude of the debt which his countrymen owed him. He would seem, indeed, not to have discovered, till it was too late, that there are obligations which neither princes nor nations can endure, and which are forfeited if they are not discharged. After the battle of Salamis, and while the terrors of the invasion were still fresh, his influence at Athens

was predominant, and his power consequently great wherever the ascendancy of Athens was acknowledged: and he did not always scruple to convert the glory with which he ought to have been satisfied into a source of petty profit. Immediately after the retreat of Xerxes, he exacted contributions from the islanders who had sided with the barbarians, as the price of diverting from them the resentment of the Greeks. Another opportunity for enriching himself he found in the factions by which many of the maritime states were divided. Almost everywhere there was a party or individuals who needed the aid of his authority, and were willing to purchase his mediation. Themistocles, in short, accumulated extraordinary wealth on a less than moderate fortune. When his troubles had commenced, a great part of his property was secretly conveyed into Asia by his friends; but that part which was discovered and confiscated is estimated by Theopompus at a hundred talents, by Theophrastus at eighty; though, before he engaged in public affairs, all he possessed did not amount to so much as three talents. (*Plut.*, *Vit. Themist.*, c. 25.)—But if he made some enemies by his selfishness, he provoked others, whose resentment proved more formidable, by his firm and enlightened patriotism. Sparta never forgave him the shame he brought upon her by thwarting her insidious attempt to suppress the independence of her rival, and he farther exasperated her animosity by detecting and baffling another stroke of her artful policy. The Spartans proposed to punish the states which had aided the barbarians, or had abandoned the cause of Greece, by depriving them of the right of being represented in the Amphictyonic congress. By this measure, Argos, Thebes, and the northern states, which had hitherto composed the majority in that assembly, would have been excluded from it, and the effect would probably have been that Spartan influence would have preponderated there. Themistocles frustrated this attempt by throwing the weight of Athens into the opposite scale, and by pointing out the danger of reducing the council to an instrument in the hands of two or three of its most powerful members. The enmity which he thus drew upon himself would have been less honourable to him, if there had been any ground for a story, which apparently was never heard of till it became current among some late collectors of anecdotes, from whom Plutarch received it: it has been popular because it seemed to illustrate the contrast between the characters of Themistocles and Aristides, and to display the magnanimity of the Athenians. Themistocles is made to tell the Athenians that he has something to propose which will be highly beneficial to the commonwealth, but which must not be divulged. The people depute Aristides to hear the secret, and to judge of the merit of the proposal. Themistocles discloses a plan for firing the allied fleet at Pagasæ, or, according to another form of the story adopted by Cicero (*Off.*, 3, 11), the Lacedæmonian fleet at Gythium. Upon this, Aristides reports to the assembled people that nothing could be more advantageous to Athens than the counsel of Themistocles, but nothing more dishonourable and unjust. The generous people reject the proffered advantage, without even being tempted to inquire in what it consisted.—Themistocles was gradually supplanted in public favour by men worthy indeed to be his rivals, but who owed their victory less to their own merit than to the towering pre-eminence of his deserts. He himself, as we have observed, seconded them by his indiscretion in their endeavours to persuade the people that he had risen too high above the common level to remain a harmless citizen in a free state: that his was a case which called for the extraordinary remedy prescribed by the laws against the power and greatness of an individual which threatened to overlay the young democracy. He was condemned to temporary exile by the same process of ostracism which he had himself before directed against Aristides. He took up his abode at Argos, which he had served in his prosperity, and which welcomed, if not the saviour of Greece, at least the enemy of Sparta. Here he was still residing, though he occasionally visited other cities of the Peloponnesus, when Pausanias was convicted of his treason. In searching for farther traces of his plot, the ephori found some parts of a correspondence between him and Themistocles, which appeared to afford sufficient ground for charging the Athenian with having shared his friend's crime. They immediately sent ambassadors to Athens to accuse him, and to insist that he should be punished in like manner with the partner of his guilt. We have no reason to believe that there was any more solid foundation for the charge than what Plutarch relates; that Pausanias, when he saw Themistocles banished, believing that he would embrace any opportunity of avenging himself on his ungrateful country, opened his project to him in a letter. Themistocles thought it the scheme of a madman, but one which he was not bound, and had no inducement, to reveal. He may have written, though his prudence renders it improbable, something that implied his knowledge of the secret. But his cause was never submitted to an impartial tribunal: his enemies were in possession of the public mind at Athens, and officers were sent with the Spartans, who tendered their assistance, to arrest him and bring him to Athens, where, in the prevailing disposition of the people, almost inevitable death awaited him. This he foresaw, and determined to avoid. In the Peloponnesus he could no longer hope to find a safe refuge. He sought it first in Corcyra, which was indebted to him for his friendly mediation in a dispute with Corinth about the Leucadian peninsula, and had, by his means, obtained the object it contended for. The Corcyreans, however willing, were unable to shelter him from the united power of Athens and Sparta, and he crossed over to the opposite coast of Epirus. The Molossians, the most powerful people of this country, were now ruled by a king named Admetus, whom Themistocles, in the day of his power, had thwarted in a suit which he had occasion to make to the Athenians, and had added insult to disappointment. Themistocles adopted the desperate resolution of throwing himself upon the mercy of this his personal enemy. The king was fortunately absent from home when the stranger arrived at his gate, and his queen Phthia, in whom no vindictive feelings stifled her womanly compassion, received him with kindness, and instructed him in the most effectual manner of disarming her husband's resentment and securing his protection. When Admetus returned, he found Themistocles seated at his hearth, holding the young prince whom Phthia had placed in his hands. This among the Molossians was the most solemn form of supplication, more powerful than the olive-branch among the Greeks. The king was touched; he raised the suppliant with an assurance of protection, which he fulfilled, when the Athenian and Lacedæmonian commissioners dogged their prey to his mansion, by refusing to surrender his guest. Themistocles, however, would seem not to have intended to fix his abode among the Molossians, and he had probably very early conceived the design of seeking his fortune at the court of Persia. He is said to have consulted the oracle at Dodona, perhaps less for a direction than for a pretext: the answer seemed to point to the great king; and Admetus, practising the hospitality of the heroic ages, supplied his guest with the means of crossing over to the coast of the Ægean. At the Macedonian port of Pydna he found a merchant-ship bound for Ionia, and, after a narrow escape from the Athenian fleet, which was then besieging Naxos, and to the coast of which island he had been carried by a storm, Themistocles was safely landed in the harbour of Ephesus. It was by letter that he first

made himself known to Artaxerxes, who was then on the Persian throne. In his communication he acknowledged the evil he had inflicted on the royal house in the defence of his country, but claimed the merit of having sent the timely warning by which Xerxes was enabled to effect his retreat from Salamis in safety, and of having diverted the Greeks from the design of intercepting him. He ventured to add, that his persecution and exile were owing to his zeal for the interests of the King of Persia, and that he had the power of proving his attachment by still greater services; but he desired that a year might be allowed him to acquire the means of disclosing his plans in person. His request was granted, and he assiduously applied himself to study the language and manners of the country, with which he became sufficiently familiar to conciliate the favour of Artaxerxes by his conversation and address, no less than by the promises which he held out, and the prudence of which he gave proofs. If we may believe Plutarch, he even excited the jealousy of the Persian courtiers by the superior success with which he cultivated their arts: he was continually by the king's side at the chase and in the palace, and was admitted to the presence of the king's mother, who honoured him with especial marks of condescension. He was at length sent down to the maritime provinces, perhaps to wait for an opportunity of striking the blow, by which he was to raise the power of Persia upon the ruin of his country. In the mean time, a pension was conferred upon him in the Oriental form; three flourishing towns were assigned to him for his maintenance, of which Magnesia was to supply him with bread, Myus with viands, and Lampsacus with the growth of her celebrated vineyards. He fixed his residence at Magnesia, in the vale of the Mæander, where the royal grant invested him with a kind of princely rank. There death overtook him, hastened, as it was commonly supposed, by his consciousness of being unable to perform the promises which he had made to the king. Thucydides, however, evidently did not believe the story that he put an end to his own life by poison. That fear of disappointing the Persian king should have urged him to such an act is indeed scarcely credible. Yet we can easily conceive that the man who had been kept awake by the trophies of Miltiades, must have felt some bitter pangs when he heard of the rising glory of Cimon. Though his character was not so strong as his mind, it was great enough to be above the wretched satisfaction implied in one of Plutarch's anecdotes: that, amid the splendour of his luxurious table, he one day exclaimed, "How much we should have lost, my children, if we had not been ruined." It must have been with a far different feeling that he desired his bones to be secretly conveyed to Attica, though the uncertainty which hangs over so many actions of his life extends to the fate of his remains. A splendid monument was raised to him in the public place at Magnesia; but a tomb was also pointed out by the seaside, within the port of Piræus, which was generally believed to contain his bones. His descendants continued to enjoy some peculiar privileges at Magnesia in the time of Plutarch; but neither they nor his posterity at Athens ever revived the lustre of his name. Themistocles died in his 65th year, about 449 B.C. (*Thirlwall's History of Greece*, vol. 2, p. 265, *seqq.*)—There are certain letters which go under the name of Themistocles, and which have come down to our times. These letters have been ascribed to the Athenian commander of the same name, but without sufficient evidence. They are the production of some one who has amused himself with this species of literary imposture, and has placed himself, in imagination, in the position occupied by the conqueror of Salamis, after he had experienced the ingratitude of his countrymen. The deception is well kept up. The best edition is that of Schoettgen, *Lips.*, 1710, 8vo, republished in 1722. Bremer's edition is little more than a reprint of this, *Lemgo.*, 1776, 8vo. (*Hoffmann, Lex. Bibliograph.*, vol. 3, p. 661.)

Theocritus, a celebrated Greek Bucolic poet, a native of Syracuse, who flourished under Ptolemy Philadelphus, king of Egypt, and Hiero II. of Syracuse, B.C. 270. He was instructed, in his earlier years, by Asclepiades of Samos, and Philetas of Cos; subsequently he became the friend of Aratus, and passed a part of his days at Alexandrea, and the remainder in Sicily. It has been supposed that he was strangled by order of Hiero, king of Sicily, in revenge for some satirical invectives; but the passage of Ovid, on which the supposition rests, mentions only "the Syracusan poet," and it does not follow that this was our bard. (*Ovid, Ib.*, 561.) Theocritus distinguished himself by his poetical compositions, and has carried Bucolic verse to its highest perfection. No one of those who have endeavoured to surpass him, whether among the ancients or moderns, has been able to equal his simplicity, his naïveté, and his grace. He is not, however, free from the faults of his age, in which the decline of pure taste had already become apparent. His Bucolics are written in the Doric dialect. They consist of thirty poems, which bear the title of *Idyls* (Εἰδύλλια), and twenty one other smaller pieces under the name of epigrams. The thirty Idyls, however, are not all by Theocritus. It appears that they had been composed by different poets, and united into one body by some grammarians. These thirty pieces are not all, strictly speaking, of the Bucolic order; some appear to be fragments of epic poems; two of them would seem to resemble mimes; several belong to lyric poetry.—Theocritus has sometimes been censured for the rusticity, and even indelicacy, of some of his expressions. The latter charge admits of no defence. With regard to the former, it must be observed, that they who conceive that the manners and sentiments of shepherds should always be represented, not as they are or have been in any age or country, but greatly embellished or refined, do not seem to have a just idea of the nature of pastoral poetry. The Idyls of Theocritus are, in general, faithful copies of nature, and his characters hold a proper medium between rudeness and refinement.—The "Epithalamium of Helen," one of the thirty, has been supposed to bear a resemblance to the Song of Solomon. Some have concluded from this that Theocritus was acquainted with the latter piece. The discussion is a very interesting one for biblical critics; since, if it can be shown that Theocritus knew of the Song of Solomon, the commonly received opinion, according to which this poem did not exist in Greek at the time of Theocritus (Ptolemy Philadelphus having only caused the Pentateuch to be translated into Greek), is completely refuted. Our limits forbid any investigation of this subject. It is believed, however, that an examination of the point will end in the conviction that Theocritus never saw the composition in question.—"The poetry of Theocritus," observes Elton, "is marked by the strength and vivacity of original genius. Everything is distinct and peculiar; everything is individualized; and is brought strongly and closely to the eye and understanding of the reader, so as to stamp the impression of reality. His scenes of nature, and his men and women, are equally striking for circumstance and manners, and may equally be described by the epithet picturesque. His humour is chiefly shown in the portraiture of middle-rank city-life, where it abounds with strokes of character that are not confined to ancient times or national peculiarities, but suit all ages and all climates. He is not limited to ristic or comic dialogue or incident, but passes with equal facility to refined and elevated subjects; and they who have heard only of the rusticity of Theocritus, will be unexpectedly struck by the delicacy of his thoughts, and the

richness and elegance of his fancy. While some have made coarseness an objection to Theocritus, others have affected to talk of his assigning to his goatherds sentiments above their station; as if Theocritus were not the best judge of the manners of his own countrymen. If the allusion to tales of mythology be meant, these were doubtless familiar in the mouths, and current in the *improvisi* songs, of the peasants of Sicily. They who, in conformity with the mawkish modern theory of pastorals, sit in judgment to decide what idyls are, and what are not, legitimate pastorals, may be told, in the words of Pope on his own pastorals, while ironically depreciating them in comparison of those of Philips, to which they are, in fact, inferior, that if certain idyls be not pastorals, they are something better. But the term idyl, among the Greeks, was miscellaneous and general. It designated what we call Fugitive Poetry: and such also among the Latins are the Eidyllia of Claudian and Ausonius. Thus, in Theocritus, besides the country eclogue, we find under the title of idyl the dramatic town-eclogue, the epithalamium, the panegyric, and the tale of heroic mythology. The coarse indecency of allusion in some passages may be objected to with better reason; not as unsuitable to that innocence of an ideal golden age which has been foolishly thought essential to pastoral; for the only pastoral that has either value or intelligible meaning is, properly, a representation of common life, rural manners, and rural scenes as they are; but these passages are objectionable in every sense. They show character, indeed; but it is character that were better hidden: the depraved grossness of manners corrupted, and of human nature degenerated." (*Specimens of the Classic Poets*, vol. 1, p. 241.)—The best editions of Theocritus are, that of Wharton, *Oxon.*, 1770, 2 vols. 4to; that of Valckenaer, *L. Bat.*, 1773, &c., 8vo; that of Gaisford, in the Poetæ Minores (*Oxon.*, 1816–20, 4 vols. 8vo), and that of Kiessling, *Lips.*, 1819, 8vo, republished, along with Heindorf's Bion and Moschus, by Valpy, *Lond.*, 1829, 2 vols. 8vo.—II. An epigrammatic poet, a native of Chios, who flourished in the time of Alexander. (Consult *Athenæus*, 6, p. 231, *ed. Schweigh.*, vol. 2, p. 386, and *Schöll, Hist. Lit. Gr.*, vol. 3, p. 125.)

THEODECTES, I. a Greek orator and poet of Phaselis in Pamphylia, son of Aristander, and disciple of Isocrates. He wrote 50 tragedies, besides other works, of which some fragments exist. He was one of those selected by Queen Artemisia to deliver funeral eulogies on her deceased husband Mausolus; and, according to one account, he gained the prize in a dramatic contest connected with the funeral obsequies of the prince. He died at Athens, at the age of 41. (*Suid.*, *s. v.* Θεοδέκτης.)—II. A son of the preceding, and a rhetorician. He wrote a eulogy on Alexander of Epirus, and also historical commentaries, as well as other works. (*Suid.*, *s. v.*)

THEODŌRA, wife of the Emperor Justinian. (*Vid.* Justinianus.)

THEODORĒTUS, one of the Greek fathers, a native of Antioch, and a disciple of Chrysostom. He was made bishop of Cyrrhus, in Syria, A.D. 420, and, after having favoured the opinions of Nestorius, he wrote against that heresiarch. His zeal for the Catholic faith rendered him obnoxious to the Eutychians, by whom he was deposed in the synod which they held at Ephesus; but he was restored to his diocese by the council of Chalcedon, A.D. 421. Nothing is known of his farther history, except that he was alive till after A.D. 460. He is the author of a history commencing A.D. 324, where that of Eusebius ends, and continued down to A.D. 429. The best edition is that of Reading, *Cant.*, 1720, fol. Theodoret bears a high rank among the commentators on the Scriptures for the purity of his style. Occasionally, however, he abounds too much with metaphors. His work is rather deficient in chronological exactness, yet it contains many valuable documents, and some remarkable circumstances which other ecclesiastical historians have omitted. He wrote, besides his history, commentaries on the Scriptures, epistles, lives of famous anchorites, dialogues, books on heresy, and discourses on Providence and against the pagans.—His works have been edited by Sirmond and Garnier, *Paris*, 1642–84, 5 vols. fol., and also published at *Halle*, 1769–74, 5 vols. fol.

THEODŌRUS, I. a philosopher, disciple of Anicerris, and a native of Cyrene. For the freedom with which he spoke concerning the gods, he was stigmatized with the name of atheist, and banished from Cyrene. He took refuge in Athens; but his impiety would have proved fatal to him, had not Demetrius Phalereus interposed in his favour. Under his protection he gained access to the court of Ptolemy Lagi. Venturing, after a long interval, to return to Athens, it is related that he suffered death by hemlock; but whether his offence was, in reality, atheism, or whether it was merely contempt for the Grecian superstitions, has been much disputed. (*Enfield, Hist. Philos.*, vol. 1, p. 196.)—II. A rhetorician of Gadara, or, as he is more commonly called, of Rhodes. He was the preceptor of Tiberius, who was afterward emperor, and hit off his character so well when he described him as a mixture of mud and blood (πηλὸν αἵματι πεφυραμένον). Suidas, however, ascribes these words to Alexander of Ægæ when speaking of Nero. (*Sueton.*, *Vit. Tib.*, c. 57.) According to Quintilian, Theodorus wrote several works (3, 1, 18). His writings, which have perished, were recommended by Dio Chrysostomus as models of style. (*Dio Chrys.*, περὶ λόγ. ἀσκ.—*Schöll, Gesch. Gr. Lit.*, vol. 2, p. 529.)—III. A writer on architecture. (Consult the remarks of Pinder in *Schöll, Gesch. Gr. Lit.*, vol. 3, p. 601.)—IV. A Greek monk, surnamed Prodromus, who lived in the early part of the 12th century. He has left various poems, only a part of which have been edited. He is the author, also, of a very poor romance, entitled "The Loves of Rhodanthe and Dosicles." There is only one edition of this work, that of Gaulman, *Paris*, 1625, 8vo.

THEODOSĬA, a town on the southeast side of the Tauric Chersonese, called also Capha, now *Caffa* or *Feodosia*. (*Mela*, 2, 1.)

THEODOSIOPŎLIS, I. a town of Armenia, built by Theodosius. It was situate east of Arze, on the river Araxes, and was a frontier town of the lower empire. It is now called *Hassan-Cala*, and otherwise *Cali-cala*, or the *Beautiful Castle*. (*Procop.*, *Pers.*, 1, 10.—*Id.*, *de Ædif.*, 3, 5.)—II. Another in Mesopotamia, on the river Chaboras. Its previous name was Resaina, and it was founded by a colony in the reign of Septimius Severus. Hence it was sometimes called *Colonia Septimia Resainesiorum*. The modern name *Ras-ain* is one of Arabic origin, and signifies the *fountain of a river*, in allusion to the numerous springs which are here. The ancient name *Resaina* was in all probability of similar origin, and was merely retained when the Roman settlement was made here. (*Amm. Marcell.*, 23, 14.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 344.)

THEODOSĬUS, I. a distinguished officer in the reign of Valentinian I., whose brave and skilful conduct preserved Britain and recovered Africa. He was unjustly put to death by Gratian, shortly after the latter's accession to the throne.—II. Flavius, surnamed "the Great," a celebrated Roman emperor, son of the preceding. He was invested with the imperial purple by Gratian, who made him his colleague, and gave him the eastern empire, with the addition of Illyricum. Theodosius, thus raised to a share of the sovereign authority, speedily showed himself worthy of the high trust committed to him, that of restoring the fortunes of a falling empire. The courage of the Romans had been so much shaken by a recent defeat near Adrian-

opolis, in which the Emperor Valens and almost two thirds of his army were slain by the Goths, that Theodosius did not deem it prudent to hazard a general engagement with the same foe; but, like another Fabius, he saved his own forces, harassed the enemy, taught his men that the Goths were not invincible, and gradually restored to them their courage, perfected by improved discipline and temperate caution. At length Fritigern, the hostile leader, died, and the Goths, having no longer a chief capable of controlling the haughty subordinate leaders of their ill-compacted confederacy, became disunited, and one by one submitted to the superior skill, policy, and authority of Theodosius. Great numbers of them received the pay and were incorporated into the armies of that empire which they had recently been on the brink of destroying, and the remainder voluntarily engaged to defend the Danube against the Huns. Thus, in about four years, the Eastern Empire was rescued from the most formidable danger by which it had ever been assailed, and seemed once more in a state of security. While Theodosius was thus employed, another calamity befell the Western Empire. Maximus revolted against Gratian, and the latter, who was then in Gaul, having fled towards Italy, was overtaken and put death at Lugdunum. The death of this prince left his young brother, Valentinian II., nominal emperor of the West, though the usurper Maximus assumed that title. Theodosius was obliged to conceal his resentment against the murderer of his benefactor, not being yet in a condition to quit his own dominions; and he even entered into a treaty with him, leaving him in undisputed possession of Gaul and Britain. But Maximus, encouraged by the success with which his rebellion had been attended, resolved to deprive Valentinian of even the nominal power which he enjoyed in Italy. Unable to defend his territories, the latter fled to Theodosius and besought his aid. Theodosius, thereupon, having completed the pacification of his own dominions, immediately marched against the usurper, defeated him in two successive engagements, and, his own troops having yielded him up, put him to death. Valentinian II. was thus restored to the throne of the Western empire; a throne which his weak character did not enable him to fill and to defend. Theodosius, after his triumph over Maximus, resolved to visit Rome, and aid his imperial pupil in reforming the abuses prevalent in that city. This visit is mentioned on account of the decrees published by Theodosius for the complete suppression of idolatrous worship at Rome. All sacrifices were prohibited under heavy penalties, the idols were defaced, and the temples of the gods were abandoned to ruin and contempt. These decrees met but a feeble resistance, and from that time may be dated the complete and final overthrow of pagan idolatry in Rome. Having thus completed the triumph of Christianity over paganism, Theodosius returned to the East, and employed himself in the kindred task of putting an end to the heresies of the Church, and establishing the predominance of the orthodox over the Arian party. Valentinian II. had but a short time recovered possession of the empire of the West, when he was murdered by Arbogastes, a Frank of a bold and warlike character, who had obtained a great ascendancy over him. Arbogastes did not himself assume the purple, but gave it to Eugenius, deeming it more safe to possess the power than the name of emperor. Theodosius once more prepared to avenge the murder of a colleague. He raised a powerful army, forced the passes of the Alps, encountered the army of the usurper, and inflicted on him a decisive overthrow. Eugenius was killed by his own defeated troops; and Arbogastes, fearing the just resentment of the victor, died by his own hand. The whole Roman empire might have been once more reunited under one imperial sovereign, had Theodosius been ambitious of that sole dominion. But, being perfectly persuaded of the necessity of an emperor in each of the imperial cities, he assigned to his younger son Honorius the sceptre of the Western empire, and associated Arcadius the elder with himself in the East. Scarcely had he completed this arrangement, when his constitution, which had always been feeble, overtasked with the exertions of this campaign and the cares of state, yielded to the shock, and he expired, to the universal regret of the empire, which beheld the splendour of the Roman name passing away with him, its last great emperor. This event took place A.D. 395. Theodosius, at the time of his death, was 60 years of age, and had reigned 16 years. Few of the Roman emperors, indeed, died more lamented than Theodosius the Great. His sincere attachment to Christianity, and the efforts which he made to farther its progress, contributed, it is true, very materially to the advancement of his fame among a large and influential class of his subjects; but his character, on other accounts, exhibited so many points deserving of applause, that even the most determined of his enemies among pagan writers are compelled to acknowledge his merits, and to praise the mild and impartial spirit in which he conducted his government. The welfare of his people seems to have supplied the ruling motive of his policy in peace and in war; and, although bred a soldier and desirous of military glory, he on all occasions appeared more willing to sacrifice his reputation for courage than to earn the renown of a hero at the expense of life and property. The greatest stain, perhaps, which attaches to his character, is the severity which he employed in punishing a popular insurrection which had taken place at Thessalonica. This event occurred A.D. 390. The origin of the catastrophe was in itself very trivial, being simply the imprisonment of a favourite charioteer of the circus. This provocation, added to some former disputes, so inflamed the populace, that they murdered their governor and several of his officers, and dragged their mangled bodies through the mire. The resentment of Theodosius was natural and merited, but the manner in which he displayed it was in the highest degree inhuman. An invitation was given, in the emperor's name, to the people of Thessalonica, to an exhibition at the circus; and, when a great concourse had assembled, they were massacred by a body of barbarian soldiery, to the number, according to the lowest computation, of 7000, and to the highest, of 15,000. For this atrocious proceeding, Ambrose, with great courage and propriety, refused him communion for eight months, a sentence to which the repentant emperor was compelled to submit. It ought, however, in justice to be remembered, that the resentment of Theodosius was inflamed by the misrepresentations of his minister Rufinus; and also that, after the first burst of passion which accompanied the fatal order had been allowed to subside, he sent a messenger to countermand it, who unfortunately did not arrive until the repentance of his master could be of no possible avail. (*Hetherington's History of Rome*, p. 254, *seqq.*—*Encyclop. Metropol.*, div. 3, vol. 3, p. 238.)—II. The second emperor of the name, was the son of Arcadius, emperor of the West, and grandson of the preceding. His father died when he was only eight years of age; but the minority of the prince was faithfully directed by the wisdom of Anthemius, the præfect, whose excellent abilities were not unequal to the arduous task committed to his care. But he found it expedient, either with the view of removing jealousy, or of gratifying the ambition of Pulcheria, the sister of the young emperor, to associate her in the management of affairs; for, though she was only two years older than Theodosius, her mind was much more mature and vigorous, and in all respects better fitted to take a share in the duties of government. At the age of sixteen, accordingly, she was saluted with the title of Augusta. Pul-

cheria, in fact, though arrayed in female attire, was the only individual among the descendants of Theodosius who exhibited any tokens of his manly spirit. She superintended at the same time the education of her brother, whose mind she soon discovered to be incapable of rising above the mere forms of polished life; and for this reason alone, it has been candidly supposed, she limited her instructions to those external observances which might qualify him to represent the majesty of the East, while the real authority and patronage of office might still be retained in her own hands. She even chose a wife for him in the person of Eudocia, an Athenian maid, who first presented herself at court as a suppliant, and who, as the consort of Theodosius, was destined to experience a great variety of fortune. (*Vid.* Eudocia I.) The reign of Theodosius, therefore, was virtually that of Anthemius and Pulcheria. The principal event during its continuance was the invasion of the Huns under the celebrated Attila, who carried fire and sword to the very gates of Constantinople, and only granted peace on conditions most favourable to himself and humiliating to the empire.—Theodosius met his death by a fall from his horse in hunting, A.D. 450. In the reign of this emperor was compiled the *Theodosian Code*, consisting of all the constitutions of the Christian emperors, from Constantine the Great to his own time. (*Heinecc.*, *Antiq. Rom.*, *proœm.* 22.)—IV. A mathematician of Tripolis, in Lydia, who flourished probably under the Emperor Trajan, about A.D. 100. He wrote three books on the doctrine of the sphere, of which Ptolemy and succeeding writers availed themselves. They were translated by the Arabians into their language from the Greek, and afterward translated from the Arabic into Latin. The best edition is that of Hunt, 8vo, *Oxon.*, 1707.

Theognis, a native of Megara, in Greece, born B.C. 583, and who attained to the age of eighty-eight years. He is one of the Greek Gnomic poets. Theognis was exiled from Megara for his political sentiments, and retired in consequence to Thebes, where he took up his abode. He was a considerable traveller for those days, a warm politician, a man of the world, and, as it should seem, of pleasure too; and his pithy maxims upon public factions and private quarrels, debtors and creditors, drinking, dressing, and spending, seem the fruits of personal experience, the details of which other parts of his poetry very sufficiently celebrate. If we understand Suidas correctly, there existed in his time three collections of Theognidean verse: 1. Miscellaneous Gnomic elegies, to the number of 2800 lines. 2. A Gnomology of the same sort, addressed to Cyrnus. 3. Other didactic and admonitory poems.—The total number of lines constituting the mixed mass which we now have under the name of Theognis, inclusive of the 159 new verses discovered by Bekker, in 1815, in a Modena manuscript, amounts to 1392 or thereabout. They are all exclusively in elegiac metre, but are evidently a farrago huddled together from the voluminous originals anciently existing, and also, in numerous instances, ignorantly interpolated with passages from the elegies of Solon and Mimnermus. It must, indeed, be immediately obvious to the reader, that poems, or, rather, verses consisting of so many hundreds of gnomic couplets like these, could no more be expected to go down the stream of time entire than a ship without bolts; quotation alone would infallibly break the continuity, or, rather, collocation of the lines; and intentional compilations of passages, having a generally similar tendency, would almost ensure the loss of such parts as were not included in any of the larger selections. In the now existing Theognis, Cyrnus is certainly the person principally addressed; but Polypædes is also not unfrequently named, and Simonides, Onomacritus, Clearistus, Democles, Academus, and Timagoras are mentioned; it is clear, therefore, that there has been an utter confusion, and we must now take it as it is, without vainly endeavouring to pick out and sort the different ingredients which enter into its composition. (*Quarterly Review*, *No.* 95, p. 89, *seqq.*)—Some ancient authors accuse Theognis of disseminating immoral voluptuousness in the guise of moral precept. Nothing of this kind appears in those relics of his poetry which have reached us, though little can be said for many of his notions of morality. His verses, indeed, like those of Hesiod, were learned by rote in the schools; but with this application of them a modern moralist would readily dispense. The versification of Theognis is marked in general by rhythmical fluency and metrical neatness.—The best editions of Theognis are, that of Brunck, in the *Poetæ Gnomici*; that of Bekker, *Lips.*, 1815, 8vo; and especially that of Welcker, *Francof.*, 1826, 8vo. (*Hoffmann*, *Lex. Bibliogr.*, vol. 3, p. 705.)

Theon, I. a native of Smyrna, who probably lived about the commencement of the second century of our era. He was a Platonist in his tenets, and wrote a treatise on the works of Plato, so far as they related to four branches of mathematical science; namely, geometry, arithmetic, music, and astronomy. We have only remaining the part that relates to arithmetic and music. It was first published in 1644, with notes by Bouillaud, *Paris*, 4to. Another edition appeared in 1827, with annotations by De Gelder, *Lugd. Bat.*, 8vo.—II. A native of Alexandrea, contemporary with Pappus, taught mathematics in the capital of Egypt, and flourished towards the end of the fourth century of our era. Theon observed a solar and lunar eclipse A.D. 365. We have from his pen a "Commentary on the Elements of Euclid," under the title of Συνουσίαι (*Conferences*), unless, indeed, this work is by Euclid himself, in which case Theon will only have given a revised edition of it. He afterward composed Commentaries (Ἐξηγήσεις) on the manual tables of Ptolemy, on the Almagest of the same writer, and on the poems of Aratus. As to the Commentary on the Almagest, it must be remarked that the labours of Theon do not extend farther than the first two books, on the fourth, on a part of the fifth, on books 6, 7, 8, 9, and 10, and on the 13th. The commentary on the third book is by Nilus Cabasilas; the commencement of that on the fifth by Pappus. The commentary of Theon on Euclid is found in the editions of the latter. That on the Almagest has only been printed twice; namely, in the edition of the latter work by Grynæus and Camerarius, *Basil.*, 1538, fol., and separately, with a French translation, by the Abbé Halma, *Paris*, 1821, 4to. The scholia on Aratus, which have come down to us in a very interpolated state, are found in the editions of that poet. The commentary on the tables of Ptolemy was first given entire by Halma, *Paris*, 1821. Before this only two fragments had been published. (*Schöll*, *Hist. Lit. Gr.*, vol. 7, p. 49.)

Theophănes, I. a Greek historian, born at Mytilene. He was very intimate with Pompey, and from his friendship with the Roman general his countrymen derived many advantages. Theophanes wrote a "History of the wars of the Romans in various countries, under the command of Pompey." Of this work there remain only a few fragments, quoted by Strabo, Plutarch, and Stobæus. Plutarch gives him a very unfavourable character for historic veracity. (*Plut.*, *Vit. Pomp.*)—II. A Byzantine historian. He was of a rich and noble family, and turned monk. When Nicephorus, patriarch of Constantinople, was exiled by the Emperor Leo the Arminian, Theophanes paid him extraordinary honours, and was himself banished to the isle of Samothrace, where he died in 818. His Chronicle, beginning where that of Syncellus terminated, was extended to the reign of Michael Curopalata. It is valuable for its facts, but displays the credulity and weak judgment of a superstitious mind. It was printed at

Paris with a Latin version, and the notes of F. Goar, under the care of Combefis, in 1685, fol.

Theophĭlus, I. the associate of Tribonian and Dorotheus in compiling the Institutes, of which work he has left a Paraphrase in Greek, a production of great utility for the knowledge of Roman law. He also wrote a commentary, in the same language, on the Pandects, of which some fragments remain. The best edition of Theophilus is that of Reitz, *Hag. Com.*, 1751, 4to.—II. A physician who flourished under Heraclius about A.D. 630. He wrote a treatise περὶ οὔρων (*De Urinis*), the best edition of which is that of Guidot, *Lugd. Bat.*, 1703, 8vo, and 1731. The best edition of another work of his, on the Human Frame, is that of Morell, *Paris*, 1556, 8vo.—III. A bishop of Antioch, ordained to that see in 168 or 170 A.D. In his zeal for orthodoxy, he wrote against Marcion, and also against Hermogenes, and he composed other tracts, some of which are preserved. We have extant also three books against Autolycus. These works display, it is said, the earliest example of the use of the term "Trinity," as applied to the three persons of the Godhead. His work against Autolycus was published by Conrad Gesner, at *Zurich*, in 1546. It was annexed, also, to the Supplement of the Bibliotheca Patrum in 1624.

Theophrastus, a Greek philosopher, a native of Eresos in the island of Lesbos. He was born B.C. 382, and received the first rudiments of education under Alcippus, in his own country, after which he was sent by his father, who was a wealthy man, to Athens, and there became a disciple of Plato, and, after his death, of Aristotle. Under these eminent masters, blessed by nature with a genius capable of excelling in every liberal accomplishment, he made great progress both in philosophy and eloquence. It was on account of his high attainments in the latter that, instead of Tyrtamus, his original name, he was called, as some say, by his master, but more probably by his own followers, *Euphrastus* ("the fine speaker"), and subsequently Theophrastus ("the divine speaker"). When he undertook the charge of the Peripatetic school, he conducted it with such high reputation that he had about two thousand scholars; among whom were Nicomachus, the son of Aristotle, whom his father had intrusted by will to his charge; Erasistratus, a celebrated physician; and Demetrius Phalereus, who resided with him in the same house. His erudition and eloquence, united with engaging manners, recommended him to the notice of Cassander, and also of Ptolemy, who invited him to visit Egypt. So great a favourite was he among the Athenians, that, when one of his enemies accused him of teaching impious doctrines, the accuser himself escaped with difficulty the punishment which he endeavoured to bring upon Theophrastus.—Under the archonship of Xenippus, B.C. 305, Sophocles, the son of Amphiclides, obtained a decree (upon what grounds we are not informed), making it a capital offence for any philosopher to open a public school without an express license from the senate. Upon this all the philosophers left the city. But the next year, the person who had proposed the law was himself fined five talents, and the philosophers returned with great public applause to their respective schools. Theophrastus, who had suffered, with his brethren, the persecution inflicted by this oppressive decree, shared the honour of the restoration, and continued his debates and instructions in the Lyceum.—Theophrastus is highly celebrated for his industry, learning, and eloquence, and for his generosity and public spirit. He is said twice to have freed his country from the oppression of tyrants. He contributed liberally towards defraying the expenses attending the public meetings of the philosophers, which were held, not for the sake of show, but for learned and ingenious conversation. In the public schools he commonly appeared, as Aristotle had done, in an elegant dress, and was very attentive to the graces of elocution. He lived to the advanced age of eighty-five. Towards the close of his life he grew exceedingly infirm, and was carried to the school on a couch. He expressed great regret on account of the shortness of life; and complained that nature had given long life to stags and crows, to whom it is of so little value, and had denied it to man, who, in a longer duration, might have been able to attain the summit of science; but now, as soon as he arrives in sight of it, is taken away.—Theophrastus wrote many valuable works, some of which have come down to us. His principal work of a philosophical, or, rather, ethical character, is entitled Ἠθικοὶ Χαρακτῆρες ("*Moral Characters*"), in thirty chapters. We must take care not to be misled by this title; no moral characters appear in the work, but the author merely traces such as are of a ridiculous stamp. Hence Schneider, one of the editors of Theophrastus, has been led to the opinion, that the Characters of Theophrastus, as we now have them, are only extracts from different moral works published by the philosopher; extracts made at different times and by different persons. He founds this supposition on the unconnected style so prevalent in the "Characters," on the forms of expression which often occur there, and on the following inscription or title of a manuscript: Ἐκ τῶν Θεοφράστου Χαρακτήρων ("*Extracts from the Characters of Theophrastus*"). This opinion, however, of Schneider has found many opponents. More unanimity prevails among critics relative to the spuriousness of the preface. Its style, totally different from that of the rest of the work and of the other writings of Theophrastus; the errors in dates; the mention made of his children; in fine, the passage where Theophrastus is made to say that, after having carefully compared the good and the bad, he has believed it to be his duty to commit to writing an account of the mode of life accustomed to be pursued by each, and to arrange them into classes (whereas he merely gives ridiculous characters, and his portraits offer neither vices nor their opposite virtues), all these circumstances combined make a very strong case against the authenticity of the preface in question. The "Characters" of Theophrastus stand very high as a classic work. This rank is due to them for the purity of the style and its great precision, as well as from the exactness and fidelity of the portraits. Theophrastus has sketched with admirable art the various figures which he had proposed to represent on his moral canvass: his designs are executed with a perfect finish; and his numerous imitators, among whom La Bruyère stands most conspicuous, will never conceal from view and produce a forgetfulness of the beauties of their original. We must not, however, bring to the perusal of this work that delicacy of taste, and that general tone of feeling which result from the present relations of society; we must remember that Theophrastus selects his portraits from amid a licentious democracy.—We have also, under the name of Theophrastus, "*A book or fragment of Metaphysics*" (Τῶν μετὰ τὰ φυσικὰ ἀποσπασμάτιον ἢ βιβλίον ά).—Theophrastus is also regarded as the author of a treatise, Περὶ Αἰσθήσεως ("*On Perception*"), treating of the senses, the imagination, and the understanding. This work has come down to us, and also a commentary upon it, in the form of a paraphrase, by Priscian of Lydia, who lived in the sixth century.—Porphyry, in his commentary on the Harmonica of Ptolemy, has preserved for us an interesting fragment of the second book of Theophrastus' treatise on Music. A loss which we have much to regret is that of three works of Theophrastus on Laws, which made a kind of appendage to Aristotle's treatise on Politics. The first of those productions was entitled Περὶ Νόμων ("*Of Laws*"); the second, Νόμων κατὰ στοιχεῖον κδ'

("*Twenty-four books of Laws, in Alphabetical order*"); and the third, Περὶ Νομοθετῶν ("*Of Legislators*"), in four books. Stobæus cites a fragment of the first work. Athenæus mentions other works also of Theophrastus, on *Flattery*, *Pleasure*, *Happiness*, &c., which are now lost.—Independently, however, of his metaphysical, ethical, and political speculations, Theophrastus also turned his attention to Mineralogy and Botany. As the philosopher of Stagira is the father of Zoology, so is Theophrastus to be regarded as the parent of Botany. His vegetable physiology contains some very just arrangements: he had even a glimpse of the sexual system in plants.—Of the numerous works on natural history written by Theophrastus, the following alone remain: 1. Περὶ φυτῶν ἱστορίας ("*On the History of Plants*"), in ten, or, rather, in nine books, for the ancients knew only nine, and the pretended fragment of a tenth book, as found in the manuscripts, is only a repetition of a passage in the ninth. This history of plants is a complete system of ancient botany.—2. Περὶ φυτικῶν αἰτιῶν ("*Of the causes of Plants*"), in ten books, of which only six have come down to us. It is a system of botanical physiology.—3. Περὶ Λίθων ("*Of Stones*"). This work proves that, after the time of Theophrastus, mineralogy retrograded.—We have also other treatises of his, on *Odours*, *Winds*, *Prognostics of the Weather*, &c., and various fragments of works in natural history, on *Animals that change Colour*, on *Bees*, &c. All these fragments have been preserved for us by Photius.—The best edition of the works of Theophrastus is that of Schneider, *Lips.*, 1818–1821, 5 vols. 8vo. The treatise on Stones has been translated into English by Sir John Hill, and is accompanied by very useful notes, *Lond.*, 1777, 8vo. The best editions of the "Characters" are, that of Casaubon, *L. Bat.*, 1592, 8vo; that of Fischer, *Coburg*, 1763, 8vo; and that of Ast, *Lips.*, 1816, 8vo. This last, critically speaking, is perhaps the best.

Theophylactus, I. Simocatta, a Byzantine historian. His history of the reign of the Emperor Maurice is comprehended in eight books, and terminates with the massacre of this prince and his children by Phocas. Casaubon considers this writer one of the best of the later Greek historians. He wrote also other works, some of which have reached us. The best edition of his history is that of Fabrotti, *Paris*, 1648, fol. The best edition of his Physical Questions and Epistles is that of Boissonade, *Paris*, 1835, 8vo. —II. One of the Greek fathers, who flourished A.D. 1070. Dupin observes that his Commentaries are very useful for the literal explanation of the Scriptures; and Dr. Lardner remarks that he quotes no forged writings or apocryphal books of the New Testament, many of which he excludes by his observations on *John*, 1, 31–34, that Christ wrought no miracle in his infancy, or before the time of his public ministry. His works were edited at Venice, 4 vols., 1754 to 1763.

Theopŏlis, a name given to Antioch because the Christians first received their name there.

Theopompus, I. a king of Sparta, of the family of the Proclidæ, who distinguished himself by the many new regulations he introduced. He died after a long and peaceful reign, B.C. 723.—II. A Greek historian, a native of Chios, born about B.C. 360. His father, Damasistratus, became an object of strong dislike to his fellow-citizens on account of his attachment to Sparta, and was eventually exiled, together with his son. The latter came to Athens, and there had for an instructer the celebrated Isocrates. At the age of 45, Theopompus returned to his native city, on the recommendation of Alexander the Great; but after the death of that prince he was again driven out. He then retired to Egypt, but was badly received by Ptolemy I., who regarded him as an intriguing and trouble-making man, and even wished to put him to death. It was in accordance with the advice of Isocrates that Theopompus undertook to write a continuation of the history of Thucydides. He added, in the first place, according to some, an eighth book to the work, which the historian had left incomplete. After this he composed a History of Greece (Ἑλληνικά) in eleven books, and an abridgment of Herodotus in two books. He also wrote a history of Philip, father of Alexander the Great, in 58 books. Of these 58 there were still existing 53 in the time of Photius. The patriarch, however, makes us acquainted with the contents merely of the twelfth book, which embraced the history of Pacorus, king of Egypt. He informs us that the History of Philip contained very many digressions, and that Philip, the king of Macedon, who was defeated by the Romans, having caused all that did not relate to the father of Alexander to be thrown out, there remained merely what would amount in the whole to 16 books. The ancient writers blame Theopompus for a certain harshness and illiberality in his remarks; but Dionysius of Halicarnassus, on the other hand, praises the order and perspicuity that appeared in his works; and he commends, too, the long preparatory toil through which he went before entering on the composition of his work, and the researches which he made, and the pains he took to confer with those who had been eyewitnesses of some of the events that he described.—In speaking afterward of the History of Philip, Dionysius also makes the following remarks in relation to his general manner, which may serve in some degree, perhaps, to explain the charge of harshness and of illiberal feeling accustomed to be brought against this historian: "Not content with relating whatever has passed before the eyes of the world, Theopompus penetrates to the inmost souls of his principal actors, scrutinizes narrowly their most secret intentions, removes the mask from them, and brings forward into open day those vices which their hypocrisy had hoped to conceal. Hence some have charged him with calumniating, because he has blamed boldly what deserved to be blamed, and has lessened the glory which surrounded some individuals. In my opinion, however, he has merely done what physicians do, who apply the steel and the fire to those parts that are diseased and gangrenous, in order to save those that are healthy and sound.—As for his diction, it is altogether like that of Isocrates, pure, clear, noble, elevated, flowing, full of sweetness and harmony." (*Dion. Hal.*, *Ep. ad Cn. Pomp.—Op.*, *ed. Reiske*, vol. 6, p. 783.)—It would be wrong in us to oppose to the latter part of this eulogium the criticism of Longinus (§ 42) on a passage of Theopompus, because there is a wide difference between blaming an isolated phrase employed by a writer, and censuring his general style. The reproach uttered by Longinus agrees rather with what the rhetorician Hermogenes also condemned, namely, too great a fondness for digressions, and a relating, sometimes, of things actually silly in their nature. (*De Vet. Script. Censura*, *ed. Reiske*, vol. 5, p. 429.) Cornelius Nepos has made much use of Theopompus, although he calls him and Timæus two of the most calumniating of men, "*duo maledicentissimi.*" (*Vit. Alcib.*, 11, 1.) From an observation, moreover, made by Photius, he would appear to have been a very vain writer, and to have regarded those who had gone before him as not worthy even of the second rank. (*Phot.*, *Cod.*, 176; vol. 1, p. 121, *ed. Bekk.*)—In 1803, Koch announced a critical edition of the fragments of Theopompus as about to appear, in a dissertation entitled "*Prolegomena ad Theopompum Chium*," *Stettini*, 4to. The promised edition, however, has never appeared. Frommel subsequently reunited the fragments of the Abridgment of Herodotus in a dissertation bearing the title "*De Theopompi Chii Epitome Herodotea.*" It is found in Creuzer's *Meletemata*,

vol. 3, p. 135–170. In 1829, the first complete edition of all the fragments appeared from the Leyden press, with notes, a life of Theopompus, &c., by Wichers, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 179. —*Hoffmann, Lex. Bibliograph.*, vol. 3, p. 743.)

Thera, the most celebrated of the Sporades, situate, according to Strabo, about seven hundred stadia from the Cretan coast, in a northeast direction, and nearly two hundred stadia in circumference. (*Strab.*, 484.) The modern name is *Santorin*. This island was said by mythologists to have been formed in the sea by a clod of earth thrown from the ship Argo, and on its first appearance obtained the name of Calliste. (*Plin.*, 4, 12.) It was first occupied by some Phœnicians, but subsequently colonized by the Lacedæmonians, who settled there the descendants of the Minyæ, after they had been expelled from Lemnos by the Pelasgi. The colony was headed by Theras, a descendant of Cadmus, and maternal uncle of Eurysthenes and Proclus; he gave his name to the island. (*Herod.*, 4, 147.—*Pausan.*, 3, 1.—*Callim.*, *ap. Strab.*, 347.) Several generations after this event, a colony was led into Africa by Battus, a descendant of the Minyæ, who there founded the city of Cyrene. (*Herod.*, 4, 150.—*Pind.*, *Pyth.*, 4, 10.) Thera appears to have been produced by the action of submarine fires. (*Cramer's Anc. Greece*, vol. 3, p. 412, *seqq.*) "Abundant proofs are not wanting," observes Malte-Brun, "as to the existence of an ancient volcano, the crater of which occupied all the basin between *Santorin* and the smaller islands of the group: the mouth of the crater has been partly overthrown, and the aperture enclosed by the accumulation of dust and ashes. The lava, the ashes, and pumice-stone discharged from that volcano have covered part of Thera (*Mem. de Trevoux*, 1715), but the greater portion, which consists of a large bed of fine marble, has never been in any way changed by the action of volcanic fire. (*Tournefort*, vol. 1, p. 321.) Thera is not now, however, covered with ashes and pumice-stones; it is fertile in corn, and produces strong wine and cotton, the latter of which is not, as in the other islands, planted every year. The population amounts to about 10,000, and all the inhabitants are Greeks." (*Malte-Brun, Geogr.*, vol. 6, p. 169.)

Theramĕnes, a pupil of Socrates, and afterward one of the Athenian generals along with Alcibiades and Thrasybulus. He was appointed by the Lacedæmonians one of the thirty tyrants; but the moderation of his views giving offence to his colleagues, he was condemned to drink hemlock. From the readiness with which Theramenes attached himself to whatever party chanced to be uppermost, he was nicknamed ὁ κόθορνος, this being an appellation for a sort of sandal, not made right and left, as sandals usually were, but being equally adapted to both feet. (*Suid.*, *s. v.* Κόθορνος.—*Blomf. in Mus. Crit.*, vol. 2, p. 212.)

Therapnæ, I. a town of Laconia, southeast of Sparta, and near the Eurotas. It received its name from Therapne, daughter of Lelex. Here were to be seen the temple of Menelaus, and his tomb, as well as that of Helen. Here also was the temple of Pollux, and both this deity and his brother were said to have been born here. Pindar has often connected Therapnæ with the mention of the Tyndaridæ. (*Pind.*, *Isth.*, 1, 42.—*Id.*, *Pyth.*, 11, 95.—*Id.*, *Nem.*, 10, 106.) Therapnæ probably corresponds with the village of *Chrysapha*, about two miles to the southeast of the ruins of Sparta. (*Cramer's Anc. Greece*, vol. 3, p. 212.)—II. A town of Bœotia, between Thebes and the river Asopus, and in a line nearly with Potniæ. (*Strabo*, 409.)

Theras, a son of Autesion of Lacedæmon, who conducted a colony to Calliste, to which he gave the name of Thera. (*Vid.* Thera.) He received divine honours after death. (*Pausan.*, 3, 1, 15.)

Therasĭa, a small rocky island in the Ægean, separated from the northwest coast of Thera by a narrow channel. According to Pliny (4, 12), it was detached from Thera by a convulsion of nature. Therasia still retains its name. (*Bondelmont, Ins. Archipel.*, p. 78, *ed. De Sinner.*)

Therma, a town of Macedonia, afterward called *Thessalonica*, in honour of the wife of Cassander, and now *Saloniki*. (*Vid.* Thessalonica.)

Thermaĭcus Sinus, a large bay setting up between the coast of Pieria and that of Chalcidice, and deriving its name from the city of Therma at its northeastern extremity. It was also called Macedonicus Sinus, from its advancing so far into the country of Macedonia. The modern name is the Gulf of *Saloniki*. (*Vid.* Thessalonica.)

Thermæ (*warm baths*). This term is frequently used in connexion with an adjective: thus, Thermæ Selinuntiæ are the warm baths adjacent to the ancient Selinus, now *Sciacca*; Thermæ Himerenses, those adjacent to Himera on the northern coast of Sicily, now *Termini*, which has also become the modern name for the remains of the ancient city. So, also, in speaking of the warm baths constructed at Rome by various emperors, we read of the Thermæ of Dioclesian, &c.

Thermōdon, a river of Pontus, rising in the mountains on the confines of Armenia Minor, and pursuing a course nearly due west until it reaches the plain of Themiscyra, when it turns to the north and empties into the Sinus Amisenus. According to Strabo (548), it was formed by the junction of several minor streams. Apollonius Rhodius makes these rivulets not less than ninety-six in number. (*Arg.*, 2, 972.) Xenophon also describes the Thermodon as a considerable river, not less than three plethra in width, and not easy for an enemy to cross. (*Anab.*, 5, 6, 3.) Dionysius Periegetes affirms that crystal and jasper were found on its banks (v. 773–182). This river, which retains the name of *Thermeh*, is frequently mentioned in the poets, from the circumstance of the Amazons having been fabled to have dwelt at one time on its banks. (*Cramer's Asia Minor*, vol. 1, p. 269, *seqq.*—*Herod.*, 9, 27.—*Virg.*, *Æn.*, 11, 659.—*Propert.*, 3, 14. —*Plin.*, 6, 3.)

Thermopy̆læ, a celebrated pass leading from Thessaly into Locris and southern Greece. The word Thermopylæ (Θερμαὶ Πύλαι, "*Warm Gates* or *Pass*") denotes both the narrowness of the defile, which is formed by the sea on one side and the cliffs of Mount Œta on the other, and also the vicinity of certain warm springs, still called Thermæ, and which are seen to issue principally from two mouths at the foot of the precipices of Œta. The following description of Thermopylæ is given by Herodotus: "On the western side of the pass is a lofty mountain, so steep as to be inaccessible; on the eastern side are the sea and some marshes. In this defile is a warm spring called Chytri (Χύτροι) by the inhabitants, where stands an altar dedicated to Hercules. A wall has been constructed by the Phocians to defend the pass against the Thessalians, who came from Thesprotia to take possession of Thessaly, then named Æolis. Near Trachis the defile is not broader than half a plethrum (50 feet); but it is narrower still both before and after Thermopylæ, at the river Phœnix, near Anthele, and at the village of Alpeni." (*Herod.*, 7, 176.) It was here that Leonidas and his band of heroes withstood the attack of the immense Persian host, and nobly died in defending the pass. Here, too, was fought, at a later day, a battle between the Roman army under Acilius Glabrio and the forces of Antiochus, in which the latter were entirely routed. (*Vid.* Callidromus.—*Liv.*, 36, 15.—*Plin.*, 4, 7.)—The history of the affair at Thermopylæ is as follows: At the time when the congress at the Isthmus resolved on defending the pass in question, the Olympic festival was

near at hand, and also one little less respected among many of the Dorian states, especially at Sparta, that of the Carnean Apollo, which lasted nine days. The danger of Greece did not seem so pressing as to require that these sacred games, so intimately connected with so many purposes of pleasure, business, and religion, should be suspended. And it was thought sufficient to send forward a small force, to bar the progress of the enemy until they should leave the Grecian world at leisure for action. That the northern Greeks might be assured that, notwithstanding this delay, Sparta did not mean to abandon them, the little band that was to precede the whole force of the confederates was placed under the command of her king Leonidas. It was composed of only 300 Spartans, attended by a body of Helots whose numbers are not recorded, 500 men from Tegea, and as many from Mantinea, 120 from the Arcadian Orchomenus, and 1000 from the rest of Arcadia. Corinth armed 400, Phlius 200, and Mycenæ 80. Messengers were sent to summon Phocis and the Locrians, whose territory lay nearest to the post which was to be maintained, to raise their whole force. "They were reminded that the invader was not a god, but a mortal, liable, as all human greatness, to a fall: and they were bidden to take courage, for the sea was guarded by Athens and Ægina, and the other maritime states, and the troops now sent were only the forerunners of the Peloponnesian army, which would speedily follow." Hearing this, the Phocians marched to Thermopylæ with 1000 men, and the Locrians of Opus with all the force they could muster. On his arrival in Bœotia Leonidas was joined by 700 Thespians, who were zealous in the cause; but the disposition of Thebes was strongly suspected; her leading men were known to be friendly to the Persians; and Leonidas probably believed that he should be counteracting their intrigues if he engaged the Thebans to take part in the contest. He therefore called upon them for assistance, and they sent 400 men with him; but, in the opinion of Herodotus, this was a forced compliance, which, if they had dared, they would willingly have refused. With this army Leonidas marched to defend Thermopylæ against two millions of men. It was a prevailing belief in later ages—one, perhaps, that became current immediately after the death of Leonidas—that when he sat out on his expedition he distinctly foresaw its fatal issue. And Herodotus gives some colour to the opinion by recording that he selected his Spartan followers from among those who had sons to leave behind them. But Plutarch imagined that, before his departure, he and his little band solemnized their own obsequies by funeral games in the presence of their parents, and that it was on this occasion he spoke of them as a small number to fight, but enough to die. One fact destroys this fiction. Before his arrival at Thermopylæ he did not know of the path over the mountain by which he might be attacked in the rear: the only danger he had before his eyes was one which could not have shaken the courage of any brave warrior, that of making a stand for a few days against incessant attacks, but from small bodies, in a narrow space, where he would be favoured by the ground. The whole pass shut in between the eastern promontory of Œta, called Callidromus, which towers above it in rugged precipices, and the shore of the Malian Gulf, is four or five miles in length; it is narrowest at either end, where the mountain is said once to have left room only for a single carriage. But between these points the pass first widens and then is again contracted, though not into quite so narrow a space, by the cliffs of Callidromus. At the foot of these rocks, as has already been remarked, a hot sulphureous spring gushes up in a copious stream, and other slenderer veins trickle across the road. This is the pass properly called Thermopylæ. On the side of the sea it was once guarded no less securely than by the cliffs; for it runs along the edge of a deep morass, which the mud, brought down by the rivers from the vale of the Sperchius, is now continually carrying forward into the gulf, while the part next the road gradually hardens into firm ground, and widens the pass. In very early times the Phocians were in possession of Thermopylæ, and, to protect themselves from the inroads of the Thessalians, had, as already stated, built a wall across the northern entrance, and had discharged the water of the springs to hollow out a natural trench in the road. They were in safety behind this bulwark till the Thessalians discovered a path, which, beginning in a chasm through which a torrent, called the Asopus, descends on the north side of the mountain, winds up a laborious ascent to the summit of Callidromus, and then, by a shorter and steeper track, comes down near the southern end of the pass, where the village of Alpenus once stood. After this discovery the fortification became comparatively useless, and was suffered to go to ruin. It seems wonderful, and would be scarcely credible, if it was not positively asserted by Herodotus, that when the congress at the Isthmus determined to defend Thermopylæ, there was not a man among them who knew of this circuitous track. They ordered the old wall to be repaired; but, when Leonidas arrived, he was informed of the danger which threatened him from the Anopæa, so the mountain pass was named, if it should come to the knowledge of the barbarians; and, on the arrival of the enemy, he posted the Phocians, by their own desire, on the summit of the ridge to guard against a surprise.—The first sight of the Persian host, covering the Trachinian plains, is said to have struck some of the followers of Leonidas with no less terror than their brethren of Artemisium felt at the approach of the hostile armada: the Peloponnesians would have retreated, and reserved their strength for the defence of their own isthmus. But the Phocians and Locrians, who were most interested in checking the progress of the invader, were indignant at the proposal, and Leonidas prevailed on the other allies to stay, and soothed them by despatching messengers to the confederate cities to call for speedy re-enforcement. Xerxes had heard that a handful of men, under the command of a Spartan king, were stationed at this part of the road; but he imagined, it is said, that his presence would have scared them away. He was surprised by the report of a horseman whom he had sent forward to observe their motions, and who, on riding up, perceived the Spartans before the wall, some quietly seated combing their flowing hair, others at exercise. He could not believe Demaratus, who assured him that the Spartans, at least, were come to dispute the pass with him, and that it was their custom to trim their hair on the eve of a combat. Four days passed before he could be convinced that his army must do more than show itself to clear a way for him. On the fifth day he ordered a body of Median and Cissian troops to fall upon the rash and insolent enemy, and to lead them captive into his presence. He was seated on a lofty throne, from which he could survey the narrow entrance of the pass, which, in obedience to his commands, his warriors endeavoured to force. But they fought on ground where their numbers were of no avail, except to increase their confusion when their attack was repulsed: their short spears could not reach the foe: the foremost fell, the hinder advanced over their bodies to the charge: their repeated onsets broke upon the Greeks idly, as waves upon the rock. At length, as the day wore on, the Medians and Cissians, spent with their efforts, and greatly thinned in their ranks, were recalled from the contest, which the king now thought worthy of the superior prowess of his own guards, the ten thousand Immortals. They were led as to a certain and easy victory; the Greeks,

however, stood their ground as before, or, if ever they gave way and turned their backs, it was only to face suddenly about and deal tenfold destruction on their pursuers. Thrice during these fruitless assaults the king was seen to start up from his throne in a transport of fear or rage. The combat lasted the whole day: the slaughter of the barbarians was great; on the side of the Greeks, a few Spartan lives were lost; as to the rest, nothing is said. The next day the attack was renewed with no better success: the bands of the several cities that made up the Grecian army, except the Phocians, who were employed as we have seen, relieved each other at the post of honour; all stood equally firm, and repelled the charge not less vigorously than before. The confidence of Xerxes was now changed to despondence and perplexity.—The secret of the Anopæa could not long remain concealed after it had become valuable. Many tongues, perhaps, would have revealed it: two Greeks, a Carystian, and Corydallus of Anticyra, shared the reproach of this foul treachery; but, by the general opinion, confirmed by the solemn sentence of the Amphictyonic council, which set a price upon his head, Ephialtes, a Malian, was branded with the infamy of having guided the barbarians round the fatal path. Xerxes, overjoyed at the discovery, ordered Hydarnes, the commander of the Ten Thousand, with his troops, to follow the traitor. They set out at nightfall: as day was beginning to break, they gained the brow of Callidromus, were the Phocians were posted: the night was still, and the universal silence was first broken by the trampling of the invaders on the leaves with which the face of the woody mountain was thickly strewed. The Phocians started from their couches and ran to their arms. The Persians, who had not expected to find an enemy on their way, were equally surprised at the sight of an armed band, and feared lest they might be Spartans; but when Ephialtes had informed them of the truth, they prepared to force a passage. Their arrows showered upon the Phocians, who, believing themselves the sole object of attack, retreated to the highest peak of the ridge, to sell their lives as dearly as they could. The Persians, without turning aside to pursue them, kept on their way, and descended towards Alpenus. Meanwhile, deserters had brought intelligence of the enemy's motions to the Grecian camp during the night, and their report was confirmed at daybreak by the sentinels who had been stationed on the heights, and now came down with the news that the barbarians were crossing the ridge. Little time was left for deliberation: opinions were divided as to the course that prudence prescribed or honour permitted. Leonidas did not restrain, perhaps encouraged, those of the allies who wished to save themselves from the impending fate; but for himself and his Spartans he declared his resolution of maintaining the post which Sparta had assigned them to the last. All withdrew except the Thespians and the Thebans. The Thespians remained from choice, bent on sharing his glory and his death. We should willingly believe the same of the Thebans, if the event did not seem to prove that their stay was the effect of compulsion. Herodotus says that Leonidas, though he dismissed the rest because their spirit shrank from danger, detained the Thebans as hostages, because he knew them to be disaffected to the cause of freedom; yet, as he was himself certain of perishing, it is equally difficult to understand why and how he put this violence on them; and Plutarch, who observes the inconsistency of the reason assigned by Herodotus, would have triumphantly vindicated the honour of the Thebans, if he could have denied that they alone survived the day. Unless we suppose that their first choice was on the side of honour, their last, when death stared them in the face, on the side of prudence, we must give up their conduct and that of Leonidas as an inscrutable mystery.—Megistias, an Acarnanian soothsayer, who traced his lineage to the ancient seer Melampus, is said to have read the approaching fate of his companions in the entrails of the victims before any tidings had arrived of their danger. When the presage was confirmed, Leonidas pressed him to retire: a proof, Herodotus thinks, that the Spartan king did not wish to keep any one who desired to go. Megistias, imitating the example of the heroic prophet Theoclus, who, after predicting the fall of Ira to Aristomenes, refused to survive the ruin of his country, would not quit the side of Leonidas; but he sent away his son, an only one, who had accompanied him, that the line of Melampus might not end with him. Leonidas would also, it is said, have saved two of his kinsmen, by sending them with letters and messages to Sparta; but the one said he had come to bear arms, not to carry letters; and the other, that his deeds would tell all that Sparta wished to know.—Before Hydarnes began his march, Ephialtes had reckoned the time he would take to reach the southern foot of the mountain, and Xerxes had, accordingly, fixed the hour when he would attack the Greeks in front. It was early in the forenoon when the Ten Thousand had near finished their round, and the preconcerted onset began. Leonidas, now less careful to husband the lives of his men than to make havoc among the barbarians, no longer confined himself, as before, within the pass, but, leaving a guard at the wall, sallied forth and charged the advancing enemy. His little band, reckless of everything but honour and vengeance, made deep and bloody breaches in the ranks of the Persians, who, according to an Oriental custom, were driven into the conflict by the lash of their commanders. Many perished in the sea, many were trampled under foot by the throng that pressed on them from behind: yet the Spartans too were thinned, and Leonidas himself died early. The fight was hottest over his body, which was rescued after a hard struggle, and the Greeks four times turned the enemy. At length, when most of their spears were broken, and their swords blunted with slaughter, word came that the band of Hydarnes was about to enter the pass. Then they retreated to the wall, and pressed on to a knoll on the other side, where they took up their last stand. The Thebans, however, did not return with them, but threw down their arms and begged for quarter. This, it is said, the greater part obtained: Herodotus heard a story, about which Plutarch is, with good reason, incredulous, that they were afterward all branded like runaway slaves; but it is not denied that they placed themselves at the mercy of the barbarians. The Persians rushed forward unresisted, broke down the wall, and surrounded the hillock where the little remnant of the Greeks, armed only with a few swords, stood a butt for the arrows, the javelins, and the stones of the enemy, which at length overwhelmed them. Where they fell they were afterward buried; their tomb, as Simonides sang, was an altar; a sanctuary, in which Greece revered the memory of her second founders. (*Diod. Sic.*, 11, 11.) The inscription of the monument raised over the slain, who died from first to last in defence of the pass, recorded that four thousand men from Peloponnesus had fought at Thermopylæ with three hundred myriads. We ought not to expect accuracy in these numbers: the list in Herodotus, if the Locrian force is only supposed equal to the Phocian, exceeds six thousand men: the Phocians, it must be remembered, were not engaged. But it is not easy to reconcile either account with the historian's statement, that the Grecian dead amounted to four thousand, unless we suppose that the Helots, though not numbered, formed a large part of the army of Leonidas. The lustre of his achievement is not diminished by their presence. He himself and his Spartans no doubt considered their

persevering stand in the post intrusted to them, not as an act of high and heroic devotion, but of simple and indispensable duty. Their spirit spoke in the lines inscribed upon their monument, which bade the passing traveller tell their countrymen that they had fallen in obedience to their laws. How their action was viewed at Sparta may be collected from a story which cannot be separated from the recollection of this memorable day. When the band of Leonidas was nearly enclosed, two Spartans, Eurytus and Aristodemus, were staying at Alpenus, having been forced to quit their post by a disorder which nearly deprived them of sight. When they heard the tidings, the one called for his arms, and made his helot guide him to the place of combat, where he was left, and fell. But the other's heart failed him, and he saved his life. When he returned to Sparta he was shunned like a pestilence: no man would share the fire of his hearth with him, or speak to him; and he was branded with the name of "*the trembler Aristodemus*" (ὁ τρέσας Ἀριστόδημος). According to another account, both these Spartans had been despatched from the camp as messengers, and there being sufficient time for both to return, Eurytus did so, but Aristodemus lingered on the way.—The Persians are said to have lost at Thermopylæ 20,000 men: among them were several of royal blood. To console himself for this loss, and to reap the utmost advantage from his victory, Xerxes sent over to the fleet, which, having heard of the departure of the Greeks, was now stationed on the northern coast of Eubœa, and by public notice invited all who were curious to see the chastisement he had inflicted on the men who had dared to defy his power. That he had previously buried the greater part of his own dead seems natural enough; and such an artifice, so slightly differing from the universal practice of both ancient and modern belligerents, scarcely deserved the name of a stratagem. He is said also to have mutilated the body of Leonidas; and, as this was one of the foremost which he found on a field that had cost him so dear, we are not at liberty to reject the tradition, because such ferocity was not consistent with the respect usually paid by the Persians to a gallant enemy. To cut off the head and right arm of slain rebels was a Persian usage. (*Plut.*, *Vit. Artax.*, c. 13.—*Strab.*, 733.—*Herod.*, 7, 206, *seqq.*—*Thirlwall's Hist. of Gr.*, vol. 2, p. 282, *seqq.*)—According to modern travellers, the warm springs at Thermopylæ are about half way between *Bodonitza* and *Zeitoun*. They issue principally from two mouths at the foot of the limestone precipices of Œta. The temperature, in the month of December, was found to be 111° of Fahrenheit. Dr. Holland found it to be 103° or 104° at the mouth of the fissures. The water is very transparent, but deposites a calcareous concretion (carbonate of lime), which adheres to reeds and sticks, like the waters of the Anio at Tivoli, and the sulphureous lake between that place and Rome. A large extent of surface is covered with this deposite. It is impregnated with carbonic acid, lime, muriate of soda, and sulphur. The ground about the springs yields a hollow sound like that within the crater of the Solfaterra near Naples. In some places Dr. Clarke observed cracks and fissures filled with stagnant water, through which a gaseous fluid was rising in large bubbles to the surface, its fœtid smell bespeaking it to be sulphureted hydrogen. The springs are very copious, and immediately form several rapid streams running into the sea, which is apparently about a mile from the pass. Baths were built here by Herodes Atticus. The defile or strait continues for some distance beyond the hot springs, and then the road, which is still paved in many places, bears off all at once across the plain to Zeitoun, distant three hours from Thermopylæ. Near the springs there are faint traces of a wall and circular tower, composed of a thick mass of small stones, and apparently not of high antiquity. The foot of the mountain, however, Mr. Dodwell says, is so covered with trees and impenetrable bushes as to hide any vestiges which may exist of early fortifications. The wall, of which mention has more than once been made by us, was, at a later day, renewed and fortified by Antiochus when defending himself against the Romans; and was afterward restored by Justinian, when that monarch thought to secure the tottering empire by fortresses and walls: he is stated also to have constructed cisterns here for the reception of rain-water. The question is, whether this be the site of the ancient wall, as Dr. Holland and Mr. Dodwell suppose, or whether the spring referred to by Herodotus be not the fountain mentioned by Dr. Clarke, who describes the wall, not as traversing the marsh, but as extending along the mountainous chain of Œta from sea to sea. The cisterns built by Justinian would hardly be in the marshy plain, but must be looked for within the fortified pass. Formidable, however, as the defile of Thermopylæ may seem, it has never opposed an effectual barrier to an invading army; the strength of these gates of Greece being rendered vain by the other mountain routes which avoid them. "The Persians," says Procopius, "found only one path over the mountains; now there are many, and large enough to admit a cart or chariot." A path was pointed out to Dr. Clarke to the north of the hot springs, which is still used by the inhabitants in journeying to Salona. After following this path to a certain distance, another road branches from it towards the southeast, according to the route pursued by the Persians. Dr. Holland ascended Mount Œta by "a route equally singular and interesting, but difficult, and not free from danger." When the Gauls under Brennus invaded Greece, the treacherous discovery made to him of a path through the mountains compelled the Greeks to retreat, to prevent their being taken in rear. Antiochus was in like manner forced to retreat with precipitation, on seeing the heights above the pass occupied by Roman soldiers, who, under the command of M. Porcius Cato, had been sent round to seize these positions. In the reign of Justinian the army of the Huns advanced to Thermopylæ, and discovered the path over the mountains. When Bajazet entered Greece towards the close of the fourteenth century, there appears to have been little need of these artifices: a Greek bishop is stated to have conducted the Mohammedan conquerors through the pass to enslave his country. During the late revolution, Thermopylæ never opposed any serious barrier against the Turkish forces. The passes of Callidromus and Cnemis were disputed on one occasion with success by a body of Armatoles under Odysseus; but the foe were afterward repeatedly suffered to cross the ridges of Othrys and Œta without opposition.

Thermus or Thermum, an unwalled city of Ætolia, northeast of Stratos, regarded as the capital of the country. It is supposed by Mannert to have derived its name from some warm springs in the neighbourhood, and Polybius (5, 7) speaks of it as τόπον ἐν τοῖς θερμοῖς. Its situation among the mountains rendered it, notwithstanding the want of walls, a place very difficult of access, and hence it was regarded as a kind of citadel for all Ætolia. It was here that the assemblies for deciding the elections of magistrates were held, as well as the most splendid festival and commercial meetings. Hence the place was stored, not only with abundance of provisions and the necessaries of life, but with the most costly furniture, and with utensils of every kind adapted for entertainments. Philip III. of Macedon surprised the place by a rapid march, and obtained great booty, although many of the more valuable articles were either carried off or destroyed by the inhabitants. (*Polyb.*, 5, 9.) In the pillage of the town, the Macedonians did not spare

even the temples; but, in revenge for the excesses committed by the Ætolians at Dium and Dodona, defaced the statues, which amounted to more than two thousand, set fire to the porches, and finally razed the buildings themselves to the ground. They found also in Thermus a quantity of arms, of which they selected the most costly to carry away, but the greater part they destroyed, to the number of 15,000 complete suits of armour. In like manner, whatever was not worthy of removal, was consumed in heaps before the camp. All these facts attest the size and opulence of the place; of which, however, so little is known, that, with the exception of Strabo and Polybius, its name occurs in no ancient author. Philip subsequently made another attack upon the town, and destroyed all that had been spared before. (*Polyb.*, *de virt. et vit.*, c. 11.)—Under the Roman sway, when the national assemblies of the Ætolians had ceased to be held, Thermus became speedily forgotten in history. (*Mannert*, *Geogr.*, vol. 8, p. 111—*Cramer's Anc. Greece*, vol. 2, p. 87.)

THERSANDER, a son of Polynices and Argia. He was one of the Epigoni, and, after the capture of Thebes, received the city from the hands of his victorious fellow-chieftains. (*Pausan.*, 9, 8.—*Heyne*, *ad Apollod.*, 3, 7, 4.) At a subsequent period, when already advanced in years, he accompanied the Greeks to the Trojan war, but was slain on the shores of Mysia by Telephus. (*Dict. Cret.*, 2, 2.—*Heyne*, *ad Virg.*, *Æn.*, 2, 261.—*Pind.*, *Ol.*, 2, 76.—*Schol. ad Pind.*, *l. c.*)

THERSĪTES, one of the Greeks in the army before Troy. Homer describes him as equally deformed in person and in mind. Such was his propensity to indulge in contumelious language, that he could not abstain from directing it against not only the chiefs of the army, but even Agamemnon himself. He ultimately fell by the hand of Achilles, while he was ridiculing the sorrow of that hero for the slain Penthesilea. (*Hom.*, *Il.*, 2, 212, *seqq.*)

THESEIDÆ, a patronymic given to the Athenians from Theseus, one of their kings. (*Virg.*, *G.*, 2, 383.)

THESEUS (two syllables), king of Athens, and son of Ægeus by Æthra, the daughter of Pittheus, monarch of Trœzene, was one of the most celebrated heroes of antiquity. He was reared in the palace of his grandfather; and, when grown to the proper age, his mother led him to the rock under which his father had deposited his sword and sandals, and he removed it with ease and took them out. He was now to proceed to Athens, and present himself to Ægeus. As, however, the roads were infested by robbers, his grandfather Pittheus pressed him earnestly to take the shorter and safer way over the Saronic Gulf; but the youth, feeling in himself the spirit and the soul of a hero, resolved to signalize himself like Hercules, with whose fame all Greece now rang, by destroying the evil-doers and the monsters that oppressed and ravaged the country; and he determined on the more perilous and adventurous journey by land. On his way to Athens he met with many adventures, and destroyed Periphates, Sinis, Sciron, Procrustes, and also the monstrous sow Phæa, which ravaged the country in the neighbourhood of Crommyon. Having overcome all the perils of the road, Theseus at length reached Athens, where new dangers awaited him. He found his father's court all in confusion. The Pallantidæ, or sons and grandsons of Pallas, the brother of Ægeus, had long seen with jealousy the sceptre in the hands of an old man, and now meditated wresting it from his feeble grasp. Thinking, however, that his death could not be very remote, they resolved to wait for that event; but they made no secret of their intentions. The arrival of Theseus threatened to disconcert their plan. They feared that if this young stranger should be received as a son of the old king, he might find in him a protector and avenger; and they resolved to poison his mind against him. Their plot so far succeeded that Ægeus was on the point of sacrificing his son, when he recognised him, and then acknowledged him in the presence of all the people. The Pallantidæ had recourse to arms, but Theseus defeated and slew them. Medea, it is also said, who was married to Ægeus, fearing the loss of her influence when Theseus should have been acknowledged by his father, resolved to anticipate that event; and, moved by her calumnies, Ægeus was presenting a cup of poison to his son, when the sight of the sword left with Æthra discovered to him who he was. The bull which Hercules had brought from Crete was now at Marathon, and the country was in terror of his ravages. Theseus went in quest of him, overcame, and exhibited him in chains to the astonished Athenians, and then sacrificed the animal to Apollo Delphinius. The Athenians were at this period in deep affliction on account of the tribute which they were forced to pay to Minos, king of Crete. (*Vid.* Androgeus and Minotaurus.) Theseus resolved to deliver them from this calamity, or die in the attempt. Accordingly, when the third time of sending off this tribute came, and the youths and maidens were, according to custom, drawn by lot to be sent, in spite of the entreaties of his father to the contrary he voluntarily offered himself as one of the victims. The ship departed, as usual, under black sails, which Theseus promised his father to change for white ones in case of his returning victorious. When they arrived in Crete, the youths and maidens were exhibited before Minos; and Ariadne, the daughter of the king, who was present, became deeply enamoured of Theseus, by whom her love was speedily returned. She furnished him with a clew of thread, which enabled him to penetrate in safety the windings of the labyrinth till he came to where the Minotaur lay, whom he caught by the hair and slew. He then got on board with his companions, and sailed for Athens. Ariadne accompanied his flight, but was abandoned by him on the isle of Dia or Naxos. (*Vid.* Ariadne.) Before Theseus returned to Athens, he sailed to Delos to pay his vow; for, ere setting out on his perilous expedition, he had made a vow to send annually, if successful, to the sacred island a ship with gifts and sacrifices. (*Vid.* Delia II.) He also consecrated in Delos a statue of Venus, made by Dædalus, on account of the aid she had given him. He, moreover, to commemorate his victory, established there a dance, the evolutions of which imitated the windings of the labyrinth. (Compare *Hom.*, *Il.*, 18, 590, *seqq.*) On approaching the coast of Attica, Theseus forgot the signal appointed by his father, and returned under the same sails with which he had departed; and the old king, thinking he was deprived of his newly-found son, destroyed himself. (*Vid.* Ægeus.) The hero now turned his thoughts to legislation. The Attic territory had been divided by Cecrops into twelve demi or boroughs, each of which had its own government and chief magistrate, and was almost wholly independent. The consequence was, frequent and sanguinary wars arose among them. Nothing but pressing external danger forced them to union, which was again dissolved as soon as the storm was over. Theseus therefore invited not merely the people of Attica, but even strangers, to come and establish themselves at Athens, then nothing but a small settlement on a rock. By his prudence and his authority he induced the heads of boroughs to resign their independent power, and intrust the administration of justice to a court, which should sit constantly at Athens, and exercise jurisdiction over all the inhabitants of Attica. He abolished the previous division of the people of Attica into four tribes, and substituted that of a distribution into three classes, the Nobles, the Husbandmen, and the Artisans (Εὐπατρίδαι, Γεωμόροι, and Δημιουργοί). This object he is said to have accomplished partly by force, partly by persuasion. With the lower classes,

we read, he found no difficulty; but the powerful men were only induced to comply with his proposals by his promise that all should be admitted to an equal share of the government, and that he would resign all his royal prerogatives except those of commanding in war and of watching over the laws. To the nobles, therefore, he reserved all the offices of state, with the privilege of ordering the affairs of religion, and of interpreting the laws both human and divine. The result of these and other regulations was the increase of the city and of the population in general. Thucydides fixes on this as the epoch when the lower city was added to the ancient one, which had covered, as we have remarked, little more than the rock that afterward became the citadel. And hence there may seem to have been some foundation for Plutarch's statement, that Theseus called the city Athens, if this name properly signified the whole enclosure of the Old and New Town.—As a farther means of uniting the people, Theseus established numerous festivals, particularly the Panathenæa, solemnized with great splendour every fifth year, in commemoration of this union of the inhabitants of Attica. Theseus firmly established the boundaries of the Attic territory, in which he included Megaris, and set up a pillar on the Isthmus of Corinth to mark the limits of Attica and the Peloponnesus. These civic cares did not prevent Theseus from taking part in military enterprises: he accompanied Hercules in his expedition against the Amazons, who then dwelt on the banks of the Thermodon; and he distinguished himself so much in the conflict, that Hercules, after the victory, bestowed on him, as the reward of his valour, the hand of the vanquished queen. (*Vid.* Antiope.) When the Amazons afterward, in revenge, invaded the Attic territory, they met with a signal defeat from the Athenian prince. (*Vid.* Amazones.) Theseus was also a sharer in the dangers of the Calydonian hunt; he was one of the adventurous band who sailed in the Argo to Colchis; and he aided his friend Pirithoüs and the Lapithæ in their conflict with the Centaurs. The friendship between him and Pirithoüs was of a most intimate nature, yet it had originated in the midst of arms. (*Vid.* Pirithoüs.) Like faithful comrades, they aided each other in every project. Each was ambitious in love, and would possess a daughter of the gods. Theseus, in whose favour the lot had fallen, carried off, with the assistance of his friend, the celebrated Helen, daughter of Leda, then a child of but nine years, though already of surpassing loveliness, and placed her under the care of his mother Æthra, at Aphidnæ, whence she was subsequently rescued by her brothers Castor and Pollux. He then prepared to aid his friend in a bolder and more perilous attempt, the abduction of Proserpina from the palace of Pluto; an attempt which resulted in the imprisonment of both by the monarch of Hades. From this confinement Theseus was released by Hercules; but Pirithoüs remained ever a captive. (*Vid.* Pirithoüs.) After the death of Antiope, who had borne him a son named Hippolytus, Theseus married Phædra, the daughter of Minos, and sister of Ariadne. Hippolytus lost his life in consequence of a false charge preferred against him by his stepmother; Phædra ended her days by her own hand; and Theseus, when too late, learned the innocence of his son. (*Vid.* Hippolytus.)—The invasion of Attica by Castor and Pollux, for the recovery of their sister Helen, and an insurrection of the Pallantidæ, brought on Theseus the usual fate of all great Athenians—exile. He voluntarily retired to Lycomedes, king of the island of Scyros, and there he met with his death, either by accident or by the treachery of his host; for, ascending, with Lycomedes, a lofty rock, to take a view of the island, he fell or was pushed off by his companion, and lost his life by the fall. The Athenians honoured his memory by feasts and temples, placed him among the gods, and at a later day obtained his bones from the island of Scyros, and interred them beneath the soil of Attica. (*Keightley's Mythology*, p. 387, *seqq.*—*Plut.*, *Vit. Thes.*)—Theseus, whose name signifies the *Orderer* or *Regulator* (Θησεύς, from θέω, -ηόω, "*to place*" or "*establish*"), seems rather to indicate a period than an individual, though it is very possible that the name may have been borne by one who contributed the largest share, or put the finishing hand, to the change which is commonly considered as his work. Theseus, indeed, is represented by the ancients in quite an ambiguous light; as, on the one hand, the founder of a government which was, for many centuries after him, rigidly aristocratical; and, on the other hand, as the parent of the Athenian democracy. If we make due allowance for the exaggerations of poets or rhetoricians, who adorn him with the latter of these titles in order to exalt the antiquity of the popular institutions of later times, we shall perhaps find that neither description is entirely groundless, though the former is more simply and evidently true. His institutions were aristocratical, because none were then known of any other kind. The effect of the union would even be, in the first instance, to increase the influence of the noble class, by concentrating it in one spot; and hence it proved too powerful for both the king and the people. In this sense we may say with Plutarch, that Theseus gained the assent of the great men to his plan by surrendering his royal prerogatives, which they shared equally among them. The king was no more than the first of the nobles; the four kings of the tribes (Φυλοβασιλεῖς.—*Pollux*, 8, 111), all chosen from the privileged class, were his constant assessors, and acted rather as colleagues than as counsellors. The principal difference between them and him appears to have consisted in the duration of their office, which was probably never long enough to leave them independent of the body from which they were taken and to which they returned.—But there was also a sense in which Theseus might, without impropriety, be regarded as the founder of the Athenian democracy, both with respect to the tendency and remote consequences, and to the immediate effect, of the institutions ascribed to him. The incorporation of several scattered townships in one city, such as took place in Attica, was in many, perhaps in most, parts of Greece the first stage in the growth of a free commonalty, which, thus enabled to feel its own strength, was gradually encouraged successfully to resist the authority of the nobles. And hence, in later times, the dismemberment of a capital, and its repartition into a number of rural communities, was esteemed the surest expedient for establishing an aristocratical government. (*Thirlwall's Hist. of Greece*, vol. 2, p. 9, *seqq.*)—Regarded as the patron-hero of that people of Greece among whom literature flourished most, Theseus is presented to us under a more historic aspect than the other heroes of mythology. Though his adventures are evidently founded on those of Hercules, whom he is said to have emulated, we are struck by the absence of the marvellous in them: indeed, the exploits of Theseus are generally such effects as would be produced in historical times by the course of events in the formation of a polity: such, at least, are his achievements in and about Attica. Theseus yielded few subjects, therefore, to the Attic dramatists. When they brought him on the stage, it was hardly ever as the principal character of the piece. He always, however, appears as the model of a just and moderate ruler, the example of a strict obedience to the dictates of law and equity, the protector of the suppliant, the scourge of the evil-doer, and the author of wise and good regulations. (*Keightley*, *l. c.*)

Thesmothetæ, a name given to the six remaining archons at Athens, after the chief archon, the Basileus or King-Archon, and the Polemarch. (*Vid.* Archontes.)

Thespia or Thespiæ, a town of Bœotia, forty stadia from Ascra, according to Strabo, and near the foot of Helicon, looking towards the south and the Crissæan Gulf. Its antiquity is attested by Homer, who names it in the catalogue of Bœotian towns. (*Il.*, 2, 498.) The Thespians are worthy of a place in history for their brave and generous conduct during the Persian war. When the rest of Bœotia basely submitted to Xerxes, they alone refused to tender earth and water to his deputies. The troops also under Leonidas, whom they sent to aid the Spartans at Thermopylæ, chose rather to die at their posts than desert their commander and his heroic followers. (*Herod.*, 7, 132 *et* 222.) Their city was, in consequence, burned by the Persians after it had been evacuated by the inhabitants, who retired to the Peloponnesus. (*Herod.*, 8, 50.) A small body of these, however, fought at Platæa under Pausanias. (*Herod.*, 9, 31.) The Thespians distinguished themselves also in the battle of Delium against the Athenians, being nearly all slain at their post. (*Thucyd.*, 4, 96.) The Thebans afterward basely took advantage of this heavy loss to pull down the walls of their city and bring it under subjection, on pretext of their having favoured the Athenians. (*Thucyd.*, 4, 133.) They subsequently made an attempt to recover their independence; but, failing in this enterprise, many of them sought refuge at Athens. (*Thucyd.*, 6, 95.) Thespiæ was occupied by the Lacedæmonians at the same time that they seized upon the citadel of Thebes. (*Xen.*, *Hist. Gr.*, 5, 4, 42.)—The celebrated courtesan Phryne was born at Thespiæ. It is mentioned, that on her having received, as a present from Praxiteles, a beautiful statue of Cupid, she caused it to be erected in her native city, which added greatly to its prosperity, from the influx of strangers who came to view this masterpiece of art. (*Strabo*, 410.—*Athen.*, 13, 59.) Pausanias affirms, that this celebrated statue was sent to Rome by Caligula, but was afterward restored to Thespiæ by Claudius. Nero again removed it to Rome, where it was destroyed by fire. (*Pausan.*, 9, 26.) Pliny, however, asserts that it still existed in his day in the schools of Octavia. (*Plin.*, 36, 5.)—It is now pretty well ascertained, by the researches of recent travellers, that the ruins of Thespiæ are occupied by the modern *Eremo Castro*. Sir W. Gell remarks, that "the plan of the city is distinctly visible. It seems a regular hexagon, and the mound occasioned by the fall of the wall is perfect." (*Itin.*, p. 119.—*Cramer's Ancient Greece*, vol. 2, p. 208, *seqq.*)

Thespiădæ, the offspring of Hercules by the fifty daughters of Thespius. On attaining to manhood, some of them were sent, by their father's directions, to Thebes in Bœotia, but the greater part as a colony to Sardinia. (*Apollod.*, 2, 7, 6.—*Heyne ad Apollod.*, *l. c.*—*Diod. Sic.*, 4, 29.—*Pausan.* 10, 17.)

Thespiădes, I. the fifty daughters of Thespius, mothers of the Thespiadæ by Hercules. (*Apollod.*, 2, 4, 10.)—II. An appellation given to the Muses from Thespiæ, near which was Helicon, one of the mountains sacred to them. (*Vid.* Musæ.)

Thespis, an early Greek dramatic poet, generally regarded as the inventor of tragedy. He was born at Icaria, a Diacrian demus or borough, at the beginning of the sixth century B.C. His birthplace derived its name, according to tradition, from the father of Erigone (*Steph. Byz.*, *s. v.* Ἰκαρία.—*Hygin.*, *fab.*, 130), and had always been a seat of the religion of Bacchus; and the origin of the Athenian tragedy and comedy has been confidently referred to the drunken festivals of the place (*Athenæus*, 2, p. 40): indeed, it is not improbable that the name itself may point to the old mimetic exhibitions which were common there. (*Welcker*, *Nachtrag*, p. 222.) An account of the improvements introduced by Thespis will be found under another article. (*Vid.* Theatrum.)

Thespius, king of Thespiæ, and father of the Thespiadæ. (*Apollod.*, 2, 4, 10.) The name is sometimes erroneously written Thestius. (Consult the remarks of *Heyne*, *not. crit.*, *ad. Apollod.*, 2, 7, 8.)

Thesprotia, a district of Epirus, along the coast opposite to Corcyra, and extending also some distance inland. Of all the Epirotic nations, the Thesproti may be considered as the most ancient. This is evident from the circumstance of their being alone noticed by Homer, while he omits all mention of the Molossians and Chaonians. (*Od.*, 14, 315.) Herodotus also affirms (7, 176) that they were the parent stock whence descended the Thessalians, who expelled the Æolians from the country afterward known by the name of Thessaly. Thesprotia, indeed, appears to have been in remote times the great seat of the Pelasgic nation, whence they disseminated themselves over several parts of Greece, and sent colonies to Italy. (*Herod.*, 2, 56.—*Strabo*, 327.) Even after the Pelasgic name had become extinct in these two countries, the oracle and temple of Dodona, which they had established in Thesprotia, still remained to attest their former existence in that district.—We must infer from the passage of Homer which has been referred to, that the government of Thessaly was at first monarchical. How long this continued is not apparent. Some change must have taken place prior to the time of Thucydides, who assures us that neither the Thesproti nor Chaones were subject to kings. (*Thucyd.*, 2, 80.) Subsequently we may, however, suppose them to have been included under the dominion of the Molossian princes. It were as needless to attempt to define the limits of ancient Thessaly as those of Chaonia: we must therefore be content with ascertaining that it was mainly situated between the rivers Thyamis (*Calama*) and Acheron (*Souli*), while it extended beyond the source of the former to the banks of the Aoüs. (*Cramer's Anc. Greece*, vol. 1, p. 107.)

Thessalĭa, a country of Greece, bounded on the north by the Cambunian Mountains, extending from Pindus to Olympus, and separating it from Macedonia; on the west by the chain of Pindus, dividing it from Epirus; on the south by Mount Œta, and on the east by the Ægean Sea. It seems to have been the general opinion of antiquity, founded on very early traditions, that the great basin of Thessaly formed by the mountains just specified was at some remote period covered by the waters of the Peneus and its tributary rivers, until some great revolution of nature had rent asunder the gorge of Tempe, and thus afforded a passage to the pent-up streams. This opinion, which was first reported by Herodotus, in his account of the celebrated march of Xerxes (7, 129), is again repeated by Strabo, who observes, in confirmation of it, that the Peneus is still exposed to frequent inundations, and also that the land in Thessaly is higher towards the sea than towards the more central parts. (*Strabo*, 430.)—According to the same geographer, this province was divided into four districts, distinguished by the name of Phthiotis, Estiæotis, Thessaliotis, and Pelasgiotis. In his description, however, of these, he appears to have no room for Thessaliotis, which is, in fact, rarely acknowledged by the writers of antiquity; though we cannot doubt the propriety of Strabo's division into tetrarchies, as it derives confirmation from Harpocration (*s. v.* Τετραρχία) and the scholiast to Apollonius Rhodius. (*Argon.*, 3, 1089.)—There is hardly any district in Greece for which nature seems to have done so much as for Thessaly. It may with justice be called the land of the Peneus, which, descending from Pindus, flowed through it from west to east. A multitude of tributary streams poured from the north and the south into this river. No other district had so extensive an internal navigation; which, with a little assistance from art, might have been carried to all its parts. Its fruitful soil was fitted alike

for pasturing and the cultivation of corn; its coasts, especially the Sinus Pagasæus, afforded the best harbours for shipping; nature seemed hardly to have left a wish ungratified. It was in Thessaly that the tribe of the Hellenes, according to tradition, first applied themselves to agriculture; and thence its several branches spread over the more southern lands. (*Vid.* Hellas.) Almost all the names of its towns recall some association connected with the primitive history and heroic age of the nation.—Early traditions, preserved by the Greek poets and other writers, ascribe to Thessaly the more ancient names of Pyrrha, Æmonia, and Æolis. (*Rhian.*, *ap. Schol. in Apoll. Rhod.*, 3, 1089.—*Steph. Byz.*, *s. v.* Αἱμονία.—*Herod.*, 7, 176.) Passing over the two former appellations, which belong rather to the age of mythology, the latter may afford us matter for historical reflections, as referring to that remote period when the plains of Thessaly were occupied by the Æolian Pelasgi, to whom Greece was probably indebted for the first dawnings of civilization, and the earliest cultivation of her language. (*Strabo*, 220.) This people originally came, as Herodotus informs us, from Thesprotia (*Herod.*, 7, 176. —*Strab.*, 444); but how long they remained in possession of the country, and at what precise period it assumed the name of Thessaly, cannot, perhaps, now be determined. In the poems of Homer it never occurs, although the several principalities and kingdoms of which it is composed are there distinctly enumerated and described, together with the different chiefs to whom they were subject: thus Hellas and Phthia are assigned to Achilles; the Melian and Pagasean territories to Protesilaus and Eumelus; Magnesia to Philoctetes and Eurypylus; Estiæotis and Pelasgia to Medon and the sons of Æsculapius, with other petty leaders. It is from Homer, therefore, that we derive the earliest information relative to the history of this fairest portion of Greece. This state of things, however, was not of long continuance; and a new constitution, dating probably from the period of the Trojan expedition, seems to have been adopted by the common consent of the Thessalian states. They agreed to unite themselves into one confederate body, under the direction of one supreme magistrate or chief, distinguished by the title of Tagus (Ταγός), and elected by the consent of the whole republic. The details of this federal system are little known; but Strabo assures us that the Thessalian confederacy was the most considerable, as well as the earliest, society of the kind established in Greece. (*Strab.*, 429.) How far its constitution was connected with the celebrated Amphictyonic council, it seems impossible to determine, since we are so little acquainted with the origin and history of that ancient assembly. There can be little doubt, however, that this singular coalition, which embraced matters of a political as well as a religious nature, first rose among the states of Thessaly, as we find that the majority of the nation who had votes in the council were either actually Thessalians, or connected in some way with that part of Greece. This mode of government, however, seems to have succeeded as little in Thessaly as in the other Hellenic republics where it was adopted; and that province, which, from its local advantages, ought to have ranked among the most powerful and leading states of Greece, we find, if we except a period of brilliant but momentary splendour, to have been one of the most weak and insignificant. We learn from Herodotus, that when Xerxes meditated the invasion of Greece, he was encouraged in the design by the Aleuadæ, whom the historian terms kings of Thessaly, but who, probably, like the Pisistratidæ, had only usurped the regal power, and, upon being deprived of their authority, sought the aid of the Persian monarch to recover their lost dominion. (*Herod.*, 7, 6.) It is evident that the Thessalian nation did not concur in their projects, as we find they applied for assistance in this emergency to the rest of Greece; but, as it was not deemed expedient to join forces against the common enemy, from the impossibility of making any effectual resistance to the north of Thermopylæ, the Thessalians were left to their own resources, and consequently submitted to the Persian arms (*Herod.*, 7, 172, *seqq.*), which Herodotus insinuates they did the more readily, that they might thus profit by foreign aid in avenging themselves on the Phocians, with whom they had been engaged in frequent but unsuccessful hostilities. (*Herod.*, 8, 27.)—Little notice is taken by the Greek historians of the affairs of Thessaly, from the Persian invasion to the battle of Leuctra, except the fact mentioned by Thucydides of an expedition having been undertaken by the Athenians, under the command of Myronides, with a view of reinstating Orestes, son of Echecratidas, prince of Thessaly, who had been banished from his country. The Athenian general, on that occasion, advanced as far as Pharsalus; but his progress being checked by the superiority of the Thessalian cavalry, he was forced to retire without having accomplished any of the objects of the expedition. (*Thucyd.*, 1, 111.)—The Thessalians appear to have taken no part in the Peloponnesian war, though they might naturally be inclined to favour the Athenian cause, from their early alliance with that state. Hence it was that Brasidas felt it necessary to use such secrecy and despatch in traversing their territory on his march towards Thrace. (*Thucyd.*, 4, 78.) Some troops, which were afterward sent by the Lacedæmonians in order to re-enforce their army in that quarter, met with a more determined opposition, and were compelled to retrace their steps. (*Thucyd.*, 5, 13.) On another occasion we find the Thessalians in league with the Bœotians, endeavouring to harass and intercept the march of Agesilaus through their country, on his return from Asia Minor. This attempt, however, was rendered abortive by the skilful manœuvres of the Spartan prince; and the cavalry of Thessaly, notwithstanding its boasted superiority, met with a decided repulse from the Lacedæmonian horse. (*Xen.*, *Hist. Gr.*, 4, 3, 2.)—While Sparta, however, was struggling to make head against the formidable coalition, of which Bœotia had taken the lead, Thessaly was acquiring a degree of importance and weight among the states of Greece which it had never possessed in any former period of its history. This was effected, apparently, solely by the energy and ability of Jason, who, from being chief or tyrant of Pheræ, had risen to the rank of Tagus, or commander of the Thessalian states. By his influence and talents, the confederacy received the accession of several important cities; and an imposing military force, amounting to 8000 cavalry, more than 20,000 heavy-armed infantry, and light troops sufficient to oppose the world, had been raised and fitted by him for the service of the commonwealth. (*Xen.*, *Hist. Gr.*, 6, 1, 6.) His other resources being equally effective, Thessaly seemed destined, under his direction, to become the leading power in Greece. We may estimate the influence that he had already acquired, from the circumstance of his having been called upon to act as mediator between the Bœotians and Spartans after the battle of Leuctra. (*Xen.*, *Hist. Gr.*, 6, 4, 22.)—This brilliant period of political influence and power was, however, of short duration, as Jason not long after lost his life by the hand of an assassin, during the celebration of some games which he had instituted; and Thessaly, on his death, relapsed into that state of weakness and insignificance from which it had so lately emerged. (*Xen.*, *Hist. Gr.*, 6, 4, 32.) The Thessalians, finding themselves unable to defend their liberties, continually threatened by the tyrants of Pheræ, successors of Jason, first sought the protection of the Bœotians, who sent to their aid a body of troops commanded by the brave Pelopidas. They next applied for assistance to Philip of Macedon,

who succeeded in defeating, and finally expelling these oppressors of their country; and, by the important services thus rendered to the Thessalians, secured their lasting attachment to his interests, and finally obtained the presidency of the Amphictyonic council. (*Polyb.*, *Exc.*, 9, 28.) Under his skilful management, the troops of Thessaly became a most important addition to the resources he already possessed; and to this powerful re-enforcement may probably be attributed the success which attended his campaign against the Bœotians and Athenians. On the death of Philip, the states of Thessaly, in order to testify their veneration for his memory, issued a decree, by which they confirmed to his son Alexander the supreme station which he had held in their councils; and also signified their intention of supporting his claims to the title of commander-in-chief of the whole Grecian confederacy. The long absence of that enterprising prince, while engaged in distant conquests, subsequently afforded his enemies an opportunity of detaching the Thessalians from his interests; and the Lamiac war, which was chiefly sustained by that people against his generals Antipater and Craterus, had nearly proved fatal to the Macedonian influence, not only in Thessaly, but over the whole continent of Greece. By the conduct and ability of Antipater, however, the contest was brought to a successful issue, and Thessaly was preserved to the Macedonian crown (*Polyb.*, 4, 76) until the reign of Philip, son of Demetrius, from whom it was wrested by the Romans after the victory of Cynoscephalæ. All Thessaly was then declared free by a decree of the senate and people (*Liv.*, 33, 32), but from that time it may be fairly considered as having passed under the dominion of Rome, though its possession was still disputed by Antiochus (*Liv.*, 36, 9, *seqq.*), and again by Perseus, the son of Philip. Thessaly was already a Roman province, when the fate of the empire of the world was decided in the plains of Pharsalia.—With the exception, perhaps, of Bœotia, this seems to have been the most fertile and productive part of Greece, in wine, oil, and corn, but more especially the latter, of which it exported a considerable quantity to foreign countries. (*Xen.*, *Hist. Gr.*, 6, 1, 4.—*Theophr.*, *Hist. Plant.*, 8, 7, *et* 10.) Hence, as might be expected, the Thessalians were the wealthiest people of Greece; nor were they exempt from those vices which riches and luxury generally bring in their train. (*Athen.*, 12, 5, p. 624.—*Theopomp.*, *ap. eund.*, 6, 17, p. 260.—*Plat.*, *Crit.*, p. 50.)—Like the Lacedæmonians, they employed slaves, who were named Penestæ; these probably were a remnant of the first tribes that inhabited the country, and that had been reduced to a state of servitude by their invaders. The Penestæ formed no inconsiderable part of the population, and not unfrequently endeavoured to free themselves from the state of oppression under which they groaned. (*Xen.*, *Hist. Gr.*, 6, 1, 4.—*Aristot.*, *de Repub.*, 2, 9.—*Cramer's Anc. Greece*, vol. 1, p. 343, *seqq.*)

Thessaliōtis, a part of Thessaly lying below the Peneus, and to the west of Magnesia and Phthiotis. (*Vid.* Thessalia, near the beginning of the article.)

Thessalonīca, I. a city of Macedonia, at the northeastern extremity of the Sinus Thermaïcus. It was at first an inconsiderable place, under the name of Therme, by which it was known in the times of Herodotus, Thucydides, Æschines (*Fals. Legat.*, 29), and Scylax. The latter speaks also of the Thermæan Gulf. Therme was occupied by the Athenians prior to the Peloponnesian war, but was restored by them to Perdiccas shortly after. (*Thucyd.*, 1, 51.—*Id.*, 2, 29.) We are informed by Strabo that Cassander changed the name of Therme to Thessalonica, in honour of his wife, who was daughter of Philip. (*Epit.*, 7, p. 330.—*Scymn.*, *Ch.*, v. 625.—*Zonar.*, 12, 26.) Stephanus of Byzantium asserts that the former name of Thessalonica was Halia, and quotes a passage from a work written by Lucillus of Tarrha on this place, to account for the reason which induced Philip to call his daughter Thessalonica. Cassander is said to have collected together the inhabitants of several neighbouring towns for the aggrandizement of the new city, which thus became one of the most important and flourishing ports of northern Greece. It surrendered to the Romans after the battle of Pydna (*Liv.*, 44, 10), and was made the capital of the second region of Macedonia. (*Id.*, 45, 29.) Situated on the great Egnatian Way, 227 miles from Dyrrhachium, and possessed of an excellent harbour, well placed for commercial intercourse with the Hellespont and Asia Minor, it could not fail of becoming a very populous and flourishing city. The Christian will dwell with peculiar interest on the circumstances that connect the name of St. Paul with the history of this place. It will be seen, from the epistles which he addressed to his converts here, how successful his exertions had been, notwithstanding the opposition and enmity he had to encounter from his misguided countrymen.—Pliny (4, 10) decribes Thessalonica as a free city; and Lucian as the largest of the Macedonian towns. (*Asin.*, 46.—Compare *Ptol.*, p. 84.—*Hierocl.*, p. 638.) Later historians name it as the residence of the prefect, and the capital of Illyricum. (*Theodoret*, *Hist. Eccles.*, 5, 17.—*Socrat.*, *Hist. Eccles.*, c. 11.) For an account of the dreadful massacre that once took place here, consult the article Theodosius II.—The modern name of the place is *Saloniki*. (*Cramer's Anc. Greece*, vol. 1, p. 236, *seqq.*—Compare *Clarke's Travels*, vol. 7, p 443, *seqq.*)—II. A daughter of Philip, married to Cassander, and from whom the city of Thessalonica is said to have received its name. (*Vid.* preceding article.)

Thestor, a son of Idmon and Laothoë, father to Calchas. From him Calchas is often called *Thestorides*. (*Ovid*, *Met.*, 12, 19.—*Stat.*, *Ach.*, 1, 497.)

Thetis, one of the sea-deities, daughter of Nereus and Doris. To reward the virtue of Peleus (*vid.* Peleus), the king of the gods resolved to give him a goddess in marriage. The spouse selected for him was Thetis, who had been wooed by Jupiter himself and his brother Neptune; but Themis having declared that the child of Thetis would be greater than his sire, the gods withdrew. (*Pind.*, *Isthm.*, 8, 58, *seqq.*) According to another account, she was courted by Jupiter alone till he was informed by Prometheus that her son would dethrone him. (*Apollod.*, 3, 13, 1.—*Schol. ad Il.*, 1, 519.) Others, again, maintain that Thetis, who was reared by Juno, would not listen to the suit of Jupiter, and that the god, in his anger, condemned her to espouse a mortal (*Apollod.*, *l. c.*), or that Juno herself selected Peleus for her spouse. (*Il.*, 24, 59.—*Apoll. Rhod.*, 4, 793, *seq.*) Chiron, being made aware of the will of the gods, advised Peleus to aspire to the hand of the nymph of the sea, and instructed him how to win her. Peleus therefore lay in wait, and held her fast, though she changed herself into every variety of form, becoming fire, water, a serpent, and a lion. The wedding was solemnized on Mount Pelion: all the gods, except Discord (*vid.* Discordia), were invited, and they all, with this single exception, honoured it with their presence (*Il.*, 24, 62), and bestowed armour on the bridegroom. (*Il.*, 17, 195.—*Ib.*, 18, 84.) Chiron gave him an ashen spear, and Neptune the immortal Harpy-born steeds Balius and Xanthus. The muses sang, the Nereïdes danced, to celebrate the wedding, and Ganymedes poured out nectar for the guests. (*Eurip.*, *Iph. in Aul.*, 1036, *seqq.*—*Catullus*, *Nuptiæ Pel. et Thet.*) The offspring of this union was the celebrated Achilles. When the goddess wished to make this her child immortal, the indiscreet curiosity of Peleus frustrated her design, and, leaving her babe, she abandoned for ever the mansion of her

husband, and returned to her sister Nereïdes. (*Vid.* Achilles, where a full account is given.)

THIRMĬDA, a town in the interior of Numidia, where Hiempsal was slain by the soldiers of Jugurtha. (*Sall.*, *Jug.*, c. 12, 41.) The site is unknown. (*Mannert*, *Geogr.*, vol. 10, pt. 2, p. 372.)

THISBE, I. a beautiful female of Babylon, between whom and a youth named Pyramus, a native of the same place, a strong attachment subsisted. Their parents, however, being averse to their union, they adopted the expedient of receiving each other's addresses through the chink of a wall which separated their dwellings. In the sequel, they arranged a meeting at the tomb of Ninus, under a white mulberry-tree. Thisbe, enveloped in a veil, arrived first at the appointed place; but, terrified at the appearance of a lioness, she fled precipitately, and in her flight dropped her veil, which, lying in the animal's path, was rent by it, and smeared with the blood that stained the jaws of the lioness from the recent destruction of some cattle. Pyramus, coming soon after to the appointed place, beheld the torn and bloody veil, and, concluding that Thisbe had been destroyed by some savage beast, slew himself in despair. Thisbe, returning after a short interval to the spot where she had encountered the lioness, beheld the bleeding form of Pyramus, and threw herself upon the fatal sword, still warm, as it was, with the blood of her lover. According to the poets, the mulberry that overhung the fatal scene changed the hue of its fruit from snow-white to a blood-red colour. (*Ovid*, *Met.*, 4, 55, *seqq.*)—II. A town of Bœotia, northwest of Ascra, and near the confines of Phocis. It was famed for its abounding in wild pigeons. (*Hom.*, *Il.*, 2, 502.—*Strabo*, 411.) Xenophon writes the name in the plural, Thisbæ. (*Hist. Gr.*, 6, 4, 3.) The modern *Kakosia* marks its site. Sir W. Gell remarks, that the place is remarkable for the immense number of rock-pigeons still found here. This circumstance, he observes, is the more striking, as neither the birds, nor rocks so full of perforations, in which they build their nests, are found in any other part of the country. (*Itin.*, p. 115.)

THOAS, I. a king of the Tauric Chersonese when Orestes and Pylades, in concert with Iphigenia, carried off from that country the statue of the Tauric Diana. (*Vid.* Orestes and Iphigenia.)—II. King of Lemnos, and father of Hypsipyle. (*Vid.* Hypsipyle.)

THORAX, I. a mountain near Magnesia ad Mæandrum, in Lydia, on which the poet Daphidas was crucified for having written some satirical lines against Attalus, king of Pergamus. Hence the proverb, φυλάττου τὸν θώρακα, "*Take care of Thorax.*" (*Strab.*, 647.—*Cic.*, *de Fat.*, c. 3.—*Erasmus*, *Chil.* 2, *cent.* 4, n. 52.)

THORNAX, a mountain of Laconia, north of Sparta, and forming part of the range called Menelaium. It is now *Thornika*. On this mountain was a temple of Apollo, with a statue of the god, to which a quantity of gold was presented by Crœsus (*Herod.*, 1, 69); but the Lacedæmonians made use of it afterward to adorn the more revered image of the Amyclean Apollo. (*Pausan.*, 3, 10.—*Cramer's Ancient Greece*, vol. 3, p. 219.)

THOTH, an Egyptian deity, corresponding in some degree to the Grecian Hermes and the Latin Mercurius. (*Vid.* remarks under the article Mercurius.)

THRĂCES, the inhabitants of Thrace. (*Vid.* Thracia.)

THRACĬA, I. a name of frequent occurrence in the earliest history of Greek civilization, and designating, in all probability, not the country called Thracia in a later age, but the district subsequently known by the appellation of Pieria.—By far the most remarkable circumstance in the accounts that have come down to us respecting the earliest minstrels of Greece is, that several of them are called *Thracians*. It is utterly inconceivable that, in the later historic times, when the Thracians were contemned as a barbarian race, a notion should have sprung up that the first civilization of Greece was due to them; consequently we cannot doubt that this was a tradition handed down from a very early period. Now if we are to understand it to mean that Eumolpus, Orpheus, Musæus, and Thamyris were the fellow-countrymen of those Edonians, Odrysians, and Odomantians who, in the historical ages, occupied the Thracian territory, and who spoke a barbarian language, that is, one unintelligible to the Greeks, we must despair of being able to comprehend these accounts of the ancient Thracian minstrels, and of assigning them a place in the history of Grecian civilization; since it is manifest that at this early period, when there was scarcely any intercourse between different nations, or knowledge of foreign tongues, poets who sang in an unintelligible language could not have had more influence on the mental development of the people than the twittering of birds. Nothing but the dumb language of mimicry and dancing, and musical strains independent of articulate speech, can at such a period pass from nation to nation, as, for example, the Phrygian music passed over to Greece; whereas the Thracian minstrels are constantly represented as the fathers of *poetry*, which, of course, is necessarily combined with language. When we come to trace more precisely the country of these Thracian bards, we find that the traditions refer to *Pieria*, the district to the east of the Olympus range, to the north of Thessaly, and the south of Emathia or Macedonia. In Pieria, likewise, was Libethra, where the Muses are said to have sung the lament over the tomb of Orpheus: the ancient poets, moreover, always make Pieria, not Thrace, the native place of the Muses, which last Homer clearly distinguishes from Pieria. (*Il.*, 14, 226.) It was not until the Pierians were pressed in their own territory by the early Macedonian princes, that some of them crossed the Strymon into Thrace proper, where Herodotus mentions the castles of the Pierians in the expedition of Xerxes (7, 112). It is, however, quite conceivable that, in early times, either on account of their close vicinity or because all the north was comprehended under one name, the Pierians might, in southern Greece, have been called Thracians. These Pierians, from the intellectual relations which they maintained with the Greeks, appear to have been a Grecian race; which supposition is also confirmed by the Greek names of their places, rivers, fountains, &c., although it is probable that, situated on the limits of the Greek nation, they may have borrowed largely from neighbouring tribes. (*Müller's Dorians*, vol. 1, p. 472, 488, 501.) A branch of the Phrygian nation, so devoted to an enthusiastic worship, once dwelt close to Pieria, at the foot of Mount Bermius, where King Midas was said to have taken the drunken Silenus in his rose-gardens. In the whole of this region a wild and enthusiastic worship of Bacchus was diffused among both men and women. It may be easily conceived, that the excitement which the mind thus received contributed to prepare it for poetic enthusiasm. These same Thracians or Pierians lived, up to the time of the Doric and Æolic migrations, in certain districts of Bœotia and Phocis. That they had dwelt about the Bœotian mountain of *Helicon*, in the district of Thespiæ and Acra, was evident to the ancient historians, as well from the traditions of the cities as from the agreement of many names of places in the country near Olympus (Libethrion, Pimpleis, Helicon, &c.). At the foot of Parnassus, too, in Phocis, was said to have been situate the city of Daulis, the seat of the Thracian king Tereus, who is known by his connexion with the Athenian king Pandion, and by the fable of the metamorphosis of his wife Procne into a nightingale.—From what has been said, it appears suf-

ficiently clear that these Pierians of Thracians, dwelling about Helicon and Parnassus, in the vicinity of Attica, are chiefly signified when a Thracian origin is ascribed to the mythic bards of Attica. (*Müller, Hist. Gr. Lit.*, p. 26, *seqq.*)—II. A large tract of country between the Strymon and the Euxine from west to east, and between the chain of Mount Hæmus and the shores of the Ægean and Propontis from north to south. Such, at least, are the limits assigned to it by Herodotus and Thucydides, though great changes took place in ages posterior to these historians. That the Thracians, however, were at one period much more widely disseminated than the confines here assigned them would lead us to infer, is evident from the facts recorded in the earliest annals of Grecian history relative to their migrations to the southern provinces of that country. We have the authority of Thucydides for their establishment in Phocis (2, 49). Strabo (p. 401, 410) certifies their occupation of Bœotia. And numerous writers attest their settlement in Eleusis of Attica, under Eumolpus, whose early wars with Erechtheus are related by Thucydides (2, 15), Pausanias 1, 38), and others. But these, in all probability, are the Thracians alluded to under No. I. Nor were their colonies confined to the European continent alone; for, allured by the richness and beauty of the Asiatic soil and clime, they crossed in numerous bodies the narrow strait which parted them from Asia Minor, and occupied the shores of Bithynia, and the fertile plains of Mysia and Phrygia. (*Herod.*, 7, 73.—*Strabo*, 303.) On the other hand, a great revolution seems to have been subsequently effected in Thrace by a vast migration of the Teucri and Mysi, who, as Herodotus asserts, conquered the whole of Thrace, and penetrated as far as the Adriatic to the west, and to the river Peneus towards the south, before the Trojan war.—Whence and at what period the name of Thracians was first applied to the numerous hordes which inhabited this portion of the European continent, is left open to conjecture. Bochart and others have supposed that it was derived from Tiras, the son of Japheth; certain it is, we find the name already existing in the time of Homer, who represents the Thracians as joining the forces of Priam in the siege of Troy, under the conduct of Rhesus, their chief (*Il.*, 10, 435), said to be the son of the river Strymon. (*Eurip.*, *Rhes. Arg.*)—Herodotus affirms that the Thracians were, next to the Indians, the most numerous and powerful people in the world; and that, if all the tribes had been united under one monarch or under the same government, they would have been invincible; but from their subdivision into petty clans, distinct from each other, they were rendered insignificant. (*Herod.*, 5, 3.) They are said by the same historian to have been first subjugated by Sesostris (2, 103), and, after the lapse of many centuries, they were reduced under the subjection of the Persian monarchy, by Megabazus, general of Darius. (*Herod.*, 5, 2.) But, on the failure of the several expeditions undertaken by that sovereign and his son Xerxes against the Greeks, the Thracians apparently recovered their independence, and a new empire was formed in that extensive country, under the dominion of Sitalces, king of the Odrysæ, one of the most numerous and warlike of their tribes. Thucydides, who has entered into considerable detail on this subject, observes, that of all the empires situated between the Ionian Gulf and the Euxine, this was the most considerable both in revenue and opulence: its military force was, however, very inferior to that of Scythia, both in strength and numbers. The empire of Sitalces extended along the coast, from Abdera to the mouths of the Danube, a distance of four days' and nights' sail; and in the interior, from the sources of the Strymon to Byzantium, a journey of thirteen days. The founder of this empire appears to have been Teres (*Herod.*, 7, 137.—*Thucyd.*, 2, 29), whose son Sitalces, at the instigation of the Athenians, with whom he was allied, undertook an expedition into Macedonia Having raised a powerful army of Thracians and Pæonians, the sovereign of the Odrysæ penetrated into the territory of Perdiccas, who, unable to oppose in the field so formidable an antagonist, confined his resistance to the defence of the fortified towns; and by this mode of warfare he at length wearied out the Thracian prince, who was persuaded by his nephew Seuthes to abandon the expedition and return to his dominions. In return for this service, Seuthes, we are told, received in marriage Stratonice, the sister of Perdiccas. (*Thucyd.*, 2, 97, *seqq.*) Sitalces, some years after, having been defeated and slain in a battle with the Triballi, another considerable Thracian clan, was succeeded by Seuthes, who carried the power of the Odrysian empire to its highest pitch. (*Thucyd.*, 4, 101.—*Id.*, 2, 97.) The splendour of this monarchy was, however, of short duration, as on the death of Seuthes it began gradually to decline; and we learn from Xenophon that, on the arrival of the ten thousand in Thrace, the power of Medocus, or Amadocus, the reigning prince of the Odrysæ, was very inconsiderable. (*Anab.*, 7, 2, 17.—*Id. ibid.*, 3, 7.)—When Philip, the son of Amyntas, ascended the throne of Macedon, the Thracians were governed by Cotys, a weak prince, whose territories became an easy prey to his artful and enterprising neighbour. The whole of that part of Thrace situate between the Strymon and the Nestus was thus added to Macedonia, whence some geographical writers term it Macedonia Adjecta. Cotys having been assassinated not long after, was succeeded by his son Chersobleptes, whose possessions were limited to the Thracian Chersonese; and even of this he was eventually stripped by the Athenians (*Diod. Sic.*, 16, 34.—*Demosth. in Aristocr.*, p. 678), while Philip seized on all the maritime towns between the Nestus and that peninsula. On Alexander's accession to the throne, the Triballi were by far the most numerous and powerful people of Thrace; and, as they bordered on the Pæonians and extended to the Danube, they were formidable neighbours on this the most accessible frontier of Macedonia. Alexander commenced his reign by an invasion of their territory; and, having defeated them in a general engagement, pursued them across the Danube, whither they had retreated, and compelled them to sue for peace. After his death, Thrace fell to the portion of Lysimachus, one of his generals, by whom it was erected into a monarchy. On his decease, however, it revolted to Macedonia, and remained under the dominion of its sovereigns until the conquest of that country by the Romans.. The divisions of Thrace under the Roman sway were as follows: 1. *Thracia*, a name applied, in a limited sense, to the country around the Hebrus in the earlier part of its course: the capital was Philippopolis.—2. *Hæmimontus* or *Æmimontus*, including the country along the Hebrus in the eastern part of its course, and extending northward to Hæmus; it stretched off also to the northeast until it struck the coast: the capital was Hadrianopolis.—3. *Europa*, the coast along the Propontis and Hellespont, including the Thracian Chersonese: the capital was Perinthus.—4. *Rhodope*, the southern coast from the Sinus Melas to the mouth of the Nestus.—5. *Mæsia Secunda*, north of Hæmus.—6. *Scythia*, below the Danube, near its mouth. (*Cramer's Anc. Greece*, vol. 1, p. 284.—*Mannert, Geogr.*, vol. 7, p. 60.)

Thrasĕas, Pætus, a Roman senator in the reign of Nero, distinguished for his integrity and patriotism. He was a native of Patavium, educated in stoical tenets, and a great admirer of Cato of Utica, whose life he wrote. His contempt of the base adulation of the senate, and his open and manly animadversions on the enormities of the emperor, were the occasion of his

being condemned to death. He died A.D. 66, in the 13th year of Nero's reign. Tacitus says that Nero endeavoured to extirpate virtue itself by the destruction of Pætus and Soranus. (*Juv.*, 5, 36.—*Martial*, 1, 19.—*Tac.*, *Ann.*, 15, 16.)

Thrasybūlus, an Athenian general, one of the commanders in the naval battle of Arginusæ. He subsequently headed the party from Phyla which overthrew the government of the thirty tyrants. Thrasybulus was afterward sent with an Athenian fleet to the coast of Asia, where he gained some considerable advantages. Having, after this, proceeded to the collection of tribute from the towns, and having, in the course of this, come to the city of Aspendus, the inhabitants of this place were so exasperated by some irregularity of his soldiers, that they attacked his camp at night, and he was killed in his tent. Thrasybulus was a man of tried honesty and patriotism, and had shown uncommon ability in some very trying situations. The only cloud that rests upon his memory is an appearance of having concurred with Theramenes in the accusation of their six colleagues at Arginusæ, if not actively, at least by withholding the testimony that might have saved them: but the evidence which we have is not sufficient to warrant us in decidedly fixing so dark a stain on a character otherwise so pure. (*Corn. Nep.*, *Vit. Thrasyb.*—*Diod. Sic.*, 13, 99. —*Id.*, 13, 101.—*Id.*, 14, 33; 94, 99.)

Thrasyllus, one of the Athenian commanders at the battle of Arginusæ, condemned to death with his colleagues for omitting to collect and bury the dead after the action. (*Vid.* Arginusæ.)

Thrasymēnus Lacus. *Vid.* Trasymenus Lacus.

Thriambus, one of the surnames of Bacchus.

Thrinakĭa, an island mentioned in the Odyssey, on which the flocks and herds of the Sun-god fed, under the care of his daughters Phaëthusa and Lampetia, and to which Ulysses came immediately after escaping Sylla and Charybdis. On reaching this sacred island, his companions, in defiance of the warning of Ulysses, slaughtered some of the oxen while he slept. The hero, on awaking, was filled with horror and despair at what they had done; and the displeasure of the gods was manifested by prodigies; for the hides crept along the ground, and the flesh lowed on the spits. They fed for six days on the sacred cattle; on the seventh the storm which had driven them to Thrinakia fell, and they left the island; but, as soon as they had lost sight of land, a terrible west wind, accompanied by thunder, lightning, and pitchy darkness, came on. Jupiter struck the ship with a thunderbolt: it went to pieces, and all the sacrilegious crew were drowned.—The resemblance between *Thrinakia* and *Trinacria*, a name of Sicily, has induced both ancients and moderns to acquiesce in the opinion of the two islands being identical. Against this opinion it has been observed, that Thrinakia was *a desert isle* (νῆσος ἐρήμη.—*Od.*, 12, 351), that is, an uninhabited isle; and that, during the whole time that Ulysses and his men were in it, they did not meet with any one, and could procure no food but birds and fish; that it is called "*the excellent isle of the God*" (*Odyss.*, 12, 261), whose peculiar property it therefore must have been; that, according to the analogy of the Odyssey, it must have been a small island, for such were Ææa, Ogygia, and all we meet; not one of which circumstances agrees with Sicily. It seems, therefore, the more probable supposition, that the poet regarded Thrinakia as an islet, about the same size as those of Circe and Calypso, belonging to the Sun-god, and tenanted only by his flocks and herds, and his two daughters their keepers. He must also have conceived it to lie much more to the west than Sicily, for it could not have been more than the third day after leaving Ææa that Ulysses arrived at it. (*Keightley's Mythology*, p. 278, *seq.*)

Thronĭum, I. a town of the Locri Epicnemidii, in Greece, noticed by Homer as being near the river Boagrius. (*Il.*, 2, 533.) It was thirty stadia from Scarphea, and at some distance from the coast, as appears from Strabo (426). Thronium was taken by the Athenians during the Peloponnesian war (*Thucyd.*, 2, 26), and several years after it fell into the hands of Onomarchus, the Phocian general, who enslaved the inhabitants. (*Diod. Sic.*, 12, 44.—*Æsch.*, *de Fals. Legat.*, p. 46.—*Liv.*, 32, 36.—*Polyb.*, 17, 9, 3.) Dr. Clarke conjectured that Thronium was situated at *Bodonitza*, a small town on the chain of Mount Œta; but Sir W. Gell is of opinion that this point is too far distant from the sea, and that it accords rather with an ancient ruin above *Longachi* (*Itin.*, p. 235); and this is in unison also with the statement of Meletius the Greek geographer, who cites an inscription discovered there, in which the name of Thronium occurs (vol. 2, p. 323.—*Cramer's Anc. Greece*, vol. 2, p. 114).—II. A town of Illyricum, at some distance from the coast above Oricum, and near another place called Amantia. Both these places are said to have been founded here by the Abantes, in conjunction with the Locrians, they having been driven hither by adverse winds on their return from Troy. (*Cramer's Anc. Greece*, vol. 1, p. 65.)

Thucydĭdes, I. a celebrated Greek historian, born in Attica, in the village of Halimusia, and in the tribe of Leontium, B.C. 471. His father's name was Olorus, or, as some write the name, Orolus, and on the mother's side he was descended from Cimon, son of Miltiades. Of the boyhood and education of the historian we have little information. The first remarkable circumstance of his early youth is one which the biographers of Thucydides never fail to relate. It is stated, on the authority of Lucian (*de conscrib. Hist.*, c. 16), Suidas, and Photius, that Thucydides, when a youth of fifteen, stood with his father near Herodotus when the latter was reciting his history at the Olympic festival; and was so much interested with the work, and affected at the applause with which it was received, that he shed tears. On observing which, Herodotus exclaimed to his father, Ὀργᾷ ἡ φύσις τοῦ υἱοῦ σου πρὸς τὰ μαθήματα, "Your son burns with ardour for learning." This recitation is proved by Dodwell to have taken place at the 81st Olympiad, B.C. 456. Now, if what is said by Pamphila, a female author of the age of Nero, be true, the age of Thucydides at the period of this recitation was fifteen. The grounds on which the whole account rests have been carefully examined by Poppo, Dahlmann, Göller, and other German critics, and the story has been pronounced fabulous. (Compare remarks under the article Herodotus.)—Marcellinus informs us that the preceptor of Thucydides, in oratory and rhetoric in general, was Antipho, on whom the historian has passed a short but significant encomium in a part of his work (8, 68). In philosophy, and the art of thinking and reasoning, he was instructed by Anaxagoras. Of the manner in which he spent his early manhood we have no certain information. That he served the usual time in the περίπολοι, or militia, we cannot doubt. How he spent the period from his militia-service to that of his appointment to command the fleet in Thrace we have no way of ascertaining. An ancient anonymous biographer of the historian says that he had participated in the Athenian colony sent to Thurium. But if he had by inheritance any considerable property in Thrace, which is highly probable, no reason can be imagined why he should have taken part in this colony. If, however, that statement be correct, Dodwell seems to have proved the circumstance must have taken place in his twenty-seventh year. Why he went, or how long he stayed, we are not informed. If he went at all, he probably did not remain very long; and there is no doubt that he had returned to his country long before the commencement of the Peloponnesian war,

otherwise it would make his marriage with the Thracian lady of Scaptesyle (by which he obtained rich property in mines, &c.) an improbably late one. Whether he was employed in military service in the first seven years of the war is uncertain; it is probable, however, that he was. In the eighth year of the war and the forty-seventh of his age, B.C. 434, he was appointed to the command of the Athenian fleet off the coast of Thrace, which included the direction of affairs in the various Athenian colonies there. He occupied with his fleet a station at Thasus, and, being suddenly summoned to the defence of Amphipolis, he hastened thither; but, owing to unavoidable circumstances, was too late by only half a day. He, however, succeeded in saving Eïon, though, had he not arrived at the time he did, the place would have been occupied by Brasidas the very next morning. It is plain, that to save Amphipolis was a physical impossibility, and great activity was used in saving Eïon. He therefore merited praise rather than censure. And yet the Athenian people, out of humour with the turn which things were taking in Thrace, condemned him to banishment; though, with a magnanimity scarcely paralleled, he makes no mention of it in his history of that period, and only touches upon it incidentally afterward, in order to show his advantages for arriving at the truth, and then without a word of complaint. Discharged from all duties, and freed from all public avocations, he was left without any attachments but to simple truth, and proceeded to qualify himself for commemorating exploits in which he could have no share. On his banishment he retired to Scaptesyle, the property of his wife, and thus dedicated his leisure to the formation of his great work, and (as Marcellinus, the ancient biographer, says) employed his wealth liberally in procuring the best information of the events of the war, both from Athens and Lacedæmon. How he passed the period of his exile may, then, be very well imagined; nor is it necessary to fill up that space, as Dodwell does, with such events as "the death of Perdiccas, king of Macedon; the accession of Archelaus, his successor; the end of the ἡλικία στρατεύσιμος of Thucydides;" for his military life had virtually been defunct eighteen years before. As to the period of his exile, it was, as he himself tells us (5, 26), twenty years; and his return is, by some, fixed at 403 B.C., at the time when an amnesty was passed for all offences against the state; by others, to the year before, when Athens was taken by Lysander, and the exiles mostly returned. The former opinion has been shown by Krueger to be alone the correct one; "for," argues he, "since Thucydides says that he was banished for twenty years in the eighth year of the war, which also, he affirms, lasted twenty-one years, it follows that his recall must have been in the year after Athens was taken." To which it may be added, that the high-minded historian would have disdained to avail himself of such an unauthorized way of returning to his country as that eagerly snatched at by the bulk of the exiles, but would wait until the public amnesty should give him a full right to do so. Perhaps, however, the real truth of the matter is what Pausanias relates, who mentions among the antiquities a statue to the memory of one Œnobius, for being the mover of a separate decree of the assembly for the recall of Thucydides (1, 23). It is probable that, besides the general amnesty by which the former exiles were permitted to return, a particular decree was made for Thucydides; and, considering the gross injustice of his banishment, this was no more than he had a right to expect. It is not necessary to notice all those many improbable, and sometimes contradictory accounts concerning the life of Thucydides which are found in some of the later Greek writers; as, for instance, Pausanias, who, besides making Thucydides descended from Pisistratus (which is inconsistent with plain facts, for the genealogies of Miltiades and Pisistratus show no sort of affinity), relates that Thucydides was assassinated immediately on his return. And Zopyrus, referred to by Marcellinus, relates that such an event took place, but some years afterward. Had, however, that really been the case, it would have been perfectly known, and could scarcely but have been alluded to by Cicero, or some other great writer of antiquity. Poppo, indeed, maintains that he lived many years after his return; but his reason (namely, that after his return he digested his history into order) is not convincing. For it surely would not require many years to do that, especially as the last book was, after all, left in a rough and undigested state. Besides, the probability is rather that a man of sixty-seven should not live many years. The strongest proof adduced is, that the historian (3, 116) makes mention of the third eruption of Ætna, which is said to have taken place B.C. 395. But this argument depends upon the interpretation of the words of that passage, which probably gave a countenance to the above opinion. It seems, therefore, to be uncertain how many years he lived after his recall from banishment. The manner in which he speaks of the conclusion of the war, and his having lived throughout the whole of it in the full enjoyment of his faculties, strongly confirms the statement of Pamphila, from which it follows that he was sixty-seven years old at its conclusion. And as it seems probable that he would not arrange the work before the conclusion of the war, so the moulding of the whole into its present form might consume some years of the life of an aged man. Yet its being at last left incomplete is unfavourable to the opinion of Dodwell, that Thucydides lived beyond his eightieth year. (*Bloomfield's Thucydides*, vol. 1, p. 16, *seqq.*)—The title of the work is as follows: Συγγραφὴ περὶ τοῦ πολέμου τῶν Πελοποννησίων καὶ Ἀθηναίων ("*History of the war between the Peloponnesians and Athenians*"). It is in eight books, and extends to near the close of the twenty-first year of the war; but the eighth book is not so finished as the rest, and, indeed, there is a gradual decline of vigour and finished execution after the first five books. This falling off and abrupt termination of his history may best be explained by a gradual deprivation of health, terminating in a sudden death.—With respect to the temper and disposition of Thucydides, it was grave, cool, and candid. "He seems," Smith observes, "to have been all judgment and no passion." He evidently had nothing choleric or resentful in his constitution. His notions in philosophy and religion being above the conception of the vulgar, procured him, as in the case of Anaxagoras, Socrates, Pericles, and others, the name of an atheist, "which," says Hobbes, "they bestowed upon all men that thought not as they did of their ridiculous religion."—As regards the merits of Thucydides as an historian, we may copy the words of the same writer. "For the faith of this history I shall have the less to say, in respect that no man hath ever yet called it into question. Nor, indeed, could any man justly doubt of the truth of that writer, in whom they had nothing at all to suspect of those things that could have caused him either voluntarily to lie or ignorantly to deliver an untruth. He overtasked not his strength by undertaking a history of things long before his time, and of which he was not able to inform himself. He was a man that had as much means, in regard both of his dignity and his wealth, to find the truth of what he relateth, as was needful for a man to have. He used as much diligence in search of the truth (noting everything while it was fresh in his memory, and laying out his wealth upon intelligence) as was possible for a man to use.—He affected, least of any man, the acclamations of popular authorities, and wrote not his history to win applause, as was the use of that age, but for a monument to instruct the ages to come, which he professeth himself, and entitleth his book

Κτῆμα ἐς ἀεί, *a possession for everlasting.* He was far from the necessity of servile writers, either to fear or to flatter. In fine, if the truth of a history did ever appear by the manner of relating, it doth so in this history."—Smith also has a discourse on the qualifications of Thucydides as an historian which merits perusal. He therein shows him to have had *all* the qualifications that can be thought necessary; namely, "to be abstracted from every kind of connexion with persons or things that are the subject matter; to be of no country, no party; clear of all passion, independent in every light; entirely unconcerned who is pleased or displeased with what he writes; the servant only of reason and truth. He was wholly unconcerned about the opinion of the generation in which he lived. He wrote for posterity. He appealed to the future world for the value of the present he had made them. The judgment of succeeding ages has approved the compliment he thus made to their understandings. So long as there are truly great princes, able statesmen, sound politicians—politicians that do not rend asunder politics from good order and the general happiness, he will meet with candid and grateful acknowledgments of his merits."—Thucydides has been sometimes censured for the introduction of harangues into his history, and this has been made an argument, by some, against his general veracity as an historian. The truth is, however, that the writer never meant them to be regarded by the reader as having been actually pronounced by the speakers in question: they serve merely as vehicles for conveying his own sentiments on passing events, for painting more distinctly the characters of those whom he brings forward in the course of his narrative, and for relating circumstances to which he could not well refer in the main body of his history. The harangues of Thucydides impart frequently to his work a kind of dramatic character, and agreeably interrupt the monotony occasioned by his peculiar arrangement of events. Demosthenes was so ardent an admirer of them, that he is said to have copied them over ten times, in order to appropriate to himself the style of this great writer. The finest is the funeral oration of Pericles, in honour of those who had fallen in the service of their country.—Another charge made against Thucydides is the division of his work into years, and even into seasons, for he divides each year into two seasons, summer and winter. This arrangement, which Dionysius of Halicarnassus has severely blamed, imparts to the work a kind of monotonous character; and yet, on the other hand, it must be confessed, that if this plan be in some respects a defective one, it is less so for the history of a single war, which naturally divides itself into campaigns, than it would be for a work intended to embrace the history of a people, or of some extended period of time.—Thucydides wrote in the Attic dialect: after him no historian ventured to employ any other, and his work is regarded as the canon, or perfection of Atticism. His style, however, is not without its faults: his conciseness sometimes degenerates into obscurity, particularly in his harangues; nor does he seem to be always very solicitous about the elegance of his diction, but more ambitious to communicate information than to please the ear. Against these and similar charges, of careless collocation, embarrassed periods, and solecistic phraseology, which Dionysius, in particular, is most active in adducing, the historian has been very successfully defended by one of his recent editors, Poppo. Two among the Roman writers have taken Thucydides for their model, namely, Sallust and Tacitus; but they have imitated him each in a different manner. Tacitus has appropriated to himself the general manner of the Greek historian, his conciseness, his depth of thought; Sallust has conformed to him in his sentences and phrases more than in his ideas.—The most celebrated parts of Thucydides are the oration of Pericles, already referred to, and the description of the plague which ravaged Athens during the summer of Ol. 87.4, B.C. 429. The fearful picture which Thucydides here traces has been imitated by Lucretius and Virgil, particularly the former.—The best editions of Thucydides are, that of Hudson, *Oxon.*, 1696, fol.; that of Duker, *Amst.*, 1731, 2 vols. fol.; that of Gottleber and Bauer, *Lips.*, 1790–1804, 2 vols. 4to; that of Haack, *Stend.*, 1819, 2 vols. 8vo, reprinted by Valpy, *Lond.*, 1823, 3 vols. 8vo; that of Bekker, *Oxon.*, 1821, 4 vols. 8vo; that of Arnold, *Oxford*, 1830–5, 3 vols. 8vo; and especially that of Poppo, *Lips.*, 1821–37, 12 vols. 8vo.—Dr. Bloomfield, vicar of Bisbrooke, Rutland, England, has published a small edition with English notes, in 3 vols. 12mo, and also a new English version of the historian, with copious and valuable notes, in 3 vols. 8vo, *Lond.*, 1819.—II. A poet, mentioned by Marcellinus, the biographer of Thucydides. (Compare *Poppo, Proleg.*, 1, p. 27.—*Goeller, Vit. Thucyd.*)

Thūle, an island in the most northern parts of the German Ocean, called *ultima*, "farthest," on account of its remote situation, and its being regarded as the limit of geographical knowledge in this quarter. The Thule mentioned by Tacitus in his life of Agricola (c. 10), and which that commander discovered in circumnavigating Britain, coincides with *Mainland*, one of the Shetland Isles. The Thule spoken of by Pytheas, the ancient Greek navigator, was different from this. The relation of Pytheas is rather romantic in some of its features; as, for example, when he states that its climate was neither earth, air, nor sea, but a chaotic confusion of these three elements: from other parts of his narrative, however, many have been led to suppose that this Thule was modern Iceland or Norway. Mannert declares himself in favour of the former; D'Anville opposes it. Ptolemy places the middle of this Thule in 63° of latitude, and says that at the time of the equinoxes the days were twenty-four hours, which could not have been true at the equinoxes, but must have referred to the solstices, and therefore this island is supposed to have been in 66° 30′ latitude, that is, under the polar circle. The Thule of which Procopius speaks, D'Anville makes to correspond with the modern canton of *Tylemark*, in Norway. The details of Procopius, however, seem to agree rather with the accounts that have been given of the state of ancient Lapland. Some modern geographers think that by Thule the ancients mean merely Scandinavia, of which their knowledge was very limited. (*Mannert, Geogr.*, vol. 1, p. 78.)

Thurĭi, a city of Lucania, in Lower Italy, near the site of the more ancient Sybaris, and which was founded by a colony from Athens about fifty-five years after the overthrow of the latter city. Two celebrated characters are named among those who joined this expedition, which was collected from different parts of Greece; these were Herodotus, and Lysias the orator. (*Aristot., de Rhet.*, 3, 9.—*Dion. Hal., de Lys.*, p. 452.—*Suid., s. v.* Ἡρόδοτος *et* Λύσιας.) Diodorus gives us a very full account of the foundation of this town, the form and manner in which it was built, and the constitution it adopted: its laws were framed chiefly after the code of the celebrated legislators Zaleucus and Charondas. (*Diod. Sic.*, 12, 10.) The government of Thurii seems to have excited the attention of Aristotle on more than one occasion. (*Polit.*, 5, 4, *seqq.*) This Athenian colony attained a considerable degree of prosperity and power: it entered into an alliance with Crotona, and engaged in hostilities with Tarentum, in order to obtain possession of the territory which formerly belonged to Siris. (*Strabo*, 264.) In the Peloponnesian war, the Thurians are mentioned as allied to the Athenians, and as furnishing them with some few ships and men for their Sicilian expedition. (*Thucyd.*, 7, 35.) Subsequent-

ly, the attacks of the Lucani, from whom they sustained a severe defeat, and, at a still later period, the enmity of the Tarentines, so reduced the power and prosperity of the Thurians, that they were compelled to seek the aid of Rome, which was thus involved in a war with Tarentum. About eighty-eight years afterward, Thurii, being nearly deserted, received a Roman colony, and took the name of Copia. (*Strab.*, 263.—*Liv.*, 35, 9.) Cæsar, however, calls it Thurii, and designates it a municipal town. (*Bell. Civ.*, 3, 22.) The remains of ancient Thurii must be placed between the site of ancient Sybaris and *Terra Nova*. (*Cramer's Ancient Italy*, vol. 2, p. 359.)

Thurīnus, a name given to Augustus when he was young, either because some of his progenitors were natives of Thurii, or because his father Octavius had been successful in some military operations near Thurii a short time after the birth of Augustus. (*Sueton.*, *Vit. Aug.*, 7.—Consult *Oudendorp, ad loc.*)

Thyămis, I. a river of Epirus, anciently dividing Thresprotia from the district of Cestrine. (*Thucyd.*, 1, 46.) The historian Phylarchus, as Athenæus reports (3, 3), affirmed that the Egyptian bean was never known to grow out of Egypt except in a marsh close to this river, and then only for a short period.—It appears from Cicero that Atticus had an estate on the banks of the Thyamis. (*Ad. Att.*, 7, 7.—Compare *Pausan.*, 1, 11.) The modern name of this stream is the *Calama*. (*Cramer's Anc. Greece*, vol. 1, p. 108.)—II. A promotory of Epirus, near the river of the same name, now *Cape Nissi*.

Thyatīra (τὰ Θυάτειρα), a city of Lydia, near the northern confines, situate on the small river Lycus, not far from its source. According to Pliny (5, 29), its original name was Pelopia; and Strabo (625) makes it to have been founded by a colony of Macedonians It was enlarged by Seleucus Nicator, and was selected as a place of arms by Andronicus, who declared himself heir to the kingdom of Pergamus after the death of Attalus. Thyatira, according to Strabo, belonged originally to Mysia; from the time of Pliny, however, we find it ascribed to Lydia. Its ruins are now called *Ak-Hisar*, or the white castle. This was one of the churches mentioned in the Revelations.—For an interesting account of the church in Thyatira, consult *Milner's History of the Seven Churches of Asia*, p. 277, *seqq*, *Lond.*, 1832.

Thyestes, a son of Pelops and Hippodamia, and grandson of Tantalus; for the legend relating to whom, consult the article Atreus.

Thymbra, a plain in Troas, through which a small river, called Thymbrius, flows in its course to the Scamander. According to some, the river Thymbrius is now the *Kamar-sou*. (*Cramer's Asia Minor*, vol. 1, p. 102.) Apollo had a temple here, whence he was surnamed *Thymbræus*. (*Il.*, 10, 430.—*Virg.*, *Æn.*, 3, 85.—*Eurip.*, *Rhes.*, 224.) It was in this temple that Achilles is said to have been mortally wounded by Paris. (*Eustath. ad Il.*, 10, 432.—*Serv. ad Æn.*, *l. c.*)

Thymbræus, a surname of Apollo. (*Vid.* Thymbra.)

Thymœtes, I. a king of Athens, son of Oxinthas, the last of the descendants of Theseus who reigned at Athens. He was deposed because he refused to meet Xanthus, the Bœotian monarch, in single combat. Melanthus the Messenian accepted the challenge, slew Xanthus, and was rewarded with the kingdom of Attica. (*Vid.* Melanthus.)—II. A Trojan prince, whose wife and son were put to death by order of Priam. (*Tzetz. ad Lycophr.*, 224.—*Burmann, ad Virg.*, *Æn.*, 2, 32.) He is said, on this account, to have used his best endeavours to persuade his countrymen to admit the wooden horse within their walls. (*Virg.*, *Æn.*, 2, 32.—*Servius ad Æn.*, *l. c.*)—III. A son of Hicetaon, who accompanied Æneas into Italy, and was killed by Turnus. (*Virg.*, *Æn.*, 10, 123.—*Id. ib.*, 12, 364.)

Thyni, a people of Bithynia. (*Vid.* Bithynia.)

Thyōne, a name given to Semele after she had been translated to the skies. The appellation comes either from θύω, *to sacrifice*, or θύω, "*to rage, to be agitated.*" The latter is the more probable derivation. (*Apollod.*, 3, 5, 3.—*Diod. Sic.*, 4, 25.—*Heyne ad Apollod.*, *l. c.*)

Thyōneus (three syllables), a surname of Bacchus, from his mother Semele, who was called *Thyone*. (*Vid.* Thyone.)

Thyrĕa, the principal town of Cynuria, in Argolis, near which the celebrated battle was fought between the Spartans and an equal number of Argives. (*Vid.* Othryades.) It was probably situate not far from the modern town of *Astro*. (*Herod.*, 1, 82.)—The Spartans established the Æginetæ here upon the expulsion of that people from their island by the Athenians. (*Thucyd.*, 2, 27.) During the Peloponnesian war, however, the latter, having landed on the Cynurian coast, captured the town, and, setting it on fire, carried off all the inhabitants. (*Id.*, 4, 56.—*Cramer's Anc. Greece*, vol. 3, p. 235.)

Thyssagĕtæ, a people of Sarmatia, who lived by hunting. Herodotus makes the Tanaïs rise in their territory.—II. or Thyssagetæ, a nation of European Sarmatia, dwelling on the banks of the Tanaïs, where the same river approaches nearest to the Wolga, and in the neighbourhood of the Iyrcæ. (*Hardouin ad Plin.*, 6, 7.)

Tiberĭas, a town of Galilee, built by Herod Agrippa, and named in honour of the Emperor Tiberius. It was situate on the western shore, and near the southern extremity of the Sea of Tiberias. This piece of water or lake was previously called by the name of Gennesareth, from a pleasant district called Gennesar, at the northern extremity of the lake. Tiberias was taken and destroyed by Vespasian; but, after the fall of Jerusalem, it gradually rose again into notice. It is often mentioned by the Jewish writers, because, after the taking of Jerusalem, there was at Tiberias a succession of Hebrew judges and doctors till the fourth century. Epiphanius says that a Hebrew translation of St. John and the Acts of the Apostles was kept in this city. (*Joseph.*, *Ant. Jud.*, 18, 3.—*Id*, *Bell. Jud.*, 2, 8.—*Id. ibid.*, 3, 16.) The modern name is *Tabaria*.

Tiberīnus, son of Capetus and king of Alba, was drowned in the river Albula, which on that account assumed his name, and was called *Tiberis*. (*Liv.*, 1, 3.—*Cic.*, *N. D.*, 2, 20.—*Varro, de L. L.*, 4, 5, &c.—*Ovid, Fast.*, 2, 389; 4, 47.)

Tibĕris, Tybĕris, Tyber, or Tibris, a river of Italy, on whose banks the city of Rome was built. It is said to have been originally called *Albula*, from the whiteness of its waters, and afterward Tiberis when Tiberinus, king of Alba, had been drowned there; but it is probable that *Albula* was the Latin name of the river, and *Tiberis* or *Tibris* the Tuscan one. Varro informs us that a prince of the Veientes, named *Dehebris*, gave his name to the stream, and that out of this grew in time the appellations Tiberis and Tibris. It is often called by the Greeks *Thymbris* (ὁ Θύμβρις).—With respect to its source, Pliny informs us (3, 5) that it rises in the Apennines above Arretium, and that it is joined, during a course of nearly one hundred and fifty miles, by upward of forty tributary streams. The Tiber was capable of receiving vessels of considerable burden at Rome, and small boats to within a short distance of its source. (*Dion. Hal*, 3, 44.—*Strab.*, 218.) Virgil is the only author who applies the epithet of *cærulean* to the waters of the Tiber. (*Æn.*, 8, 62.) That of *flavus*, "yellow," is well known to be much more general. (*Ovid, Trist.*, 5, 1.—*Horat.*, *Od.*, 1, 2, 13.) This stream is also called

Tyrrhenus amnis, "the Tuscan river," from its watering Etruria on one side in its course, and also *Lydius*, "the Lydian" stream or Tiber, on account of the popular tradition which traced the arts and civilization of Etruria to Lydia in Asia Minor. (*Vid.* Hetruria.)

Tiberĭus, Claudius Drusus Nero, a Roman emperor, born B.C. 42. He was the son of a father of the same name, of the ancient Claudian family, and of Livia Drusilla, afterward the celebrated wife of Augustus. Rapidly raised to authority by the influence of his mother, he displayed no inconsiderable ability in an expedition against certain revolted Alpine tribes, in consequence of which he was raised to the consulship in his twenty-eighth year. On the death of Agrippa, the gravity and austerity of Tiberius having gained the emperor's confidence, he chose him to supply the place of that minister, obliging him, at the same time, to divorce Vipsania, the daughter of Agrippa, and wed Julia, the daughter of Augustus, whose flagitious conduct at length so disgusted him that he retired in a private capacity to the isle of Rhodes. After experiencing much discountenance from Augustus, the deaths of the two Cæsars, Caius and Lucius, induced the emperor to take him again into favour and adopt him. During the remainder of the life of Augustus he behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. On the death of Augustus he succeeded without opposition to the empire.—The first act of the new reign was the murder of young Postumus Agrippa, the only surviving son of M. Vipsanius Agrippa, and whom Augustus had banished during his lifetime to the island of Planasia. From his bodily strength, although taken by surprise and defenceless, he was with difficulty overcome by the centurion employed. Like Elizabeth of England, Tiberius disavowed his own order. Surmise hesitated between himself and Livia; and an incredible pretext was set up of a command of the late emperor to the tribune who had the custody of the youth, that he was not to be suffered to survive him. While Tiberius proceeded immediately to the actual exercise of several of the imperial functions, such as delivering their standard to the prætorian guard, having them in attendance on his person, and despatching letters to the armies to announce his accession, he affected to depend on the pleasure of the senate, and to consider himself unequal to the weight of the whole empire. In the confused, dilatory, and ambiguous mode of his expressing, or rather hinting, his sentiments, which he often designed to be understood in a contrary sense to what they seemed to bear, he strongly resembled Cromwell.—The servility of the senate ran before his ambition. They had afterward leisure for repentance. Tiberius soon began to practise the dark, crooked, and sanguinary policy which marks the jealousy, distrust, and terror of a conscious and suspicious tyrant. Those who had formerly offended him, as Asinius Gallus, who had married his divorced wife Vipsania, and even those who had been pointed out by Augustus as men likely, by their talents or aspiring minds, to supply princes to the empire, should the road be open to them, were watched, circumvented, immured, and destroyed. The law of high treason was made an instrument of punishing, not actions merely, but looks, words, and gestures, which were construed as offences against the majesty of the prince. A spy-system was organized, which embraced informers and agitators of plots, who, while they enriched themselves, brought money to the treasury; and as a man's slaves, and the guests at his table, might themselves be secret pensioners of this new police of inspection, social confidence and domestic security were at once destroyed. Those who were suspected were presumed to be guilty; judges were easily found to condemn them; and confiscations and executions succeeded each other.—The share which the people had retained of the right of election was entirely taken from them; the nomination of the consuls assumed by the emperor; and the choice of the other magistrates, though ostensibly referred to the senate, determined really by himself.—While Tiberius, by abolishing the comitia or assemblies, swept away the last vestige of popular liberty, and while he weakened the internal strength of the empire by shedding the best blood of Rome, and creating around him the solitude of death, he sacrificed her external glory to the same sleepless and devouring jealousy. This sentiment was not excited by those only who were aliens from his name, for those connected with him by the nearest ties were the objects of his most feverish dread and his most implacable malice. His own mother, who had sullied herself with crime to secure his elevation, was the first to attract his gloomy envy; which was awakened by her having been named in the will of Augustus as co-heiress with himself, and adopted into the Julian family by the name of Julia Augusta; and by the flatteries of the senate, who bestowed on Livia the surname of Mother of the Country, and who received from Tiberius the reproof, that "moderate honours were suitable to women." His forbidding her the state of a lictor to walk before her, and his irritation on her addressing the soldiery to animate their exertions in extinguishing a fire, may be traced to the same feeling. That another should divide with him the attributes of sovereignty was intolerable to his mind; but he was equally unable to endure that another should be popular in the city or successful in the field; and in his son and his nephew he beheld only presumptuous rivals of his own past renown in arms, supplanters of his power, and pretenders to his throne. Weighed against this sentiment of egotism, the security of the empire and the glory of the Roman eagles were as dust in the balance. Resting on his former laurels, he no longer led the armies in person, but substituted for open war the cunning of a mean, perfidious policy. It was thus that he detained in his dominions, after inviting them with the fair words of a specious hospitality, Marboduus, king of the Suevi, and Archelaus, king of Cappadocia, whose kingdom was reduced to a Roman province; and in the latter part of his life he fell into a total apathy and indifference respecting the state of the legions or of the foreign departments: left Spain and Syria for several years without governors, and allowed Armenia to be overrun by the Dacians, and Gaul by the neighbouring Germans. But the ancient fame of the Roman discipline and valour was supported in the beginning of his reign by the second Drusus and Germanicus, whom he therefore envied, detested, and destroyed.—By both the son and the nephew, the most essential and faithful services were rendered to Tiberius before his authority could well be said to be established. The Roman legions in Pannonia, either discontented with their stipend, or making that a pretence for expressing their dissatisfaction with the person of the new emperor, raised a mutiny, which Drusus suppressed. The same part was acted by the legions in Lower Germany, whom Germanicus harangued from the camp tribunal; and on their persisting to choose him emperor, pointed a sword at his breast, with the exclamation that "he had rather die than forfeit his fidelity." A soldier audaciously offered him another sword, telling him that "it was sharper:" his person was in danger, and he was carried to his tent by his friends; but, determining on the expedient of awakening the shame of the troops by expressing his distrust of their attachment and honour, he sent his wife Agrippina, the granddaughter of Augustus, from the camp, which she passed through, accompanied by her infant son Caius, and a retinue of weeping ladies. The soldiers, struck with compunction, crowded around her, imploring her re-

turn, made their submission, and demanded to be led against the enemy. Germanicus carried devastation into the fields and cities of the Marsi, the Usipetes, and the Catti, whom he everywhere overthrew; recovered the standard of Varus, and, coming to a spot in the woods where the mouldering trenches of his camp were still visible, and the ground strewn with the whitened bones of his followers, collected them with funeral honours. Arminius, however, at the head of the Cherusci, by retiring into the forests, posting ambuscades, and inveigling the Romans into woody and marshy defiles, gained some advantages over the Cæsar himself, as well as his lieutenant Cæcina, though they were retrieved by extraordinary efforts of courage. Agrippina displayed a high spirit, and the most active devotion to the service of the troops, not only tending the wounded, but preventing, by her intrepidity, the breaking of a bridge on the Rhine, on a rumour of the advance of the Germans. Her conduct in these circumstances, as well as her previous share in the suppression of the mutiny, and even the fondling name of *Caligula*, bestowed by the camp on her young son, from the circumstance of his wearing the nailed buskin of the legionary soldiers, were each a source of deep suspicion and long-concealed resentment in the breast of Tiberius, which were fostered by the arts of insinuation familiar to his worthless minister Sejanus.—The appearance of commotions in the East, where Vonones, the king set over Parthia by the Romans, had been expelled by Artabanus, and had taken refuge in Armenia, afforded a pretext to the emperor for the recall of the Cæsar from the command of the legions in Germany. Obeying the mandate with dilatory haste, Germanicus signalized his departure by a final campaign with the Cherusci, whom he attacked on the Weser, and, surrounding their rear and flanks with his cavalry, defeated with prodigious slaughter (A.C. 16); Arminius himself owing his escape to the fleetness of his horse and the concealment of his visage, which was bathed in blood. After pushing his success as far as the Elbe, and sending to Rome the spoils and captives of his victories, and the painted representations of the rivers, mountains, and battles, Germanicus, as a mark of dissembled favour, was chosen by Tiberius his colleague in the consulate; and the province of Syria was assigned to him by a decree of the senate. But, previously to this appointment, his kinsman Silanus had been removed from the Syrian prefecture, and Cneus Piso, a man of a violent disposition, substituted in his room.—After agreeing to a treaty with Artabanus, by virtue of which Vonones was made to retire into Cilicia, and after placing Zonones on the throne of Armenia, Germanicus set out on a tour of curiosity and science to Egypt, where he sailed up the Nile and inspected the ruins of Thebes, the Pyramids, and the statue of Memnon, which emitted a sound when touched by the rays of the rising sun. Returning from Egypt, and finding that Piso had reversed many of his orders, he issued a mandate for him to quit the province, and enforced it, on being detained at Antioch by an illness, which he suspected had been produced by poison. After urging on Agrippina resignation and an absence from Rome, an advice which her proud courage forbade her to follow, he expired at a little more than thirty years of age (A.C. 19).—After his body had been burned in the forum of Antioch, Agrippina went on board a vessel and sailed for Italy. She landed at Brundisium amid the mingled sobs and tears of women and men, and advanced slowly, with downcast eyes, attended by two of her children, and bearing in her arms the urn which contained the ashes of her husband. The prætorian bands sent to escort the remains were followed by the whole senate and innumerable people, who beset the roads, and with audible condolence and sympathy attended her to the city. The emperor and Livia forbore to show themselves in public. The people wrote on the walls of the palace, "Restore Germanicus." Piso and his wife Plancina entered Rome amid the popular indignation, which was increased by the festivity apparent in their house, which was situated near the forum. Piso, however, was accused of treason by Fulcinius; was neglected by Tiberius, who, affecting the coolest impartiality, referred the cause to the senate; and stabbed himself in prison. His wife, who had also deserted him, enjoyed afterward the favour of Livia and the emperor, to whom she was useful in calumniating Agrippina; but was at last herself exposed to criminal accusations, and died also by her own hand.—The widow of Germanicus remained at Rome, and persisted with a lofty determination to assert her rights. On her cousin Claudia Pulchra being accused of nuptial infidelity and treason, she sought an audience, and, finding the emperor sacrificing at the altar of Augustus, reproached him with the inconsistency of persecuting the Augustan posterity, to which he replied by catching her hand, and quoting a line from a Greek tragedy:

"*Child! if thou canst not reign, deem'st it a wrong?*"

He contrived an excuse for not inviting her to his table by having it suggested that some apples were poisoned, and then resenting her suspicions when she declined to accept them from his hand; and at last, on the plea that she had threatened to appeal to the army, and to take sanctuary at the statue of Augustus, he banished her to the isle of Pandataria. On this, she addressed him with spirited reproaches, when the dastardly tyrant had one of her eyes thrust out with rods by the hand of a centurion. Agrippina resolved to put an end to her life by abstinence from food (A.C. 26). Viands were forced into her mouth by the emperor's order, but his fear or his malice was disappointed by her unconquerable resolution. In the senate he magnified his own clemency in not having sentenced the wife of Germanicus to be strangled in the dungeon, exposed like a felon on the prison steps, and dragged by a hook into the Tiber. Drusus, the surviving heir, and the son of Tiberius by Agrippina Vipsania, who had been decreed a triumph for his services in Illyricum and in Germany, and had been admitted to a share of the tribunician power, was poisoned by Sejanus (A.C. 23), who had long cherished a sentiment of revenge for a blow received from Drusus, and had corrupted his wife Livia. The emperor entered the senate-house with an air of indifference before the body was interred, and shortened the time of public mourning, directing the shops to be opened as usual. His own mother, Livia Augusta, afforded him, by her death (A.C. 29), a similar occasion of evincing his superiority to the feelings of human nature; as he not only absented himself from her sick-bed, but, on a pretence of modesty, curtailed the funeral honours decreed to her by the senate.—The deadly favour of Tiberius was next extended to the eldest sons of Germanicus and Agrippina, who were adopted as heirs, as if in atonement for the savage injuries committed on their admirable parents. But, as adopted princes, vows for their health and safety were offered up by the pontiffs; and this proved the signal of informations of treason, the usual prelude of the emperor's judicial murders. They were accused of having aspersed his character, and the accusation was followed by the sentence and its execution. Nero was starved to death in the isle of Pontia, and Drusus in a secret chamber of the palace.—The daughters of Germanicus were spared by the tyrant, and disposed of in marriage: Agrippina to Cneus Domitius, the grandson of Octavia, sister of Augustus; Drusilla to Lucius Cassius; and Julia to Marcus Vinicius.—The presumptive heirs of the imperial family being removed, Sejanus thought the empire within his grasp. On pretence of discipline, he had removed the

prætorian bands, of which he was prefect, to a fortified camp without the city, between the Viminal and Esquiline gates; in the senate he secured to himself partisans by the distribution of provinces and honours, and gained entire ascendancy over the emperor by relieving him of the labours of state as well as administering to his luxury; by studying his humours, and breathing into his ear the whispers of a state informer. A dissembler to all others, Tiberius was open to Sejanus; and easily yielding to him entire and unsuspicious confidence, was persuaded to withdraw from the cares of state. The plot was detected, and Antonia, the mother of Germanicus, was the accuser of Sejanus. Impeached by letters from the emperor, condemned by the senate, and deserted by the prætorian guards, he was strangled by the public executioner, and his body was torn piecemeal by the populace (A.D. 31). The vengeance of Tiberius pursued his friends and adherents, and even wreaked its rage on the innocent childhood of his son and his daughter. —Tiberius continued to hide himself from the gaze of Rome and from the light of day, among the groves and grottoes of the island of Capreæ, which he peopled with the partners of his impure orgies, dressed in fantastic disguises of wood-nymphs and satyrs. But the time approached when the world was to be rid of this monster of his species. His sick-bed was attended by that Caligula, the only surviving son of Germanicus, whose cunning had baffled the insidiousness of his agitators of treason, and whose obsequiousness imposed upon himself; but who had not been always able to elude his penetration, and of whom, when his life was begged, which had been three times threatened, he had predicted, with the tact of a connatural mind, that "Caius would prove a serpent to swallow Rome, and a Phaëthon to set the world on fire." For the purpose of ascertaining whether the lethargy in which the emperor lay was actually death, Caius approached and attempted to draw the ring from his finger; it resisted; and on the bold suggestion of Macro, the new prætorian prefect, pillows were pressed upon him, and the hand of her son avenged, though late, the manes of Agrippina (A.D 31, aged 78).—Tiberius was a crafty speaker, was literary, addicted to astrology, and, like Augustus, apprehensive of thunder, as a preservative against which he wore a laurel crown. In his person he was tall and robust, broad in the shoulders, and so strong in the muscles that he could bore a hard apple with his finger, and wound the scalp of a boy with a fillip. His face was fair complexioned, and would have been handsome if it had not been disfigured by carbuncles, for which he used cosmetics. His eyes were prodigiously large, and could discern objects in the dark. He wore his hair long in the neck, contrary to the Roman usage; walked erect, with a stiff neck; seldom accosted any one; and, when he spoke, used a wave of the hand as in condescension.—The news of the tyrant's death was received at Rome with popular cries of "Tiberius to the Tiber!" His body was, however, borne to the city by the soldiers, and burned with funeral rites. In his will, Caius, and Tiberius the son of the younger Drusus, were named as his heirs, with a reversion to the surviver. (*Sueton.*, *Vit. Tib.*—*Tacit.*, *Ann.*, lib. 1, 2, 3, &c.—*Elton's Roman Emperors*, p. 47, *seqq.*)

Tibiscus, now the *Teisse*, a river of Dacia, called also Pathyssus, falling into the Danube, and forming the western limit of Dacia. (*Plin.*, 4, 12.—*Ammian. Marcell.*, 17, 3.)—II. (or Tibiscum), a city of Dacia, on the river Temes, one of the tributaries of the Danube, and near the junction of the Bistra with the former stream. It is now the *Cavaran*. (*Bischoff und Möller*, *Wörterb. der Geogr.*, p. 970.)

Tibris. *Vid.* Tiberis.

Tibŭla, a town of Sardinia, on the northern coast, and on the strait which separates that island from Corsica; hence it became a usual landing-place. It is now *Longo Sardo*. (*Ptol.*—*Itin. Ant.*, 72.)

Tibullus, Aulus Albius, a Roman knight, celebrated for his poetical compositions. There exists some doubt respecting the period of his birth. Petrus Crinitus and Lylius Gyraldus, the ancient but inaccurate biographers of the Roman poets, relying on two lines erroneously ascribed to Tibullus, and inserted in the fifth elegy of the third book,

> *Natalem nostri primum videre parentes*
> *Quum cecidit fato consul uterque pari,*

had maintained that he was born A.U.C. 711, in which year the two consuls Hirtius and Pansa were mortally wounded at the battle of Mutina. Julius Scaliger was the first commentator who suspected that these verses were interpolated, and his opinion has been confirmed by Janus Dousa, who has shown, at great length, that the chronology they would establish could by no means be reconciled with dates which must be assigned to various events in the life of the poet. He conjectures that the lines which had occasioned the common error with regard to the birth of Tibullus were interpolated in his elegies from the works of Ovid, in whose *Tristia* they occur (4, 10). Dousa was followed by Broukhusius and Vulpius, who all seem right in placing the birth of Tibullus earlier than A.U.C. 711; but it would not appear that they had adduced sufficient authority for carrying it quite so far back as 690, which they have fixed on for the epoch of his birth. It appears from an epigram of Domitius Marsus, a contemporary of Tibullus, that he ceased to live about the same time with Virgil. But Virgil died in 734, and, had Tibullus been born so early as 690, he must have reached the age of forty-four at the time of his decease, which is scarcely consistent with the premature death deplored by his contemporaries, or the epithet *Juvenis* applied to him in this very epigram of Domitius Marsus. On the whole, his birth may be safely conjectured to have occurred between A.U.C. 695 and 700. It has been remarked, that few of the great Latin poets, orators, or historians were born at Rome, and that, if the capital had always confined the distinction of Romans to the ancient families within the walls, her name would have been deprived of some of its noblest ornaments. Tibullus, however, is one of the exceptions, as his birth, in whatever year it may have happened, unquestionably took place in the capital. He was descended of an equestrian family of considerable wealth and possessions, though little known or mentioned in the history of their country. His father had been engaged on the side of Pompey in the civil wars, and died soon after Cæsar had finally triumphed over the liberties of Rome. It is said, but without any sufficient authority, that Tibullus himself was present at Philippi, along with his friend Messala, in the ranks of the republican army. He retired in early life to his paternal villa near Pedum. In his youth he had tasted the sweets of affluence and fortune, but the ample patrimony he had inherited from his ancestors was greatly diminished by the partitions of land made to the soldiery of the triumvirs. Dacier and other French critics have alleged that he was ruined by his own dissipation and extravagance, which has been denied by Vulpius and Broukhusius, the learned editors and commentators of Tibullus, with the same eagerness as if their own fame and fortune depended upon the question. The partition of the lands in Italy was probably the chief cause of his indigence; but it is not unlikely that his own extravagance may have contributed to his early difficulties. He utters his complaints of the venality of his mistresses and favourites in terms which show that he had already suffered from their rapacity. Nevertheless, he expresses himself as if prepared to part with everything to gratify their cupidity. It seems probable

that no part of the land of which Tibullus had been deprived was restored to him, as we find not in his elegies a single expression of gratitude or compliment, from which it might be conjectured that Augustus had atoned to him for the wrongs of Octavius. It is evident, however, that he was not reduced to extreme want. It might even be inferred, from a distich in one of his elegies (2, 4), that his chief paternal seat had been preserved to him:

"*Quinetiam sedes jubeat si vendere avitas*
Ite sub imperium, sub titulumque, Lares."

Horace, too, in a complimentary epistle (1, 4), written long after the partition of the lands, says that the gods had bestowed on him wealth, and the art of enjoying it:

"*Di tibi divitias dederunt, artemque fruendi.*"

His own idea of the enjoyment of such wealth as he possessed seems to have been (judging, at least, from his poems) a rural life of tranquillity and repose, of which the sole employment should consist in the peaceful avocations of husbandry, and the leisure hours should be devoted to the Muses or to pleasure. His friendship, however, for Messala, and, perhaps, some hope of improving his moderate and diminished fortune, induced him to attend that celebrated commander in various military expeditions. It would appear that he had accompanied him in not less than three. But the precise periods at which they were undertaken, and the order in which they succeeded each other, are subjects involved in much uncertainty and contradiction. The first was commenced in 719, against the Sallassi, a fierce and warlike people, who inhabited the Pennine or Graian Alps, and from their fastnesses had long bid defiance to every effort made by a regular army for their subjugation.—His next expedition with Messala was to Aquitanic Gaul. That province having revolted in 724, Messala was intrusted with the task of reducing it to obedience; and he proceeded on this service immediately after the battle of Actium. Several sharp actions took place, in which Tibullus signalized his courage; and the success of this campaign, if we may believe himself, was in no small degree attributable to his bravery and exertions. In the following season, Messala, being intrusted by the emperor with an extraordinary command in the East, requested Tibullus to accompany him; and to this proposal our poet, though, it would appear, with some reluctance, at length consented. He had not, however, been long at sea, when his health suffered so severely that he was obliged to be put on shore at an island, which Tibullus names by its poetical appellation of Phæacia, but which was then commonly called Corcyra, now *Corfu*. He soon recovered from this dangerous sickness, and, as soon as he was able to renew his voyage, he joined Messala, and travelled with him through Syria, Cilicia, and Egypt. Having returned to Italy, he again retired to his farm at Pedum, where, though he occasionally visited the capital, he chiefly resided for the remainder of his life.—Tibullus was endued with elegant manners and a handsome person, which involved him in many licentious connexions. But, though devoted to pleasure, he at the same time drew closer his connexion with the most learned and polished of his countrymen, as Valgius, Macer, and Horace. He continued, likewise, an uninterrupted friendship with Messala, who was now at the height of his reputation, his home being the resort of the learned, and his patronage the surest passport to the gates of fame. Tibullus' enjoyment of this sort of life was considerably impaired by the state of his health, which had continued to be delicate ever since the illness with which he was attacked at Corcyra. His existence was protracted till 734, and his death, which happened in that year, was deplored by Ovid in a long elegiac poem.—The events and circumstances of the life of Tibullus have exercised a remarkable influence on his writings. Those occurrences to which he was exposed tended to give a peculiar turn to his thoughts, and a peculiar colouring to his language. The Roman fair of the highest rank had become alike licentious and venal; and the property of those ancient possessors of the Italian soil, who had adhered to the republican party, was divided by unprincipled usurpers among their rapacious soldiery. Unhappy in love, and less prosperous in fortune than in early youth he had reason to anticipate, all that he utters on these topics is stamped with such reality, that no reader can suspect for a moment either that his complaints were borrowed from Greek sources, or were the mere creations of fancy. His feelings seem to have been too acute to permit him the possession of that perfect repose and equanimity of spirit which he justly accounted the chief blessing of life. That indifference to eminence and wealth, which Horace perhaps enjoyed, and which seems to have been so earnestly desired by Tibullus, was rather pretended by him than actually felt; and his inability to procure either the advantages of fortune or delights of contentment is the source of constant struggle and disappointment. Hence the irritability, melancholy, and changeableness of his temper. Such circumstances in the life, and such features in the character of Tibullus, will be found explanatory and illustrative of much which we find in his elegies. These elegies have been divided by German writers into *Erotic*, *Rural*, *Devotional*, and *Panegyrical*. The chief ingredients in his poems are no doubt derived from such topics; but many of his elegies partake of all these qualities, and there are few of them which can be accounted as purely belonging to any of the above classes. The elegies, however, in which amatory sentiments predominate, are by far the most numerous.—One can scarcely be a poet and in love, it has been said, without also loving the country. Its scenes supply the sweetest images; there the shepherds have their cool retreats, and love-songs have their echoes. Accordingly, the pastoral delineations which occur in the elegies of Tibullus are closely interwoven with the erotic sentiments; and there are few, indeed, of his amorous verses which are not beautified by that reference to rural feelings which forms the great and characteristic charm of the works of the Latin poets. Again, as rural pictures are intermixed, in the elegies of Tibullus, with amatory sentiments and feelings, so his poems, which have been classed together as devotional, are closely connected with his pastoral verses. They are full of images of rural theology, and it is to the rustic and domestic gods that his devotion is chiefly paid. He renders thanks to these deities for the prosperity of his little farm, or piously prepares a festival to their honour.—His panegyrics on his friends form the least pleasing and least valuable part of the writings of Tibullus. This subject was not suited to the elegiac strain, or to the soft and tender genius of the poet. When he assumes the tone of familiar friendship, as in the poems on the birthdays of Messala and of his friend Cornutus, his compliments are easy and graceful. But his long and laboured panegyric on Messala, in the fourth book, written on occasion of his patron obtaining the consulship, shows how little he was qualified to excel in this species of composition. The compositions evidently most adapted to the genius of Tibullus are poems not merely written in elegiac verse, but which answer to our understanding of the word *Elegy* in the subject and sentiments. The tone of complaint best accords with his soul. He seems naturally to have been possessed of extreme sensibility; and at that period of life when the mind lays in its store of ideas for the future voyage, he had been subjected to much suffering and disappointment.

Hence, though his fortune afterward improved, he had acquired the habit of viewing obejcts as surrounded with a continual gloom; nor does any other poet so often introduce the dismal images of death. Even to the most joyous thoughts of Tibullus, some mournful or plaintive sentiment is generally united, and his most gay and smiling figures wear chaplets of cypress on their brows.—It has already been said, that Tibullus was no imitator of the Greeks, and he is certainly the most original of the Latin poets. His elegies were the overflowings of his sorrows, his mistress alone was the Muse that inspired him. In the few instances in which he has followed the Greeks, he has imitated them with much good taste, and sometimes even with improvements on the original.—The elegies of Tibullus are divided into four books.—These poems are commonly printed along with those of Catullus and Propertius. Of the editions of Tibullus separately, the best are, that of Brouckhusius, *Amstelod.*, 1708, 4to; that of Vulpius, *Patav.*, 1749, 4to; that of Heyne, *Lips.*, 1755–77–98, 8vo; that of Wunderlich, *Lips.*, 1817, 8vo; that of Lachmann, *Berol.*, 1829, 8vo; and that of Dissen, *Götting.*, 1835, 2 vols. 8vo. (*Dunlop's Roman Lit.*, vol. 3, p. 283, *seqq.*)

Tibur, an ancient town of Latium, northeast of Rome, on the banks of the Anio. According to Dionysius of Halicarnassus, it was originally a town of the Siculi, the most ancient inhabitants of Latium; and, as a proof of this fact, he mentions that the name of Sicelion was still attached to a portion of the place. (*Dion. Hal.*, 1, 16.) Tibur, however, lays claim to a more illustrious, though a later origin, having been founded, according to some authors, by Catillus, an officer of Evander, while others pretend that this Catillus was a son of Amphiaraus, who, with his two brothers, migrated to Italy, and, having conquered the Siculi, gave to one of their towns the name of Tibur, from his brother Tiburtus. From this account of Solinus (c. 8), as well as that of Dionysius, we may collect that Catillus was one of the Pelasgic chiefs, who, with the assistance of the Aborigines, formed settlements in Italy.—Tibur is one of the places that appear most frequently to have afforded an asylum to Roman fugitives. From what period it enjoyed the rights of a Roman city is not precisely known, but it was, in all probability, anterior to the civil wars of Marius and Sylla. The latter, indeed, is said to have deprived the Tiburtini of these privileges, but they regained them upon his abdication, and they were confirmed by the Emperor Claudius. Hercules was the deity held in the greatest veneration at Tibur; and his temple, on the foundations of which the present cathedral is said to be built, was famous throughout Italy. (*Strabo*, 238.) Hence the epithet of Herculanean given by the poets to this city. The modern name of Tibur is *Tivoli*.—As regards the Sibyl of Tibur, *vid.* Albunea. (*Cramer's Anc. Italy*, vol. 2, p. 56.)

Tiburtus, a brother of the founder of Tibur, which is hence often called *Tiburtia Mœnia*. (*Vid.* Tibur.) He was one of the sons of Amphiaraus. (*Virg.*, *Æn.*, 7, 670.)

Ticinum, a city of Cisalpine Gaul, situate on the river Ticinus, near its junction with the Padus. It was founded, according to Pliny (3, 17), by the Lævi and Marici, but, being placed on the left bank of the Ticinus, it would, of course, belong to the Insubres; and, in fact, Ptolemy (p. 64) ascribes it to that people. Tacitus is the first historian that makes mention of it. According to that historian (*Ann.*, 3, 5), Augustus advanced as far as Ticinum to meet the corpse of Drusus, the father of Germanicus, in the depth of winter, and from thence escorted it to Rome. It is also frequently noticed in his Histories. Ancient inscriptions give it the title of municipium. Under the Lombard kings, Ticinum assumed the name of Papia, which, in process of time, has been changed to *Pavia*. (*Paul. Diacon.*, *Rer. Lang.*, 2, 15.—*Cramer's Anc. Italy*, vol. 1, p. 53.)

Ticinus, now the *Tesino*, a river of Gallia Cisalpina, rising in the Leopontine Alps, near the sources of the Rhodanus, and falling into the Po near Ticinum. It traversed in its course the Lacus Verbanus, or *Lago Maggiore*. At the mouth of this river, the Romans, under Cornelius Scipio, the father of Scipio Africanus the Elder, were defeated by Hannibal.—Consult, in relation to this battle, the remarks of Cramer (*Anc. Italy*, vol. 1, p. 54, *seqq.*).

Tifāta, a mountain range of Campania, about a mile to the east of Capua. It was a branch of the Apennines, and now takes its name from the village of *Maddaloni*, near *Caserta*. The original signification of the word Tifata, according to Festus, answered to that of the Latin *iliceta*. This ridge is often noticed by Livy as a favourite position of Hannibal when in the vicinity of Capua (23, 36 *et* 39; 26, 5). Here also were two celebrated temples consecrated to Diana and Jove. (*Cramer's Anc. Italy*, vol. 2, p. 205.)

Tifernum, I. a town of Umbria, near the Metaurus, called hence, for distinction' sake, *Metaurense*. It is now *St. Angelo in Vado*. (*Pliny*, 3, 18.)—II. A town of Umbria, towards the sources of the Tiber, and on the left bank of that river, distinguished from that circumstance by the epithet of *Tiberinum*. Its site is supposed to be occupied by the modern *Città di Castello*. Tifernum is chiefly known to us from the circumstance of its having been situated near the villa of the younger Pliny. (*Cramer's Anc. Italy*, vol. 1, p. 263.)—III. A town of Samnium, supposed to have stood near the *Ponte di Limosano*, on the right bank of the river Tifernus (now *Biferno*). The Mons Tifernus was near the source of the same river, above *Boiano*, and is now called *Monte Matese*. (*Cramer's Anc. Italy*, vol. 2, p. 231.)

Tifernus, a mountain of Campania. (*Vid.* Tifernum III.)

Tigellīnus, Sophonius, an infamous character in the reign of Nero, whose vices secured to him the favour of that corrupt emperor. He was præfect of the prætorian guards when the conspiracy against Nero was discovered, and for his services on that occasion the emperor bestowed upon him triumphal honours. Having gained, according to Tacitus, an entire ascendant over the affections of Nero, he was, in some instances, the adviser of some of the worst acts of that prince, and in others the chief actor, without the knowledge of his master. He corrupted Nero at first, and then deserted him; and at last, to the great joy of all, he was compelled to put an end to his existence by order of Otho. (*Tacit.*, *Ann.*, 14, 51, *seqq.*—*Id. ib.*, 15, 72.—*Id.*, *Hist.*, 1, 72.)

Tigellius, M. Hermogenes, a singer and musician, who stood high in the favour of Julius Cæsar, and afterward in that of Augustus. He seems to have been indebted for his elevation to a fine voice, and a courtly and insinuating address. His moral character may be inferred from those who are said in Horace (*Sat.*, 1, 2, 3) to have deplored his death, and on whom he would appear to have squandered much of his wealth. Cicero, in a letter to a friend, numbers Tigellius among the "*familiarissimi*" of Cæsar, and describes him as "*hominem pestilentiorem patria sua*," in allusion to the unwholesome atmosphere of Sardinia, of which island this individual was a native. (*Cic.*, *Ep. ad Fam.*, 7, 24.) The scholiast informs us that Horace attacked Tigellius because the latter derided his verses. (*Schol. ad Horat.*, *l. c.*)

Tigranes, king of Armenia, the son-in-law and ally of Mithradates. He rendered himself master of Armenia Minor, Cappadocia, and Syria, but lost all

these conquests after the defeat of Mithradates. Lucullus, the Roman commander, invaded Armenia, and defeated, near Tigranocerta, the mixed and numerous army of Tigranes. (*Vid.* Lucullus.) The peace concluded in the year 63 B.C. left him only Armenia. (*Vid.* Mithradates VII.)

Tigranocerta, the capital of Armenia, built by Tigranes during the Mithradatic war. It was situate to the east of the Tigris, on the river Nicephorius, and, according to Tacitus, stood on a hill nearly surrounded by the latter river. It was a large, rich, and powerful city. It was inhabited not only by Orientals, but also by many Grecian colonists, and likewise by captives who had been carried off by Tigranes from some of the Greek cities of Syria which had been conquered by him from the Seleucidæ. Lucullus, during the Mithradatic war, took it with difficulty, and found in it immense riches, and no less than 8,000 talents in ready money. The Roman commander sent home the greater part of the foreign inhabitants; but still the city remained, after this, no unimportant place. The remains of Tigranocerta are at *Sered* on the *Bitlis-Soo*. (*Tac.*, *Ann.*, 12, 50.—*Id. ibid.*, 14, 24.—*Plin.*, 6, 9.)

Tigris, a large river of Asia, rising in the mountains of Armenia Major, in the district of Sophene, and falling into the Euphrates. A rising ground prevents it from proceeding to the Euphrates in the early part of its course. A deep ravine in the mountains above Amida, or *Diarbekir*, opens a passage for it, and it takes its speedy course across a territory which is very unequal, and has a powerful declivity. Its extreme rapidity, the natural effect of local circumstances, has procured for it the name of *Tigr* in the Median language, *Diglito* with the Syrians, *Delkat* or *Didkilat* in Arabic, and *Hiddekel* in Hebrew; all which terms denote the flight of an arrow. (*Wahl, Vorder und Mittel Asien*, 1, p. 710.—Compare *Rosenmuller*, *ad Gen.*, 2, 14.) Besides this branch, which is best known to the moderns, Pliny has described to us, in detail, another, which issues from a chain of mountains, now the mountains of *Kurdistan*, to the west of the Arsissa Palus or *Lake of Van*. It passes by the Lake Arethusa. Its course being checked by a part of Mount Taurus, it falls into a subterranean cavern called Zoroander, and appears again at the bottom of the mountain. The identity of its waters is shown by the reappearance of light bodies at its issue that have been thrown up into it above the place where it enters the mountains. It passes also by the Lake Thospitis, near Arzanene or *Erzen*, buries itself again in subterranean caverns, and reappears at the distance of twenty-five miles below, near Nymphæum. This branch joins the western Tigris. As the Tigris and Euphrates approach, the intermediate land loses its elevation, and is occupied by meadows and morasses. Several artificial communications, perhaps two or three of which are natural, form a prelude to the approaching junction of the rivers, which finally takes place near the modern *Koma*. The river formed by their junction was called Pasitigris, now *Shat-el-Arab*, or *the river of Arabia*. It has three principal mouths, besides a small outlet: these occupy a space of thirty-six miles. For farther particulars, *vid.* Euphrates. The Tigris, though a far less noble stream than the Euphrates, is one of the most celebrated rivers in history, and many famous cities, at various periods, have decorated its banks: among these may be mentioned Nineveh, Seleucia, Ctesiphon, and, in modern times, *Bagdad*, *Mousul*, *Diarbekr*. The length of the Tigris is eight hundred miles. (*Herod.*, 1, 89.—*Id.*, 5, 52.—*Id.*, 6, 20.—*Polyb.*, 5, 46.—*Tac.*, *Ann.*, 6, 37.—*Id. ibid.*, 12, 13.—*Mela*, 1, 2.—*Id.*, 3, 8.—*Plin.*, 2, 103.—*Id.*, 6, 9.—*Malte-Brun*, *Geogr.*, vol. 2, p. 191, *Am. ed.*)

Tigurini, a warlike people among the Helvetii, whose territory is supposed to have answered to the modern *Zurich*. Considerable doubt, however, has been thrown upon the correctness of this opinion. (Consult *Lemaire*, *Ind. Geogr. ad Cæs.*, *s. v.*—*Oberlin. ad Cæs.*, *B. G.*, 1, 27.)

Timăcus, now the *Timok*, a river of Mœsia falling into the Danube. (*Plin.*, 3, 26.)

Timæus, I. a Pythagorean philosopher, a native of Locri, born about B.C. 380. He was a preceptor of Plato's. We have remaining of his productions only a single work (if indeed this be his), written in the Doric dialect, and treating "*of the Soul of the World and of Nature*" (περὶ ψυχᾶς κόσμω καὶ φύσιος). There exists, however, much uncertainty as to its being the work of Timæus or not. Tennemann (*Syst. der Plat. Phil.*, vol. 1, p. 93) attempts to prove that it is merely an extract from the Timæus of Plato. Other critics, on the contrary, charge Plato with copying from this work into his dialogue. We owe the preservation of this piece of Timæus' to Proclus, who has placed it at the head of his commentary on Plato's Timæus. (*Schöll*, *Hist. Lit. Gr.*, vol. 2, p. 313.)—II. A native of Tauromenium, in Sicily, who flourished about 260 B.C. Having been driven into exile by Agathocles, he repaired to Athens, where he occupied himself with the composition of a great historical work on the affairs of Greece, on those of Sicily, the wars of Pyrrhus, of Agathocles, &c. It bore the title of Ἑλληνικὰ καὶ Σικελικά, or, rather, Ἰταλικὰ καὶ Σικελικά, and was divided into more than 40 books. It appears, from a passage in Polybius (8, 32), that this work did not contain a synchronistic relation of events, but consisted rather of detached portions of history, in each of which the author treated separately of some important event. Cicero cites Timæus as a model of what was called the "Asiatic" style. (*Brut.*, c. 95.—*De Orat.*, 2, 18.) Polybius, and, after him, Diodorus Siculus, have charged Timæus with credulity and unfairness. Naturally gloomy and morose, he was exasperated by the treatment which he had experienced from Agathocles. His ill-humour, however (if it may be so termed), never degenerated into misanthropy; he was even open at times to kindly affections. Timoleon was the hero whom he admired; and Cicero says that the former owed a part of his glory to the circumstance of his having had such an historian of his exploits as Timæus. (*Ep. ad Fam.*, 4, 12.) The ancients praised his geographical knowledge, and his care in indicating the chronology of the events which he describes. He appears also to have composed another work, on the "Olympiads," and it is said he was the first historical writer that employed this era. Longinus, after speaking of Timæus as in general an able, well-informed, and sensible writer, charges him with frequent puerilities and frigid expressions, which he ascribes to an over-eagerness for novelty of ideas and language. (*Long.*, § 4.)—We have only some fragments remaining of the historical work. These have been collected by Göller, in his treatise "*De Situ et Origine Syracusarum*," p. 209, *seqq.* (*Schöll*, *Hist. Lit. Gr.*, vol. 3, p. 219, *seqq.*)—III. A sophist of the third century of our era, who wrote a book called *Lexicon vocum Platonicarum*. It was edited with great ability by Ruhnken, *Lugd. Bat.*, 1754, 8vo.—A later edition of this same, containing all Ruhnken's notes, appeared from the Leipsic press in 1828, 8vo, under the editorial care of Koch.—As regards the period when he is supposed to have flourished, consult the remarks of Ruhnken (*Præf.*, p. xiv.).

Timagĕnes, a native of Alexandrea, son of the banker of Ptolemy Auletes. Having been reduced to slavery when the city was taken by Gabinius (55 B.C.), he was brought to Rome, and sold to Faustus, the son of Sylla, who gave him his freedom. He exercised, after this, the profession of a cook, and then that of a litter-bearer (*lecticarius*). Abandoning, subsequently, this

humble employment, he set up as a teacher of rhetoric, and met with brilliant success. His society was much sought after on account of his agreeable manners and intellectual qualities; but his passion for uttering *bons mots* ruined all his prospects. Augustus, it seems, had appointed him his historiographer, and extended his favour to him in a marked degree, until, offended by a witty speech of Timagenes, he forbade him his presence. In the resentment of the moment, Timagenes burned the history which he had composed of the reign of Augustus, and retired to Tusculum, where he enjoyed the patronage and protection of Asinius Pollio. In this retreat he wrote a History of Alexander and his successors, entitled περὶ βασιλέων ("*Of Kings*"). This work formed one of the principal sources whence Quintus Curtius drew the materials of his historical romance. Timagenes, after this, fixed his residence at the very extremity of the empire, in Drapanum, a city of Osrhoene, where he ended his days. It is on account of his residence in this part of the East that some authors give him the epithet of "the Syrian." Besides his History of Alexander, Timagenes also published a work on the Gauls, which is cited by Ammianus Marcellinus and Plutarch. (*Bonamy, Recherches sur l'historien Timagène.—Mem. de l'Acad. des Inscr.*, &c., vol. 13, p. 35.) Vossius distinguishes between Timagenes the Alexandrean and Timagenes the Syrian, but in this he is wrong. (*Scholl, Hist. Lit. Gr.*, vol. 4, p. 75.)

Timanthes, I. a painter, said by Eustathius (*ad Il.*, 24, 163) to have been a native of Sicyon, but by Quintilian (2, 13), of Cythnus. He was a contemporary of Zeuxis and Parrhasius (*Plin.*, 35, 9, 36), and must, consequently, have lived about Olymp 96. The most important passage relating to him is in Pliny (35, 10, 36).—Timanthes has not been so much brought forward in the annals of art as Zeuxis and Parrhasius; but, as far as we have means given us of judging, he was, at least, inferior to neither in genius. He seems to have thrown a large share of intellect and thought into his productions. He appears to have been unequalled both in ingenuity and feeling, of which we have some remarkable examples. One of these was displayed in the picture on the noble subject of the sacrifice of Iphigenia, in which he represented the tender and beautiful virgin standing before the altar awaiting her doom, and surrounded by her afflicted relatives. All these last he depicted as moved by various degrees of sorrow, and grief seemed to have reached its utmost expression in the face of Menelaus; but that of Agamemnon was left; and the painter, heightening the interest of the piece by a forbearance of judgment, often erroneously regarded as a confession of the inadequacy of his art, covered the head of the father with his mantle, and left his agony to the imagination of the spectators.—In Fuseli's *Lecture on Ancient Art*, this painting of Timanthes is made the subject of a full and very able criticism, in the course of which he dissents expressly from the opinion of Sir Joshua Reynolds, who agreed with M. Falconet in regarding the circumstance of the mantle-enveloped face of Agamemnon as little better than a mere trick on the part of the artist. The remarks of Fuseli, in answer to this and similar animadversions, are worthy of being quoted: "Neither the French nor the English critic appears to me to have comprehended the real motive of Timanthes; they ascribe to impotence what was the forbearance of judgment. Timanthes felt like a father; he did not hide the face of Agamemnon because it was beyond the power of his art, nor because it was beyond the *possibility*, but because it was beyond the *dignity* of expression; because the inspiring feature of paternal affection at that moment, and the action which, of necessity, must have accompanied it, would either have destroyed the grandeur of the character and the solemnity of the scene, or subjected the painter, with the majority of his judges, to the imputation of insensibility. He must either have represented him in tears, or convulsed at the flash of the uplifted steel, forgetting the chief in the father, and in that state of stupefaction which levels all features and deadens expression. He might, indeed, have chosen a fourth mode; he might have exhibited him fainting and palsied in the arms of his attendants, and, by this confusion of male and female character, merited the applause of every theatre in Paris. But Timanthes had too true a sense of nature to expose a father's feelings or to tear a passion to rags; nor had the Greeks yet learned of Rome to steel the face. If he made Agamemnon bear his calamity as a man, he made him also feel it as a man. It became the leader of Greece to sanction the ceremony with his presence; it did not become the father to see the daughter beneath the dagger's point: the same nature that threw a real mantle over the face of Timoleon, when he assisted at the punishment of his brother, taught Timanthes to throw an imaginary one over the face of Agamemnon; neither height nor depth, but *propriety* of expression, was his aim." (*Fuseli, Lecture on Anc. Art.—Works*, vol. 2, p. 49.)—This celebrated piece was painted, as Quintilian informs us, in contest with Colotes of Teos, a painter and sculptor from the school of Phidias, and it was crowned with victory at the rival exhibition. (*Quintil.*, 2, 13. — *Cic.*, *Orat.*, 22, § 74.—*Eustath.*, *l. c.*)—On another occasion, having painted a sleeping Cyclops in an exceedingly small compass, yet wishing to convey the idea of his gigantic size, he introduced a group of Satyrs, measuring his thumb with a thyrsus. A deep meaning was to be discovered in every work of his pencil: yet the tendency to expression and significant delineation did not detract from the beauty of the forms which he created; for his figure of a prince was so perfect in its proportion and so majestic in its air, that it appears to have reached the utmost height of the ideal. This picture was preserved in the temple of Peace at Rome. (*Encyclop. Metropol.*, div. 2, vol. 1, p. 407.—*Sillig, Dict. Art.*, *s. v.*)—II. A painter, who flourished in the age of Aratus, and made a picture representing the battle between this general and the Ætolians, near Pellene. (*Plut.*, *Vit. Arat.*, c. 32—*Sillig, Dict. Art.*, *s. v.*)

Timāvus, a celebrated stream of Italy, in the territory of Venetia, northeast of Aquileia, and falling into the Hadriatic. Few streams have been more celebrated in antiquity or more sung by the poets than the Timavus. Its numerous sources, its lake and subterranean passage, which have been the theme of the Latin muse from Virgil to Claudian and Ausonius, are now so little known, that their existence has even been questioned, and ascribed to poetical invention. It has, however, been well ascertained, that the name of *Timao* is still preserved by some springs which rise near *S. Giovano di Carso* and the castle of *Duino*, and form a river, which, after a course of little more than a mile, falls into the Hadriatic. The number of these sources seems to vary according to the difference of the seasons, which circumstance will account for the various statements made by ancient writers respecting them. Strabo, who appears to derive his information from Polybius, reckoned seven, all of which, with the exception of one, were salt. According to Posidonius, the river really rose in the mountains at some distance from the sea, and disappeared under ground for the space of fourteen miles, when it issued forth again near the sea at the springs above mentioned. (*Strabo*, 215.—*Pliny*, 2, 106.) This account seems also verified by actual observation. (*Cramer's Anc. Italy*, vol. 1, p. 130.)

Timoleon, a Corinthian of noble birth and distinguished ability as a warrior and statesman. His brother Timophanes having, partly by popularity and partly

by the aid of a mercenary force, made himself tyrant of Corinth, Timoleon, after vain remonstrance, came to him with a kinsman of his, brother to the wife of Timophanes, and a friend named Theopompus, and, covering his own face, stood by while the others slew him. When the Syracusan ambassadors arrived to seek aid from Corinth against their tyrants, the deed was recent, and all Corinth was in a ferment; some extolling Timoleon as the most magnanimous of patriots, others execrating him as a fratricide. The request of the Syracusans offered to the Corinthians the means of calming their dissensions by the removal of the obnoxious individual, and to Timoleon a field of honourable action, in which he might escape from the misgivings of his own mind and the reproaches of his mother, who never forgave him. Timoleon proceeded to Sicily with a small band of mercenaries, principally raised by his own credit. On arriving he received considerable re-enforcements, and soon gained a footing in Syracuse. The greater part of the city had already been taken by Hicetes from Dionysius, and the whole was divided between three parties, each hostile to both the others. Timoleon was, in the end, successful. Hicetes withdrew to Leontini, and Dionysius surrendered, himself and his friends retiring to Corinth; while two thousand mercenaries of the garrison engaged in the service of Timoleon. This final expulsion of Dionysius took place fifty years after the rise of his father, and four years after the landing of Timoleon in Sicily (B.C. 343). Timoleon remained master of a city, the largest of all in the Grecian settlements; but almost a desert, through the multitudes slain or driven into banishment in successive revolutions. So great, it is said, was the desolation, that the horses of the cavalry grazed in the market-place, while the grooms slept at their ease on the luxuriant herbage. The winter was passed in assigning deserted lands and houses as a provision to the few remaining Syracusans of the Corinthian party and to the mercenaries instead of pay, which the general had not to give. In winter, when Grecian warfare was slackened or interrupted, the possession of good houses would doubtless be gratifying; but to men unused to peaceful labour, lands without slaves and cattle were of little worth; and it was necessary, in the spring, to find them some profitable employment. Unable sufficiently to supply the wants of his soldiers from any Grecian enemy, Timoleon sent one thousand men into the territory belonging to Carthage, and gathered thence abundance of spoil. The measure may seem rash, but he probably knew that an invasion was preparing, and that quiescence would not avert the storm, while a rich booty would make his soldiers meet it better. The Carthaginians landed in Sicily. Their force is stated at seventy thousand foot and ten thousand horse; while Timoleon could only muster three thousand Syracusans and nine thousand mercenaries. Nevertheless, he advanced to meet them in their own possessions; and, by the union of admirable conduct with singular good fortune, won a glorious victory, which was soon followed by an honourable peace. Timoleon, professing to be the liberator of Sicily, next directed his arms against the various chiefs or tyrants who held dominion in the towns. In this he may probably have been actuated by a sincere hatred of such governments; but he frequently seems to have little consulted the wishes of the people, whose deliverer he declared himself. Most of the smaller chiefs withdrew; the more powerful, resisting, were conquered; and, being given up to their political adversaries, were put to death—in some cases with studied cruelty. Among the victims was Hicetes, who was submitted, with his whole family, to the judgment of that mixed multitude now called the Syracusan people, and all were put death. There is much appearance that Hicetes deserved his fate; but what shall we say of the people which doomed to death his unoffending wife and daughters? and what of the general, who, holding little less than absolute authority over his followers, referred such a matter to the decision of such a body? Having everywhere established for Syracuse and for himself a superintending authority, which rested on the support of a prevailing party, like the control of Athens or Lacedæmon over their allies, Timoleon sought to restore good order, abundance, and population to the long-afflicted island. Syracuse was still very thinly peopled, and it was torn by mutual jealousy between the remnant of the ancient Syracusans, and the numerous mercenaries and foreign adventurers who had been rewarded for their services with lands and houses, and admission to all the rights of citizens. At one time the struggle ripened to a civil war, of which we know not the circumstances or the issue; but probably it was suppressed without the ruin of either party. At once to supply the void in the city and to strengthen his government by a body of adherents who owed their all to him, Timoleon invited colonists from Greece, and settled at one time four thousand families on the Syracusan territory, and on a neighbouring plain of great extent and fertility no less than ten thousand. Similar measures were adopted in many of the other cities under his control. He revised the ancient laws of Syracuse, and restored them with amendments skilfully adapted to the altered state of the commonwealth. But to amalgamate into a united people so many bodies of men of various interests, and mostly trained to war and violence, was a work only to be accomplished by the energy of one able man; and in accomplishing that work, Timoleon was both enabled and obliged, by the lawless habits of his followers, to exercise an authority not less arbitrary than that of any tyrant he had overthrown. In one most important particular he is superior, not only to those chiefs, to Gelon and Dionysius, and to all who ever held like power in Sicily, but perhaps to all, with the single exception of Washington, who have ever risen to the highest power in times of tumult; for he appears to have directed his efforts honestly and wisely to the object, not of establishing a dynasty of princes, but of so settling the government and training the people that they should be able, after his death, to govern themselves without an arbitrary leader. He died highly honoured and generally beloved; and, for many years after his death, the whole of Sicily continued in unusual quiet and growing prosperity. Yet, in doing justice to the great qualities of Timoleon, and the sincerity of his zeal for the public good, we cannot but own that he was unscrupulous in the choice of means, even beyond the ordinary laxity of political morality in Greece, and that his fame is tarnished by some acts of atrocious cruelty and of gross injustice. (*Corn. Nep.*, *Vit. Timol.*—*Plut.*, *Vit. Timol.* —*History of Greece* (*Lib. Us. Knowl.*), p. 119, *seq.*)

Timomăchus, a painter of Byzantium, who flourished in the age of Cæsar the Dictator, and executed for him pictures of Ajax and Medea, which were placed in the temple of Venus Genetrix. For these paintings the artist received 80 talents. (*Plin.*, 35, 11, 40.—*Id.*, 35, 4, 9.) The Medea is the subject of an epigram in the Anthology. (*Anthol. Palat.*, *P.* 2, p. 667.) This epigram has been imitated by Ausonius, in the 22d of his collection. For an account of other pieces of Timomachus, consult Sillig (*Dict. Art.*, *s. v.*).

Timon, I. a disciple of Pyrrho, who flourished in the time of Ptolemy Philadelphus, and lived to the age of 90 years. He first professed philosophy at Chalcedon, and afterward at Athens, where he remained till his death. He took little pains to invite disciples to his school, and seems to have treated the opinions and disputes of the philosophers with contempt; for he wrote a poem called Silli, in which he inveighs with bitter sarcasms against the whole body. He was addicted to intemperance. With him terminated the succession

of the public professors in the school of Pyrrho. The fragments of Timon were edited, in 1820, by Wölke, *Varsav.*, 8vo, and in 1821, by Paul, *Berol.*, 8vo.—II. Surnamed the *Misanthrope*, was a native of the borough of Colyttus in Attica, and remarkable for the whimsical severity of his temper, and his hatred of mankind. Born some time before the commencement of the Peloponnesian war, it is possible that the vices and crimes of which he was an eyewitness during this period of trouble may have contributed to the development of that morose spirit which procured for him the surname by which he is always known. It appears from the ancient writers, and indirectly from the testimony of Plato himself (*Phædon*, p. 67, *ed.* 1602), that this hatred towards his fellow-men was originally excited by the false and ungrateful conduct of others. He lavished upon those around him a large fortune in presents and in services of all kinds, and, when his wealth was all expended, he found that he had lost not only his property, but his friends. Misanthropy then succeeded to unbounded liberality; and, shunning the society of his fellow-men, and retiring to a small spot of ground in the suburbs, he gave himself up to the workings of an irritated and deeply disappointed spirit; or, if ever he did mix on any occasion with the busy world at Athens, it was only to applaud, with cruel irony, the errors and follies of his fellow-citizens. Cold and repulsive to all others, he appeared to take a lively interest in the young Alcibiades; but it was only because he saw in him the future author of evil to his country. He even publicly declared the motives that prompted him to this singular attachment; for, happening one day to meet Alcibiades returning from the place of assembly, accompanied by a large concourse, in place of turning away and avoiding him as he avoided others, he came directly up, and, grasping his hand, exclaimed, "Go on, my son; you do well to augment your own power, for you are only augmenting it to the lasting injury of these." One account says that Timon, having subsequently become possessed of a new fortune, probably by agriculture, changed to a complete miser, and shut himself up, together with his riches, in a kind of tower, which was called, for a long time afterward, the tower of Timon. This tradition is not, it is true, very consistent with the rank which Pliny (7, 19) assigns him among the "*auctores maximæ sapientiæ*," nor with the apophthegm ascribed to him by Stobæus (*Serm.*, 7, p. 107), that "cupidity and avarice are the cause of all human ills;" but nothing ought to surprise us in so whimsical a character; and besides, if in the folly of avarice we see nothing of the sage, we certainly see enough of the misanthrope. The end of Timon was worthy of his life. Having broken a limb by a fall, and having, in his aversion for his fellow-men, refused all assistance, a gangrene set in and he died. But this was not all. Nature herself seems to have seconded the intentions of Timon, by separating him, even after death, from the habitable world; for his tomb having been erected near the seashore, the ground around it was gradually covered by the water, and the spot thus rendered inaccessible. The character of Timon is made a frequent subject for epigrams in the Greek Anthology, and many sayings of his are quoted by the ancient writers. The two following are the best: Timon, after having renounced the society of his fellow-men, still kept up a kind of intimacy with another misanthrope named Apimantus. During a repast in which they were celebrating the second day of the Anthesteria (χόες), Apimantus, charmed with the tête-à-tête, exclaimed, "Oh, Timon! what an agreeable supper!" "Ay," replied the other, "were you only away!" On another occasion, the people of Athens were surprised to see him ascend the tribune, and waited in profound silence to hear what he would say. "Athenians," exclaimed the new orator, "I have a small field, and in this field a fig-tree, on which many citizens have already hung themselves. I intend now to build a house on this spot, and wish to give you notice before I begin, in order that if there be any more of you who intend to hang yourselves, you may come before the fig-tree is cut down." (*Diog. Laert.*, 9, 112.—*Suid.*, *s. v.*—*Leclerc, in Biogr. Univ.*, vol. 46, p. 83, *seqq.*)

Timophănes, a Corinthian, brother to Timoleon. He attempted to make himself tyrant of his country by means of the mercenary soldiers with whom he had fought against the Argives and Cleomenes. Timoleon wished to convince him of the impropriety of his measures; and, when he found him unmoved, he caused him to be assassinated. (*Vid.* Timoleon, at the commencement of the article.)

Timŏthĕus, I. a poet and musician of Miletus, born 446 B.C. He was received with hisses the first time he exhibited in public at Athens, and farther applications would have been totally abandoned, had not Euripides discovered his abilities, and encouraged him to follow a profession in which he afterward gained so much applause. According to Pausanias, he perfected the cithara, by the addition of four new strings to the seven which it had before. Suidas, however, states that it had nine before, and that Timotheus only added two. The truth appears to be this: the lyre of Terpander had seven strings; that of Phrynis, a musical opponent of Timotheus, nine strings; and that of Timotheus, eleven. Hence, no doubt, the remark of Suidas, that the last-mentioned individual added only two strings. As, however, the two strings added by Phrynis were ordered to be removed by a public decree, Pausanias might say, without impropriety, that Timotheus had added four strings. This innovation was not well received by the Lacedæmonians, and it was condemned by a decree, which has been preserved for us in Boëthius (*de Musicâ*, 1, 1, p. 1372, *ed. Basil.*, 1570), and which furnishes, also, a good specimen of Doric prose. (*Maittaire, Dialectic.*, p. 385, *ed. Sturz.*) The decree concludes with ordering that the kings and the ephori do publicly reprimand Timotheus, and compel him to cut off the newly-added strings of his lyre, and come back to the old number of seven. Athenæus relates, that when this decree was on the point of being carried into execution, Timotheus showed the Lacedæmonians that they had in their own city a small image of Apollo holding a lyre which had exactly the same number of strings as his own, and that, upon this, he was acquitted. (*Athenæus*, 14, p. 636, *e. f.*) His new system of music met with numerous adversaries throughout Greece; and Plutarch and Athenæus have preserved many of the sarcasms that were launched at him in consequence by the comic poets of the day. All these attacks, however, only served to confirm the reputation of the musician. After having distinguished himself in most of the Grecian cities, Timotheus retired to Macedonia, to the court of King Archelaüs, where he died at a very advanced age, two years before the birth of Alexander the Great. Timotheus composed pieces in almost every department of poetry. A hymn in honour of Diana obtained for him a very large sum of money from the Ephesians, for whom he had composed it. The ancients cite his *Nomes*, his *Proems* or preludes, eighteen *Dithyrambics*, twenty-one *Hymns*, two *Poems*, entitled *Danaë* and *Semele*; four *Tragedies*, &c. We have merely a few fragments of his productions remaining. They are given by Grotius, in his *Excerpta ex tragœdiis et comœdiis Græcis, &c.*, *Paris*, 1626, 4to. (*Recherches sur la Vie de Timothée, par Burette.—Mem. de l'Acad. des Inscr.*, vol. 10.—*Weiss, Biogr. Univ.*, vol. 46, p. 92, *seqq.*)—II. A celebrated musician, a native of Thebes in Bœotia. He was one of those who were invited to attend at the celebration of the nuptials of Alexander the Great. He excelled

particularly in playing on the flute; and his performance is said to have animated the monarch in so powerful a degree, that he started up and seized his arms; an incident which Dryden has so beautifully introduced into English poetry. (*Burette, Recherches, &c.* —*Weiss, Biogr. Univ.*, vol. 46, p. 93.)—III. An Athenian commander, son of Conon, inherited the valour and abilities of his father. In 375 B.C. he gained a signal victory over the Lacedæmonian fleet off Corcyra, and made himself master of this island. Then directing his course towards Thrace, he took several important cities in this quarter, and afterward delivered Cyzicus from the foe. He subsequently shared the command of the fleet with Iphicrates. The latter, having wished to attack the enemy during a violent tempest, and not obtaining the consent of Timotheus to so hazardous a step, caused him to be brought to trial at Athens. Timotheus was condemned to pay a fine of 100 talents; but, being unable to raise so large a sum, he retired to Chalcis, where he ended his days. His disinterestedness equalled his courage and military talents. He never appropriated to himself any portion of the booty taken from the foe. On one occasion he paid into the public treasury 1200 talents. There existed a very close intimacy between Timotheus and Plato. (*Corn. Nep.*, *in Vit.*—*Ælian, V. H.*, 2, 10.—*Æschin.*, vol. 1, p. 247, *ed. Reiske.*—*Cic.*, *Off.*, 1, 32.—*Id.*, *de Orat.*, 3, 34.)

Tingis, the capital of Mauritania Tingitana, on the northwestern coast of Africa, and a short distance to the east of the Ampelusian promontory. It was fabled to have been built by the giant Antæus. Sertorius took it; and as the tomb of the founder was near the place, he caused it to be opened, and found in it a skeleton six cubits long. Some editions of Plutarch read ἑξήκοντα (60) instead of ἕξ (6); the latter, however, is decidedly the true reading. Plutarch copies here, according to Strabo, the fable of Gabinius respecting the stature of Antæus.—The modern name of the place is *Tangier*. (*Mela*, 1, 5.—*Id.*, 2, 6.—*Plin.*, 5, 1.)

Tiphys, the pilot of the ship of the Argonauts, was son of Hagnius, or, according to some, of Phorbas. He died before the Argonauts reached Colchis, at the court of Lycus, in the Propontis, and Erginus was chosen in his place. (*Apollod.*, 1, 9.—*Hygin.*, *fab.*, 14, 18.)

Tiresĭas, a celebrated prophet of Thebes, son of Eueres and the nymph Chariclo, of the race of Udæus, one of the Sparti. (*Vid.* Sparti.) Various accounts are given as to the cause of his blindness: one ascribes it to his having seen Minerva bathing (*Pherecyd.*, *ap. Apollod.*, 3, 6, 7.—*Callim.*, *Lav. Pall.*, 75, *seqq.*); another to his having divulged to mankind the secrets of the gods. (*Apollod.*, *l. c.*) The Melampodia related that Tiresias, happening to see two serpents together on Mount Cithæron, killed the female, and was suddenly changed into a woman. In this state he continued for seven years; at the end of which period, observing two serpents similarly circumstanced, he killed the male, and thus returned to his pristine state. On some occasion, Jupiter and Juno fell into a dispute as to which derived more pleasure from the conjugal state, the male or female. Unable to settle it to their satisfaction, they agreed to refer the matter to Tiresias, who had known both states. His answer was, that of ten parts but one falls to man. Juno, incensed at this, deprived the guiltless arbitrator of the power of vision. Jupiter thereupon, as one god cannot undo the acts of another, gave him, in compensation, an extent of life for seven generations, and the power of foreseeing coming events. —Tiresias lived at Thebes, where he was contemporary with all the events of the times of Laïus and Œdipus, and the two Theban wars. At the conclusion of the last he recommended the Thebans to abandon their city, and he was the companion of their flight. It was still night when they arrived at the fountain of Tilphussa. Tiresias, whose period of life was fated to be coextensive with that of the city of the Cadmeans, drank of its waters, and immediately died. The victorious Argives sent his daughter Manto, along with a portion of the spoil, to Delphi, according to the vow which they had made. In obedience to the command of the oracle, Manto afterward went thence, and, marrying Rhakios of Mycenæ or Crete, founded the town and oracle of Clarus. She bore to Rhakios (or, as others said, to Apollo) a son named Mopsus, a celebrated prophet. (*Schol. ad Apollon. Rhod.*, 1, 308.—*Pausan.*, 7, 3.—*Tzetz. ad Lycophr.*, 980.)—The name Tiresias (Τειρεσίας) is apparently derived from τέρας (old form τεῖρας), *a prodigy*, and that of his daughter from μάντις. (*Keightley's Mythology*, p. 344, *seq.*)

Tiridātes, a monarch of Parthia, raised to the throne after Phraates had been expelled for his cruelty and oppression. Tiridates, however, upon learning that Phraates was marching against him with a numerous army of Scythians, fled with the infant son of Phraates to Augustus. Augustus restored his son to Phraates, but refused to deliver up Tiridates. (*Vid.* Parthia.)

Tiro, M. Tullius, a freedman of Cicero's, held in high esteem by his master, and made eventually his private secretary and the superintendent of all his affairs. He performed many important services for Cicero, and received from the liberality of his grateful master a small rural domain, where he passed the rest of his days in retirement. Tiro wrote a Biography of Cicero, now lost; and made a collection of his bons mots (*joci*) in three books. This has shared the fate of his other work. He was the author, likewise, of several other works; and a passage in one of Cicero's letters (*Ep. ad. Fam.*, 16, 18) gives us reason to suppose that he had attempted, among other things, even tragic composition. It is to the care of Tiro that we are indebted for the preservation of the letters of Cicero. To him, likewise, is attributed the invention of stenography or short-hand writing. This is hardly correct. He would merely seem to have reduced to a more perfect system an art which had existed long before. The poet Ennius was the first who used this manner of writing. Isidorus ascribes to him the invention of the art; in all likelihood, however, he merely borrowed it from the Greeks. (*Isid.*, *Orig.*, 1, 21, 1.—*Weiss, in Biogr. Univ.*, vol. 46, p. 128, *seq.*)

Tiryns or Tirynthus, a city of Argolis, southeast of Argos, and about twelve stadia from Nauplia. It was celebrated for its massive walls, and is said to have been founded by King Prœtus, brother of Acrisius, who, as Strabo reports, employed for the construction of his citadel workmen from Lycia. These are the Cyclopes, or Chirogasteres as they are sometimes called, who built the treasury at Athens, and the great doorway, which is still to be seen at Mycenæ. The poets have also ascribed to them the construction of the walls of Argos. (*Strab.*, 373.—*Apollod.*, 2, 2, 1. *Eustath. ad Il.*, 2, p. 286.)—Prœtus was succeeded by Perseus, who transmitted Tiryns to his descendant Electryon. Alcmena, the daughter of this prince, was married to Amphitryon, on whom the crown would have devolved had he not been expelled by Sthenelus of Argos. His son Hercules, however, afterward regained possession of his inheritance, whence he derived the name of Tirynthius. (*Hes.*, *Herc. Scut.*, 81. —*Apollod.*, 2, 4, 5.—*Pind.*, *Ol.*, 10, 37.—*Id.*, *Isthm.*, 6, 39.) This hero, after the murder of Iphitus, fled from Tiryns, and retired into the Trachinian country. Homer represents the city of Tiryns as subject to the kings of Argos at the time of the Trojan war. (*Il.*, 2, 559.) But it was afterward destroyed by the Ar-

rives, probably about the same time with the city of Mycenæ. Strabo reports that, on abandoning their homes, the Tirynthians retired to the neighbouring town of Epidaurus. (*Strab.*, 373.) But Pausanias affirms that the greater part were removed to Argos. The last-mentioned writer describes the remains of the walls of Tiryns as exhibiting a specimen of remarkably solid masonry. (Compare *Dodwell, Tour*, vol. 2, p. 250.—*Gell, Itin. of the Morea and Argolis.*)—Sir W. Gell (*Itin. of Argolis*, p. 169) corrects an error of D'Anville with regard to this place. "A mistake," he observes, "occurs on the subject of Tiryns, and a place named by him *Vathia*, but of which nothing can be understood. It is possible that *Vathi*, or the profound valley, may be a name sometimes used for the Valley of *Barbitsa*, and that the place named Claustra by D'Anville may be the outlet of that valley, called *Kleisour*, which has a corresponding signification."

Tirynthia, a name given to Alcmena, as being a native of Tiryns. (*Vid.* Tiryns.)

Tisamĕnus, a son of Orestes and Hermione the daughter of Menelaus, who succeeded on the throne of Argos and Lacedæmon. The Heraclidæ entered his kingdom in the third year of his reign, and he was obliged to retire with his family into Achaia. He was some time after killed in a battle against the Ionians near Helice. (*Apollod.*, 2, 7.—*Pausan.*, 8, 1.)

Tisiphŏne, one of the Furies. (*Vid.* Furiæ.)

Tissaphernes, a satrap of Persia, commander of part of the forces of Artaxerxes at the battle of Cunaxa against Cyrus, and the one who first gave information to Artaxerxes of the designs of his brother. He afterward obtained a daughter of Artaxerxes in marriage, and all the provinces over which Cyrus had been governor. This was the same Tissaphernes who seized Alcibiades, and sent him prisoner to Sardis, after the naval victory which the latter had gained over the Lacedæmonians. Tissaphernes was afterward defeated by Agesilaus, upon which the King of Persia sent Tithraustes, another satrap, against him, who cut off his head. (*Plut.*, *Vit. Alcib.*—*Id.*, *Vit. Ages.*—*Xen.*, *Anab.*, 1, 2.)

Titan or Titānus, I. a son of Cœlus (or Uranus) and Vesta (or Terra), brother to Saturn and Hyperion. He was the eldest of the children of Cœlus; but he gave his brother Saturn the kingdom of the world, provided he raised no male children. When the births of Jupiter, Neptune, and Pluto were concealed from him, Titan, on discovering the deception, made war against Saturn, and imprisoned him till he was replaced on his throne by his son Jupiter. (*Lactantius, de Fals. Rel.*, 1, 14.) This legend differs, it will be perceived, from the ordinary one, as given under the article Titanes.—II. A name applied to the sun, as the offspring of Hyperion, one of the Titans. (*Tibull.*, 4, 1, 50.—*Virg.*, *Æn.*, 4, 118.)—III. An epithet sometimes applied to Prometheus by the poets. (*Soph.*, *Œd. Col.*, 56.—*Juvenal*, 14, 34.—*Vid.* Prometheus.)

Titānes, a name given to the sons of Cœlus (or Uranus) and Terra. They were six males, Oceanus, Coios, Crios, Hyperion, Iapetus, and the youngest of them Cronus; and six females, Theia, Rheia (or Rhea), Themis, Mnemosyne, Phœbe, and Tethys. These children, according to the commonly-received legend, were hated by their father, who, as soon as they were born, thrust them out of sight into a cavern of Earth, who, grieved at his unnatural conduct, produced the "substance of hoary steel," and, forming from it a sickle, roused her children, the Titans, to rebellion against him; but fear seized on them all except Saturn (Cronus), who, lying in wait with the sickle with which his mother had armed him, mutilated his unsuspecting sire. The drops which fell on the earth from the wound gave birth to the Erinnyes, the Giants, and the Melian nymphs: from what fell into the sea sprung Aphrodite or Venus, the goddess of love and beauty. When Saturn succeeded his father he married Rhea; but he devoured all his male children, as he had been informed by an oracle that he should be dethroned by them as a punishment for his cruelty to his father. The wars of the Titans against the gods are very celebrated in mythology. They are often confounded with that of the Giants; but it is to be observed that the war of the Titans was against Saturn, and that of the Giants against Jupiter.—Pezron (*Antiquité des Celtes*) indulges in some whimsical remarks on the subject, and makes the Celtæ to be the same with the Titans, and their princes the same with the Giants in Scripture. According to him, the Titans were the descendants of Gomer, the son of Japhet. He adds that the word *Titan* is perfect Celtic, and he derives it from *tit*, *earth*, and *den* or *ten*, *man*; and hence, he says, the reason of the Greek appellation of γηγενεῖς, or *earth-born*, which was applied to them. The Titans, according to Bryant, were those Cushites, or sons of Chus, called Giants, who built the Tower of Babel, and were afterward dispersed.—Constant regards the legend of the gods and the Titans as the tradition of a warfare between two rival religious sects, the Titans being considered by him as having worshipped the elements and stars. (*Constant, de la Religion*, vol. 2, p. 315.)—The best solution, however, appears to be that which makes the Titans mere personifications of the elements, and their warfare with the gods an allegorical picture of the angry collisions of the elements in the earliest ages of the world. (Compare *Hermann und Creuzer, Briefe*, p. 158.)

Titanĭdes, the daughters of Cœlus and Terra. (*Vid.* Titanes, where their names are given.)

Titaresius, a river of Thessaly, called also Europus, flowing into the Peneus a little above the vale of Tempe. The waters of the two rivers did not, however, mingle; as those of the Peneus were clear and limpid, while those of the Titaresius were impregnated with a thick unctuous substance, which floated like oil upon the surface. (*Strabo*, 441.) Hence the fabulous account of its being a branch of the infernal Styx. (*Hom.*, *Il.*, 2, 751.—*Lucan*, 6, 375.) It is now the *Saranta Poros*. (*Cramer's Anc. Greece*, vol. 1, p. 369.)

Tithōnus, a son of Laomedon, king of Troy, by Strymo, the daughter of the Scamander. He was so beautiful that Aurora became enamoured of him and carried him away. She now besought Jove to bestow on him immortality. The sovereign of Olympus assented, and Tithonus became exempt from death; but the love-sick goddess, having forgotten to have youth joined in the gift, began, with time, to discern old age creeping over the visage and limbs of her beautiful consort. When she saw his hairs blanching, she abstained from his bed, but still kept him, and treated him with fond attention, in her palace on the eastern margin of the Ocean stream, "giving him ambrosial food and fair garments." But when he was no longer able to move his limbs, she deemed it the wisest course to shut him up in his chamber, whence his feeble voice was incessantly heard. (*Hom.*, *Hymn. in Ven.*, 218, *seqq.*) Later poets say that, out of compassion, she turned him into a *cicada* (τέττιξ). (*Schol. ad Il.*, 11, 1.—*Tzetz. ad Lycophr.*, 18.) Memnon and Æmathion were the children whom Aurora bore to Tithonus. (*Keightley's Mythology*, p. 63.)

Tithorĕa, a city on Mount Parnassus, called also Neon, for the name of Tithorea was only properly applied to one of the peaks of Parnassus. (*Herod.*, 8, 32.—*Strabo*, 439.) This place, as we learn from Herodotus, was taken and burned by the army of Xerxes (8, 33). In its vicinity, Philomelus, the Phocian general, was defeated and slain by the Thebans. (*Pausan.*, 10, 2.)—Delphi and Tithorea, on different sides of the mountain, were the halting-places of those passing over Parnassus, at the distance of 80 stadia

from each other; being situate as the towns of *Aosté* in Piedmont, and *Martinach* in the Vallais, are with regard to Mont St. Bernard. The whole district on the southern side was the Delphic; while all the country on the northern side received its name from Tithorea. The olives of this city were so highly esteemed that they were conveyed as presents to the Roman emperors; they still maintain their ancient reputation, being sent as an acceptable offering to the pashas and other grandees of Turkey. The ruins of Tithorea were first observed by Dr. Clarke, near the modern village of *Velitza*. "We arrived," says that traveller, "at the walls of Tithorea, extending in a surprising manner up the prodigious precipice of Parnassus, which rises behind the village of *Velitza*. These remains are visible to a considerable height upon the rocks." (*Travels*, vol. 7, p. 274.—Compare *Dodwell, Tour*, vol. 2, p. 139.—*Gell's Itin.*, p. 214.)

Tithraustes, a Persian satrap, B.C. 395, ordered by Artaxerxes to put to death Tissaphernes. (*Vid.* Tissaphernes.)

Titiānus, Julianus, a Latin geographical writer, who flourished about the commencement of the third century. Julius Capitolinus informs us that he was called "the ape of his time," from his possessing, in a high degree, the talent of imitation. From a passage in Sidonius Apollinaris (1, 1) we learn in what this imitation consisted. Titianus imitated the style of the writers of antiquity. Thus he took Cicero for his model in the letters which he published under the names of certain illustrious females. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 246.)

Titormus, a herdsman remarkable for his strength, in which he is said to have far surpassed even Milo. The latter having met him on one occasion, and having observed his great size of body, wished to make trial of his strength; but Titormus declined at first, saying that he was not possessed of much power of body. At length, however, descending into the river Evenus, he selected a stone of enormous size, and for three or four times in succession drew it towards him and then pushed it back again. After this he raised it up as high as his knees, and finally took it up on his shoulders and carried it for some distance; at last he flung it from him. Milo, on the other hand, could with difficulty even roll the same stone. Titormus gave a second proof of his vast strength by going to a herd of cattle, seizing a bull, the largest of the whole number, and fierce withal, by the foot, and holding it so firmly that it could not escape. Having then grasped another one, while in the act of passing, with the other hand, he held it in a similar manner. Milo, on seeing this, raised his hands to the heavens and exclaimed, "Oh, Jupiter! hast thou begotten in this man another Hercules for us!" Hence, says Ælian, came the common expression, "This is another Hercules." (*Ælian, Var. Hist.*, 23, 22.—*Herod.*, 6, 127.—*Lucian, de conscrib. Hist.*, p. 690.—*Eustath. ad Hom., Od.*, 5, p. 206.)

Titus Flavius Vespasiānus, son of Vespasian, succeeded his father on the imperial throne. Previous to his accession, his military talents had been proved by the successful issue to which he had brought the sanguinary and protracted war which was waged with the Jews, and which ended in the destruction of Jerusalem. At the close of the Jewish war he was received at Rome with the title of Cæsar, and admitted to the honour of a joint triumph with his father the emperor. He soon became the depositary of all power, and the source of the executive authority in all its branches; discharging the office of censor, which Vespasian had assumed, and even watching over the duties of prætorian prefect, never before administered but by a Roman knight. The only stain which was ever attached to the life of Titus belongs to this period of his history, before his accession to sovereign authority, when his situation drew down upon him all the invidiousness of power, without supplying him with the means of securing popular affection. He is accused of having acted in some cases hastily and severely; and even of having gratified his personal resentment by condemning officers of rank to an ignominious death. He is, moreover, charged with avarice and bribery on the authority of Suetonius, who asserts, that those who had causes before the emperor knew how to obtain a favourable hearing, by placing a sum of money in the hands of the Cæsar. He had given offence, too, by an unwise attachment to Berenice, the sister of King Agrippa. (*Vid.* Berenice VII.) In a word, so seriously did the people regard these frailties in the character of their prince, that they anticipated in his reign a renewal of the flagitious, tyrannical, and sanguinary deeds which had condemned to infamy the name and government of Nero. But from the hour that Titus ascended the throne of his father, a total change took place in all that was previously vicious and objectionable in his character. He discarded all the ministers of his loose days, and, being resolved to reform the state of public morals, began by reforming himself. Although still strongly attached to the beautiful Berenice, he dismissed her to her own country, because he knew that such a connexion was disagreeable to the senate and people. He abolished also the law of treason, under the sanction of which so many acts of tyranny had been committed; and he not only discountenanced, but severely punished, all spies and informers. His whole time was now devoted to the duties of his high station, and his chief pleasure consisted in rendering services and kindnesses to his friends and to his people. His benevolence and goodness of heart would doubtless find ample scope; yet it is recorded of him, that one evening, recalling to mind the events of the day, and not finding that he had done anything during its course beneficial to mankind, he exclaimed in accents of regret, "*My friends, I have lost a day!*" This well-known exclamation, and the course of benevolent deeds by which it was accredited, procured for him the truly glorious title of the "*Delight of the Human Race*" (*Deliciæ humani generis*).—A fresh war which broke out in Britain was the occasion of drawing forth the extraordinary qualities of Cnæus Julius Agricola, who pushed his conquests far into the country; and from the circumstance of some soldiers, who had been worsted in a skirmish, taking to their bark, and being driven by the wind and tide to a Roman camp on a distant coast, he conceived the idea, and completed the discovery, that Britain was an island. But the public prosperity was clouded by a terrible convulsion of Nature—the eruption of Mount Vesuvius. After an interval of extreme heat and drought, the whole plain was shaken, as in an earthquake, with a sound of subterranean thunder, and a roaring agitation of the air and sea; at the same time, a torrent of smoke and flame, accompanied by showers of stones, bursting from the crater, darkened the sun like an eclipse. Suddenly a column of black ashes rose perpendicularly into the air, hovered like a cloud, and fell; and in its fall overwhelmed the towns of Herculaneum and Pompeii. This memorable event took place in A.D. 79, and serves to give a melancholy interest to the first year of Titus's sovereignty. The dark cloud of smoke and dust carried dismay even to the walls of the capital. The darkness which sank down upon the city terrified the inhabitants of Rome to such a degree, that many of them threw themselves, with their families, into ships bound for Africa and Egypt; imagining that Italy was about to atone for its sins by enduring the uttermost wrath of the gods. A pestilence soon after succeeded at Rome, of which it is said that not fewer than 10,000 persons died daily during a considerable period. This malady is ascribed by histori-

ans to the pollution which was supposed to have infected the air in consequence of the eruption of the mountain; but it is more probable that it originated in the poverty and filth occasioned by the sudden increase made to the population of the capital, when the fugitives from the ruined towns and villages of Campania sought an asylum within its walls. Such misfortunes wounded deeply the compassionate heart of Titus. He felt, says Suetonius, not only like a prince, but as a father, for the sufferings of his people, and spared neither labour nor expense to relieve their distress. Hastening in person to Campania for the purpose of assisting the sufferers in that quarter, Titus was recalled to his capital by another frightful calamity. A fire broke out at Rome, which raged three days and nights with the greatest violence, destroying an immense number of buildings both public and private. Among the former were the Pantheon, the Octavian Library, and the Capitol, which last had been but recently rebuilt after the demolition which it had sustained at the hands of the infuriated Germans during the reign of Vitellius. No sooner had this afflicting event reached the ears of the emperor, than he made known his determination to indemnify, out of his own coffers, all the losses which had accrued either to the state or individuals. So unwilling, in fact, was he that any one besides himself should have a share in the honour of relieving the fortunes of Rome, that he is said to have refused the contributions which were offered by some of his royal allies, by other cities of the empire, and by certain of the richest among the nobility. Such was now the constitution of Roman society, that attention to the amusements of the lower class of citizens in time of peace had become no less essential to the tranquillity of the empire than military talents during the pressure of war. With this view Titus proceeded to finish the amphitheatre, of which his father had laid the foundation; adding to it baths and other comforts for the gratification of the populace. This was the famous Colosseum, or Flavian Amphitheatre, the remains of which, at the present day, still present so striking a feature among the antiquities of Rome. The dedication of this superb edifice was celebrated by games of the most magnificent character. The sports lasted a hundred days, during which invention was racked to discover new modes of pleasing the eye, and of stimulating the depraved fancy of the multitude. It was observed that, on the last day of the games, the emperor appeared greatly dejected, and even shed tears. Hoping that his nerves would be strengthened by the purer air of the country, he retired to the neighbourhood of Reate, whence his family originally sprang, and whither he was accompanied by his brother Domitian. A fever with which he was seized was unduly checked by the use of the bath, to which he had become much addicted; and it is added by Suetonius, that the symptoms of the disease were greatly aggravated by adopting a suggestion of Domitian's, that the patient should be put into a tub filled with snow. Thus died, on the 13th day of September, A.D. 81, Titus, in the same house where his father had expired, after a pacific reign of two years and nearly three months. The character of this prince has been given in the history of his actions; and his name, even at the present day, conveys to the reader all those ideas of justice, clemency, wisdom, and benevolence, which enter into the conception of a good sovereign; and his virtues were prized still more highly when contrasted with the violent and ungovernable temper of his brother, who succeeded him on the throne. (*Sueton.*, *Vit. Tit.*—*Dio Cass.*, 66, 15, *seqq.*—*Encyclop. Metropol.*, div. 3, vol. 2, p. 607, *seqq.*)

Tityus, a celebrated giant, son of Terra; or, according to others, of Jupiter, by Elara, the daughter of Orchomenus. Tityus happened to see Latona, on one occasion, as she was going to Delphi. Inflamed with love, he attempted violence; but the goddess called her children to her aid, and he soon lay slain by their arrows. His punishment, however, did not end with life. He lay extended in Erebus, covering with his vast frame nine entire *jugera*, while a vulture kept feeding upon his liver and entrails, which were continually reproduced. (*Od.*, 11, 576, *seqq.*—*Apollod.*, 1, 4, 1.—*Virg.*, *Æn.*, 6, 595.—*Schol. ad Apollon. Rhod.*, 1, 761.) Heyne makes Tityus to have been an ancient hero, and supposes that part of the fable which relates to the nine acres to have been founded on the circumstance of his having had, after death, a tumulus of vast size covering his remains. (*Antiquarischer Aufsätze*, vol. 1, p. 56.)

Tmolus, I. a broad and elevated mass of mountains in Lydia, which sends several tributary torrents into the Hermus on the one side, and into the Cayster on the other, and divides, in fact, the valleys through which those two rivers flow. It was said to derive its name from Timolus or Tmolus, a Lydian king, having been previously called Carmanorius. (*Auct. de Fluv. in Pactol.*) This mountain was much celebrated for its wine. (*Plin.*, 5, 29.—*Virg.*, *Georg.*, 2, 97.—*Senec.*, *Phœn.*, 602.) Hence the frequent reference to it in the Bacchæ of Euripides (v. 64, 55, &c.). It appears also to have abounded with shrubs and evergreens (*Callim.*, *fragm.*, 93); nor was it less noted for its mineral productions. It yielded tin; and the Pactolus washed from its cavities a rich supply of golden ore. (*Strab.*, 610, 625.) Strabo reports, that on the top of Tmolus there was a watch-tower erected by the Persians; it was of white marble, and commanded an extensive view of the surrounding country. Tmolus is now called *Boux Dagh* by the Turks. (*Cramer's Asia Minor*, vol. 1, p. 441, *seqq.*—Compare *Arundell's Asia Minor*, vol. 1, p. 25, 34, 54.)—II. A city of Lydia, in the vicinity of Mount Tmolus. According to Tacitus, it was destroyed by an earthquake under Tiberius. (*Ann.*, 2, 47.—Compare *Niceph. Call.*, 1, 17.)

Togāta, an epithet applied to Cisalpine Gaul, where the inhabitants wore the Roman toga, i. e., enjoyed the rights of Roman citizenship. The cities of Cisalpine Gaul obtained the privilege of Latin cities, and, consequently, the right of wearing the Roman toga, by a law of Pompeius Strabo, about A.U.C. 665. (*Ascon.*, *Comm. in Pison.*, p. 490.—*Vid.* Gallia Cisalpina.)

Tolētum, now *Toledo*, a town of Hispania Tarraconensis, on the river Tagus, and the capital of the Carpetani. According to Sylva and other Spanish historians, this city was founded by a considerable body of Jews, who, on their emancipation from captivity 540 years before the vulgar era, established themselves here, and called the place *Toledoth* or *Toledath*, that is, *mother of the people*. This is all a mere fable. Cæsar made this city a place of arms, and Augustus rendered it one of the seats of justice in Spain Modern *Toledo* was formerly celebrated for the exquisite temper of its sword-blades, for which, according to some of the ancient writers, Toletum was also famous. (*Plin.*, 3, 4.—*Itin. Ant.*, 438, 446.—*Grat Falisc.*, *Cyneg.*, 351.)

Tolistobŏii, one of the Celtic tribes in Galatia, in Asia Minor. They occupied that portion of the country which extended along the left bank of the Sangarius from its junction with the Thymbris to its source, and was separated from Bithynia by that river. The principal town of this tribe was Pessinus. (*Cramer's Asia Minor*, vol. 2, p. 85.)

Tolōsa, now *Toulouse*, a town of Gallia Narbonensis, which became a Roman colony under Augustus. The situation of Tolosa was very favourable for trade, and under the Romans it became the centre of the traffic which was carried on between the Mediterranean and Atlantic coasts of this part of Gaul. Minerva

had a rich temple there, which Cæpio the consul plundered; and as he was never after fortunate, the words *aurum Tolosanum* became proverbial. Cæpio is said to have plundered 15,000 talents. This wealth seems to have belonged, for the most part, to private individuals, who had placed it in the temple for safe keeping. (*Mela*, 2, 5.—*Cic.*, *N. D.*, 3, 30.—*Cæs.*, *B. G.*, 3, 20.)

Tolumnius. *Vid.* Lars Tolumnius.

Tomārus, a mountain of Epirus, on the declivity or at the foot of which stood the celebrated Dodona. Callimachus (*Hymn. in Cer.*, 52) calls it Tmarus. Pliny (4, 1), on the authority of Theopompus, assigns it a hundred springs around its base. Cramer makes it the same with the modern Mount *Chamouri*. (Consult remarks under the article Dodona, page 451, col. 1, and also *Cramer's Anc. Greece*, vol. 1, p. 115, *seqq.*)

Tomos or Tomi, a town situate on the western shores of the Euxine Sea, about 36 miles below the mouths of the Danube. The name was fabled by the Greek mythologists to have been derived from τόμος, "*a cutting*" or "*separation*," because Medea had here, as they maintained, cut to pieces her brother Absyrtus, and strewed his remains along the road in order to stop her father's pursuit. (*Vid.* Ovidius, page 949, col. 2.) Tomi is still called *Tomeswar*, though sometimes otherwise styled *Baba*. It is celebrated as being the place where Ovid was banished by Augustus. (*Vid.* Ovidius, page 949, col. 1.)

Tomўris, a queen of the Massagetæ in the time of Cyrus the Great. The Persian monarch sent ambassadors to her, asking her hand in marriage; but the Scythian queen, well aware that the king was more anxious for the crown of the Massagetæ than the possession of her own person, interdicted his entrance into her territories. Cyrus thereupon marched openly against the Massagetæ, and began to construct a bridge over the river Araxes. While he was thus employed, Tomyris sent an ambassador, recommending him to desist from his enterprise; but adding that, if he still persisted in his design, the Scythian forces would retire for three days' march from the river, and would thus allow him an opportunity of crossing without the aid of a bridge: when once on the opposite side of the river, he could then try his strength with her subjects. Or, if he did not like this plan, he might withdraw his own army a similar distance from the river, and the Massagetæ would then cross over into the Persian territories, and contend with him there. Cyrus, by the advice of Crœsus, accepted the former part of the offer, and, having crossed the Araxes, planned the following stratagem, suggested to him by Crœsus. He advanced one day's march into the territories of the Massagetæ, and then, leaving his camp full of provisions and wine, and his worst troops in charge of it, he returned with his best to the banks of the Araxes. What he had foreseen took place. The Massagetæ came with the third part of their entire force, under the command of Spargapises, the son of Tomyris, attacked the Persian camp, cut to pieces the troops stationed there, and then banqueted on the abundant stores which they found in the camp, and drank to excess of the wine. Cyrus, returning on a sudden, surprised the whole number, slew many, and took a much larger number prisoners; among the latter, the son of Tomyris himself. This prince, on recovering from the intoxication into which he had fallen, slew himself through a feeling of shame; and Tomyris, soon after, assembling all her forces, engaged in battle with Cyrus, whom she totally defeated. The Persian monarch himself was numbered among the slain; and the queen, having searched for and found his dead body, cut off the head, and plunged it into a skin-bag full of human blood, exclaiming at the same time, "I will give thee thy fill of blood" (σὲ αἵματος κορέσω). (*Herod.*, 1, 205.—Consult remarks under the article Cyrus.)

Topāzos, an island on the western side of the Sinus Arabicus, in what was called the Sinus Immundus, and not far to the south of Berenice. It was called also Ophiodes, from its containing many serpents. Ptolemy gives it the name of Agathonis Insula. The stone *topazus* was found here, whence the appellation given to the island. (*Agatharch. in Huds. Geogr. Min.*, 1, 54.—*Diod. Sic.*, 3, 40.—*Plin.*, 37, 8.)—The topaz of the Romans was the modern chrysolite, a stone which has always an admixture of green with the yellow. This probably proceeds from particles of copper dissolved in an acid, and taken up with those of the lead into the matter of the gem at the time of its original concretion. (*Hill's Theophrastus*, p. 73.)

Torōnē, I. a haven of Epirus, below the river Thyamis, and opposite Corcyra. It appears to have been in the vicinity of the modern *Parga*. Ptolemy gives Torone as the form of the name (p. 85), but Plutarch calls it Toryne (Τορύνη). This last writer reports that the fleet of Augustus was moored here for a short time previous to the battle of Actium. (*Vit. Anton.*)—II. A town of Macedonia, situate towards the southern extremity of the Sithonian peninsula, and giving name to the Sinus Toronacius, or Gulf of *Cassandria*. The harbour of Torone was called Cophos (Κωφός, *mute, silent*), from the circumstance that the noise of the waves was never heard there; hence the proverb κωφότερος τοῦ Τορωναίου λιμένος. (*Prov. Græc. Schott.*, p. 101.—*Strabo*, 330.—*Cramer's Anc. Greece*, vol. 1, p. 256.)

Torquātus. *Vid.* Manlius II.

Trabea, Q., a Roman comic poet, who flourished about A.U.C. 622, or 132 B.C. (*Gronov. ad Aul. Gell.*, 15, 24.) Some of his verses are cited by Cicero. (*Tusc. Quæst.*, 4, 31.—*Id.*, *de Fin.*, 2, 4.) As regards the amusing deception played off on Joseph Scaliger by Muretus with some pretended lines of Trabea, consult *Fabricius* (*Bibl. Lat.*, 4, 1, 3.—*Bayle, Dict.*, vol. 4, p. 392.—*Schöll, Hist. Lit. Rom.*, vol. 1, p. 139.)

Trachis, or Trachin, a town of Thessaly, in the Melian district, and near the shore of the Sinus Maliacus. It was to this place that Hercules retired after having committed an involuntary murder, as we learn from Sophocles, who has made it the scene of one of his deepest tragedies. (*Trach.*, 39.) Trachis, so called, according to Herodotus, from the mountainous character of the country, forms the approach to Thermopylæ on the side of Thessaly. (*Herod.*, 7, 176.) Thucydides states, that in the sixth year of the Peloponnesian war, B.C. 426, the Lacedæmonians, at the request of the Trachinians, who were harassed by the mountaineers of Œta, sent a colony into their country. These, jointly with the Trachinians, built a town, to which the name of Heraclea was given (*Thucyd.*, 3, 92), distant about sixty stadia from Thermopylæ, and twenty from the sea. Its distance from Trachis was only six stadia. (*Vid.* Heraclea VI.)—II. A town of Phocis, east of Panopeus, and close to the Bœotian frontier. It was surnamed Phocica, for distinction' sake from the city of Thessaly. Pausanias, who calls it Thracis (Θρακίς), speaks of it as having been destroyed in the Sacred war. (*Pausan.*, 10, 3.—*Cramer's Ancient Greece*, vol. 2, p. 182.)

Trachonītis, a part of Judæa, on the other side of the Jordan, on the northern confines of Palestine. Its name is derived from the Greek τραχύς, *rough*, and has reference to its being a rugged and stony country. (*Plin.*, 5, 18.—*Josephus*, *Ant.*, 15, 13.)

Trajanopŏlis, I. a city of Cilicia, the same as Selinus. (*Vid.* Selinus.)—II. A city of Thrace, on the Hebrus, below its confluence with the Zerna. It became the capital of the Roman province of Rhodope, and, according to Reichard, is now *Arichoro*. (*Ptol.*

—*Itin. Ant.*, 332.—*Itin. Hierosol.*, 602.—*Hieroel.*, 631.)

Trajanus, M. Ulpius Crinitus, a Roman emperor, the successor of Nerva. The latter, towards the close of his short reign, feeling his inability to control the seditious troops of the capital, resolved to adopt Trajan as his colleague and successor in the empire, by whose firmness and decision the prætorian bands might be kept in awe. The result proved the wisdom of his choice. So high was the character of Trajan, that no person could be named equally worthy of the empire; and even the seditious soldiery of the prætorian camp submitted without a murmur. The selection of Trajan prevented any contests for imperial power at the death of Nerva; so that the new emperor entered without the necessity of bloodshed upon the discharge of his high functions. He was by birth a Spaniard, having been born at Italica, but he was of Italian extraction, and had been early inured to the discipline of the army under his father, a commander of considerable reputation. When he himself became a general, he continued to practise the simple habits of a soldier, excelling his troops, not in personal indulgences, but in courage and virtue. On the throne he continued to exhibit the same excellences, only enhanced by the acquisition of a wider scope for their full development. Being superior to fear, it was natural that he should also be above harbouring suspicion. He therefore abolished the law of treason (*judicia majestatis*), which had been re-established by Domitian after having been abrogated by Titus, and prepared to restore as much of the free Roman constitution as was compatible with the existence of a monarchy. He restored the elective power to the *comitia*, complete liberty of speech to the senate, and to the magistrates their former authority; and yet he ruled the empire with unrivalled firmness, holding the reins of power with a strong and steady hand. Of him it has been said, not in the language of panegyric, but of simple sincerity, that he was equally great as a ruler, a general, and a man: and only such a man could with safety, as emperor, have used those remarkable words, when, giving a sword to the prefect of the prætorian guards, he said, "Take this sword, and use it; if I have merit, for me; if otherwise, against me."—Soon after the accession of Trajan, the Dacian monarch, Decebalus, sent to demand the tribute with which Domitian had purchased a disgraceful peace. This Trajan indignantly refused; and, levying an army, marched against the Dacians; who had already resumed their predatory incursions. The hostile armies soon came to an engagement, for both were equally eager; and, after a desperate struggle, the Dacians were routed with dreadful carnage. But so great was the loss of the Romans that for some time they were unable to follow up their victory. It was, however, decisive; and the Dacians were compelled, not only to forego their demands, but even to become tributaries to Rome. But, unaccustomed to servitude, and led by their gallant King Decebalus, they mustered fresh forces as soon as they had somewhat recovered from their overthrow, and prepared for another contest. The warlike emperor was equally ready for the shock of arms. Not satisfied with expelling the invaders, he now determined to carry the war into the country of the enemy. For this purpose he erected a stupendous bridge over the Danube, with a strong fortification at each end, defeated the Dacians in every battle, marched into the heart of their country, and made himself master of their chief town. Decebalus, despairing of success, killed himself, and Dacia was restored to a Roman province, and secured in subjection by colonies and standing camps. On his return from the Dacian war, Trajan gratified the people by rejoicings celebrated on the most magnificent scale; for, according to Dio Cassius, the different shows that were exhibited lasted for four months, in the course of which no fewer than 10,000 gladiators are said to have fought for the amusement of the multitude. It was in commemoration, also, of the conquest of Dacia, that the famous pillar in the forum of Trajan was erected, although it was not completed till the seventeenth year of his reign.—The deepest stain which rests on the memory of Trajan is the sanction which he gave to the persecutions of the Christians. This persecution raged chiefly in the Asiatic provinces, where Christianity was most prevalent; and when Pliny the younger, at that time proconsul of Bithynia, wrote to Trajan for instructions respecting a matter which was causing the death of so many men, who could not be convicted of any public crimes, the emperor returned an ambiguous answer, the purport of which was, "that the Christians should not be sought for, nor indicted on anonymous information, but that, on conviction, they ought to be punished." Such an answer was contrary to every principle of justice; for, if criminal, they ought to have been sent for; if not criminal, they ought not to have been punished. The persecution, being somewhat discouraged, was gradually suffered to abate.—Trajan's passion for military fame had been but excited, not satiated, by his Dacian conquests. He next directed his attention to the East, and resolved to wrest from the Parthians, the most formidable foes of Rome, the empire of Central Asia. The first scene of his glory was Armenia, which he speedily reduced to a Roman province. Hence he advanced into Mesopotamia, throwing across the rapid Tigris a bridge not less remarkable than that which spanned the Danube. The greater part of what had been the Assyrian empire was overrun by his victorious arms. Seleucia yielded to his might; Ctesiphon, the capital of the Parthian kingdom, could not resist his prowess; all opposition appeared fruitless, and victory seemed the companion of his march. Elated with these successes, and emulating the glory of Alexander while he traversed the countries which had been the scene of his exploits, he descended the Tigris to behold the Persian Gulf; and it is said, that, seeing a vessel there ready to sail for India, he exclaimed, that if he were a younger man, he would carry his arms against the inhabitants of India. While he had been dreaming of the invasion of India, his conquests of the preceding year were vanishing from his grasp. As soon as the immediate terror of his army was withdrawn, the countries which he had overrun began to shake off the yoke, and the emperor enjoyed the empty glory of giving away the crown of Parthia to a prince whom Dio Cassius calls Parthamaspates, and whose reign was likely to last no longer than while the Romans were at hand to protect him. Not long after this, Maximus, a man of consular rank, on whom Trajan had bestowed the command of a separate army, was defeated and slain in Mesopotamia; and Trajan, at the end of the season, fell back with his forces into Syria, with the hope of renewing the invasion in the following spring. But he was seized with a lingering illness, which obliged him to resign all thoughts of taking the command in person; and he wished, therefore, to return himself to Rome, leaving the care of the army to Hadrian, who had married his niece. As Trajan had no children, his wife Plotina is said to have used all her influence to persuade him to adopt Hadrian; but it was generally believed that she never could prevail upon her husband to take this step, and that the instrument which she produced, and sent to Hadrian at Antioch immediately before the death of Trajan, was, in reality, a forgery of her own. Trajan died at Selinus, in Cilicia, in A.D. 117, after a reign of nineteen years and a little more than six months.—In addition to what has already been said of his character, we may remark that Trajan was an affectionate husband and brother. As a sover-

eign, his popularity during his lifetime was equalled by the regard entertained for his memory by posterity; and his claim to the title of *Optimus*, which the senate solemnly bestowed upon him, was fully confirmed by the voice of succeeding times; insomuch as for two hundred years after his death, the senate, in pouring forth their prayers for the happiness of a new emperor, were accustomed to wish that he might surpass Augustus in prosperity and Trajan in goodness of character. (*Plin.*, *Paneg.*—*Aurel. Victor.*, *Vit. Traj.*—*Dio Cass.*, 68, 4, *seqq.*—*Hetherington's History of Rome*, p. 195, *seqq.*—*Encyclop. Metropol.*, div. 3, vol. 2, p. 649, *seqq.*)

TRAJECTUS, I. RHENI, now *Utrecht*.—II. MOSÆ, now *Maestricht*.

TRALLES, a town of Lydia, a short distance north of Magnesia ad Mæandrum. In Strabo's time it was one of the most flourishing cities of Asia Minor, and was noted for the opulence of its inhabitants. It was said to have been founded by some Argives, together with a body of Thracians, from whom it took the name of Tralles. (*Strab.*, 649.—*Hesych.*, *s. v.* Τράλλεις.—*Diod. Sic.*, 17, 65.) It had previously borne those of Anthea or Enanthea, Erymna, Charax, &c. The shape of the town was that of a trapezium, and it was defended by a citadel and other forts. The river Eudon or Eudonus flowed near the walls. The citizens of Tralles, on account of their great wealth, were generally elected to the office of asiarchs, or presidents of the games celebrated in the province. The country around Tralles was much subject to earthquakes.—Chandler mistook the ruins of Tralles for those of Magnesia, as M. Barbier du Bocage has well proved in his notes to the French translation of his work. They are situated above the modern *Ghiuzel-hissars*, in a position corresponding with Strabo's description. (*Cramer's Asia Minor*, vol. 1, p. 464, *seqq.*—Compare *Fellows' Asia Minor*, p. 276.)

TRAPĔZUS, a city on the northeastern coast of Pontus, founded by a colony from Sinope. Its ancient name was derived from the square form in which the city was laid out, resembling a table (τράπεζα). Trapezus is celebrated for the hospitable reception which its inhabitants gave to the ten thousand Greeks on their retreat, this being the first Greek colony which the latter had reached after the battle of Cunaxa. It fell subsequently into the hands of the Romans, and was embellished and improved by the Emperor Hadrian. It was taken from the Romans, however, by the Scythians or Tartars in the reign of Valerian. The Greek emperors became afterward masters of it. A separate dynasty was here established, commencing with Alexis Comnenes, in 1204, which ended with the capture of the city by Mohammed II. in 1462. The princes who reigned in this city are the Greek emperors of whom so much mention is made in romance and so little in history: they must not be confounded with the imperial line at Constantinople. Trapezus is now called *Trebisond*, or, as the Turks pronounce it, *Terabezoun*. (*Arrian*, *Peripl. Pont. Eux. in Huds. G. M.*, 1, 17.—*Mela*, 1, 19.—*Plin.*, 6, 4.)—II. A city of Arcadia, in the southwestern angle of the country, and between the Acheloüs and Alpheus. The inhabitants of this place, in consequence of having refused to join in the colonization of Megalopolis, were forced to quit the Peloponnesus, and retire to the city of Trapezus, on the Euxine, where they were received as a kindred people. (*Pausan.*, 8, 27, *seqq.*)

TRASIMĒNUS LACUS, a lake of Etruria, a few miles to the south of Cortona, on whose shores Hannibal gained his third victory over the forces of the Romans. It is now *Lago di Perugia*. (*Vid.* Hannibal.)

TREBA, a town of the Sabines, near the source of the Anio, now *Trevi*. (*Plin.*, 3, 12.—*Ptol.*, p. 65.) This place appears to have been, farther distinguished by the name of Augusta; but after which emperor it was so called is uncertain. (*Front.*, *de Aqued.*, 2.)

TREBATĬUS TESTA, C., a distinguished lawyer in the time of Julius Cæsar and Augustus, and a man well known for his wit. Both Cæsar and Augustus held him in high estimation, and Cicero, on one occasion, eulogizes him highly when recommending him to the former of these, at that time proconsul in Gaul. The correspondence between Cicero and Trebatius himself occurs in the *Ep. ad Fam.*, 7, 6. Trebatius stood highly also as a poet. (*Schol. ad Horat.*, *Sat.*, 2, 1, 4.—Compare the dissertation of Gundling: "*C. Trebatius Testa, ICtus, ab injuriis veterum et recentiorum liberatus*," *Hal. Sax.*, 1710, and *Menage*, *Amœnit. Jur. Civ.*, c. 14.)

TREBELLIUS POLLIO, one of the "Historiæ Augustæ Scriptores." He lived under Constantine the Great, and, according to Vopiscus (*Vit. Aurel.*), wrote the lives of the Roman emperors from Philip to Claudius II. We have remaining, however, at the present day, merely a fragment of the life of Valerian I., the lives of the two Gallieni, and of the so-called thirty tyrants. It was Trebellius who first made use of this expression "thirty tyrants," as applicable to a period when the empire was torn in pieces by competitors for the throne. Although the style of Trebellius Pollio is somewhat less vicious than that of the other writers of his time, still his cannot be ranked even among the ordinary class of historical writers.—The remains of Trebellius are given in the "*Historiæ Augustæ Scriptores.*" (*Schöll*, *Hist. Lit. Rom.*, vol. 3, p. 155.)

TREBĬA, a river of Gallia Cisalpina, which ran from south to north, commencing in Liguria, south of the valley inhabited by the Friniates, and falling, after a course of about fifty miles, into the Po near Placentia. At the mouth of this river Hannibal obtained a victory over the Romans, and defeated them with the loss of 20,000 men. Both the consuls, Scipio and Sempronius, were present at the fight. This victory was preceded by that of the Ticinus, and followed by those of Trasymenus and Cannæ. The early defeat of the Roman cavalry at the Trebia occasioned the loss of the day. (*Polyb.*, 3, 66.—*Liv.*, 21, 48, *seqq.*)

TREBONĬA LEX, *de Provinciis*, by L. Trebonius, the tribune, A.U.C. 698. It assigned provinces to the consuls for five years: Spain to Pompey; Syria and the Parthian war to Crassus; and prolonging for a time the command in Gaul, which had been bestowed on Cæsar by the Vatinian law. Cato, for opposing this law, was led to prison. According to Dio, however, he was only dragged from the assembly.

TRES TABERNÆ, a station on the Appian Way, about seven miles from Aricia, and where it was joined by a cross-road from Antium. It is mentioned by St. Paul in his journey to Rome (*Acts*, 28, 15), and likewise by Cicero when proceeding thither from Antium. (*Ep. ad Att.*, 2, 12.)

TREVĔRI, a nation of Gallia Belgica, between the Mosella or *Moselle*, and Silva Arduenna. Their chief city, Augusta Treverorum, called afterward, from its inhabitants, Treveri, now *Treves*, stands on the east bank of the Moselle. (*Cæs.*, *B. G.*, 5, 3.—*Id. ibid.*, 6, 2.—*Tac.*, *Ann.*, 1, 41.—*Id. ibid.*, 3, 42.—*Id.*, *Germ.*, 28.—*Mela*, 3, 2.)

TRIBALLI, a Thracian people, by far the most numerous and powerful tribe in that country. As they bordered on the Pæonians, and extended to the Danube, they were formidable neighbours on this the most accessible frontier of Macedonia. Alexander commenced his reign by an invasion of their territory, and, having defeated them in a general engagement, pursued them across the Danube, whither they had retreated, and compelled them to sue for peace. (*Thucyd.*, 2, 96.—*Strabo*, 318.)

TRIBOCCI, a German tribe on the left bank of the Rhine, and between that river and the Mediomatrici

and Leuci. Their chief city was Argentoratum, now *Strasbourg*. (*Tacit.*, *Germ.*, 28.—*Cæs.*, *B. G.*, 1, 51.—*Plin.*, 4, 17.)

Tribonīānus, a celebrated jurist, who was mainly instrumental in the compilation of Justinian, was a native of Pamphylia, and his father was from Macedonia. His learning was most extensive; he wrote upon a great variety of subjects, was well versed both in Latin and Greek literature, and had deeply studied the Roman civilians, of which he had a valuable collection in his library. He practised first at the bar of the prætorian prefects at Constantinople, became afterward quæstor, master of the imperial household, and consul, and possessed for about twenty years the favour and confidence of Justinian. His manners are said to have been remarkably mild and conciliating; he was a courtier, and fond of money, but in other respects he appears to have been calumniated by his enemies. His death took place A.D. 545. He was a superior man, and most valuable to Justinian.—This appears to be a proper place to give some account of Justinian's legislation. Soon after ascending the throne, this monarch gave orders (Feb., 528 A.D.) to a commission, consisting of Joannes and nine other persons, among whom were Tribonian or Tribunian and Theophilus, to make a general compilation of the best and most useful laws or constitutions which had been promulgated by the emperors his predecessors, beginning from Hadrian's perpetual edict down to his own time. Partial compilations had been made in the time of Constantine by private individuals, Gregory and Hermogenes, of which only fragments remain, and a more complete one was effected under Theodosius II. All these were now merged in the new Code of Justinian. A remarkable difference of style and manner is observable between the older constitutions issued before Constantine and those promulgated afterward. The former, being issued at Rome, and framed upon the decisions or "responsa" of learned jurists, are clear, sententious, and elegant; the latter, which were promulgated chiefly at Constantinople, in the decay of the Roman language, are verbose and rhetorical. Joannes and his nine associates completed their task in fourteen months, and the new Code, having received the imperial sanction, was published in April, A.D. 529. A few years after, Justinian, by the advice of Tribonian, ordered a revision of his Code to be made by Tribonian and four others. These commissioners suppressed several laws as either useless or inconsistent with present usage, and added many constitutions which the emperor had been promulgating in the mean time, as well as fifty decisions on intricate points of jurisprudence. The Code, thus revised, was published in December of the year 534, under the title of "Codex Justinianeus repetitæ prælectionis," and thenceforth had the force of law. The Code is divided into twelve books; every book is subdivided into titles, and each title into laws. The learned Gothofredus, in his prolegomena attached to his edition of the Theodosian Code, observes that Tribonian and his associates have been guilty of several faults in the compilation of the Code; that the order observed in the succession of the titles is confused; that some of the laws have been mutilated and have been rendered obscure; that sometimes a law has been divided into two, and at other times two have been reduced into one; that laws have been attributed to emperors who were not the authors of them, or who had given quite contrary decisions; all which would be still more injurious to the study of the Roman law, if we had not the Theodosian Code, which is of great use towards rightly understanding many laws in the Code of Justinian. In the year following the publication of his Code, Justinian undertook a much greater and more important work: to extract the spirit of jurisprudence from the decisions and conjectures, the questions and disputations, of the Roman civilians. In the course of centuries, under the republic and the empire, many thousand volumes had accumulated, filled with the learned lucubrations of the jurisconsults, but which no fortune could purchase and no capacity could digest. The jurisconsults, ever since the time of Augustus, had been divided into opposite schools, and thus conflicting opinions were often produced, which only served to puzzle those who had to decide what was law. To put order into this chaos was the object of Justinian. In December, 530, he commissioned seventeen lawyers, with Tribonian at their head, with full authority to use their discretion as to the works of their predecessors, by making a choice of those whom they considered as the best authorities. They chose about forty out of Tribonian's library, most of them jurisconsults who had lived during that period of the empire which has been sometimes called the age of the Antonines, from Hadrian to the death of Alexander Severus. From the works of these writers, said to have amounted to two thousand treatises, the commission appointed by Justinian was to extract and compress all that was suited to form a methodical, complete, and never-failing book of reference for the student of law and the magistrate. Justinian gave Tribonian and his associates ten years' time to perform their task; but they completed it in three years. The work was styled "Digesta," and also "Pandectæ" (*embracing all*), and was published in December, 533. It was declared by the emperor that it should have the force of law all over the empire, and should supersede all the text-books of the old jurists, which, in future, were to be of no authority. If the whole "Digest" is divided into three equal parts, the contributions of Ulpian are somewhat more than one third. The "Digesta" is divided into fifty books, each book being also divided into titles, and subdivided into sections. Of the merits and imperfections of the "Digest," Cujas, Hotomannus, Heineccius, Gravina, Schulting, Bynkershoek, and many others, have amply spoken. With all its faults, it is a noble work, and much superior to the Code in its style, matter, and arrangement; it has, in great measure, imbodied the wisdom of the most learned men of the best age of the empire; men who grounded their opinions on the principles of reason and equity, and who, for the most part, were personally unconcerned and disinterested in the subjects on which they gave their responsa. Tribonian and his colleagues are charged with making many interpolations, with altering many passages in the writings of their predecessors, with substituting their own opinions, and passing them off to the world under the name of the ancient jurists. Justinian himself acknowledged that he was obliged to accommodate the old jurisprudence to the altered state of the times, and to "make the laws his own." Another charge, which is, however, unsupported by evidence or probability, is, that Justinian and his civilians purposely destroyed the old text-books that had served them for the compilation of the "Pandects." Long, however, before Justinian's time, the works of the ancient jurists were partly lost, and the vicissitudes of the ages that followed may easily have obliterated the rest. While the Digest was being compiled, Justinian commissioned Tribonian and two other civilians, Theophilus and Dorotheus, to make an abridgment of the first principles of the law, for the use of young students who should wish to apply themselves to that science. This new work, being completed, was published under the name of "Institutiones," about one month before the appearance of the Digest. The Institutiones were mainly based on an older work of the same description and title. They are arranged in four books, and subdivided into titles. As the law has three objects, persons, things, and actions, the first book treats of persons or status; the second and third, and first

five titles of the fourth, treat of things; and the remaining titles of the fourth book treat of actions. Besides these three compilations, the Code, the Institutes, and the Digest, Justinian, after the publication of the second edition of his Code, continued to issue new laws or constitutions, chiefly in Greek, upon particular occasions, which were collected and published together, after his death, under the name of Νεαραὶ Διατάξεις, or Novæ, or Constitutiones Novellæ, or Authenticæ. The Novellæ are divided into nine Collationes and 168 Constitutiones, or, as they are now often called, Novels. The Novellæ, together with the thirteen Edicts of Justinian, made up the fourth part of his legislation. There are four Latin translations of the Novellæ, two of which were made soon after Justinian's death; the third is by Halvander, printed at Nürnberg in 1531; and the fourth was printed at Basle, by Hervagius, in 1561. This last translation is that which is printed in the editions of the Corpus Juris opposite to the Greek text, and is very valuable, notwithstanding it has been stigmatized by some with the name "barbarous;" it is sometimes called Authentica Interpretatio, or Vulgata. The version of Halvander is also printed in some editions of the Corpus Juris. The Novellæ made many changes in the law as established by Justinian's prior compilations, and are an evidence that the emperor was seized with a passion for legislating; a circumstance which enables us to form a more correct judgment of his real merits, and lowers his character as a philosophic jurist. Among the numerous editions of the *Corpus Juris Civilis*, the best is that of Gothofredus, *Col. Munat.*, 1756, 2 vols. folio. Pothier's edition of the *Digest*, reprinted at Paris, in 5 vols. 4to, 1818–1820, is a useful edition: there is a very cheap edition of the *Corpus Juris* recently published in Germany by Beck, 3 vols. small folio, *Leipzig*, 1829. (*Encycl. Us. Knowl.*, vol. 13, 163–5.—Ludewig, *Vit. Justin. Mag. et Theod.*, *nec non Trebon.*, *Halle*, 1731.—Zimmern, *Geschichte des Röm. Privatrechts bis Justinian*, *Heidelb.*, 1826.—Hugo, *Lehrbuch der Gesch. des Röm. Rechts*, *Berlin*, 1832.—*History of the Roman or Civil Law*, by Ferriere, transl. by J. Beaver, *London*, 1724.—Hommelii, *Palingenesia*.—Brinkmannus, *Institutiones Juris Romani*, *Schleswig*, 1822.—*System des Pandekten-Rechts*, by Thibaut, 7th ed., *Jena*, 1828.—*Das Corpus Juris in's Deutsche übersetzt von einem vereine Rechtsgelehrter und herausgegeben von* Otto, Schilling, *und* Sintenis, *Leipzig*, 1831.—*Les cinquantes livres du Digeste, &c., traduits en Français par feu* Henri Hulot, *Paris*, 1805.—*Pandectes de Justinien mises dans un nouvel ordre, &c., par* J. R. Pothier, *traduites par* Bréard Neuville, *révues et corrigées par* M. Moreau de Montalin, *Avocat, Paris*, 1810.)

Tricăla, a mountain fortress and town in Sicily, near the lower coast, east of Selinus, and north of the mouth of the Crimisus. It was also called Triocala and Triocla. This place came into notice during the Servile war in Sicily, as being the residence of the slave-king Tryphon. Facellus places its site near the modern *Calata Bellota*, but Reichard by *Colatrasi Castello*. (*Steph. Byz.*, *s. v.*—*Ptol.*—*Sil. Ital.*, 14, 271.)

Tricasses, a people of Gaul, northeast of the Senones, and through whose territories flows the Sequana, or *Seine*, in the earlier part of its course. Their chief city was Augusta Bona, now *Troyes*. (*Ptol.*—*Amm. Marc.*, 15, 11.—*Id.*, 16, 2.)

Tricca, a city of Thessaly, southeast of Gomphi, and near the junction of the Peneus and Lethæus. It is mentioned as early as the time of Homer, and placed by him under the dominion of the sons of Æsculapius. (*Il.*, 2, 729; 4, 202.) Strabo informs us that Tricca possessed a temple of Æsculapius, which was held in great veneration. (*Strabo*, 437.) The modern *Tricala* appears to correspond to the site of the ancient city. From the Byzantine historians we see that the name had already been corrupted in their time to the present form of Tricala. (*Procop.*, *Ædif.*, 4, 3.—*Hierocl.*, p. 643.—*Cramer's Anc. Greece*, vol. 1, p. 357, *seqq.*)

Tricorii, a Gallic tribe in Gallia Narbonensis, in the territory of Massilia and Aquæ Sextiæ. (*Livy*, 21, 31.—*Plin.*, 3, 4.—*Amm. Marc.*, 15, 10, *seqq.*)

Tridentum, now *Trent* (or, as the Italians write the name, *Trento*), a city of Rhætia, on the river Athesis or *Adige*, and a short distance from the northern confines of Venetia. It was built by the Cenomani, who were dispossessed by the Romans. (*Justin*, 20, 5.—*Itin. Ant.*—*Paul Warnefr.*, *de Gest. Long.*, 5, 36, &c.) Some authors affirm that the name *Tridentum* is derived from Neptune's sceptre or trident, to which god they say the city was once consecrated; this opinion took its rise from an ancient marble being found there, on which was Neptune holding a trident. Others derive the name from three rivers that fall into the Adige near the city; while others, again, ascribe the name to the circumstance of there being three high rocks in the neighbourhood which appear like three teeth (*tres dentes*). All these etymologies are false; the name is most probably one of Celtic origin.—Trent is famous in modern history for the council of ecclesiastics which sat there for the purpose of regulating the affairs of the church. It was assembled by Paul III. in 1545, and continued by twenty-five sessions till the year 1563, under Julius III. and Pius IV. It had been removed in 1547 to Bologna, in consequence of a false rumour of a pestilence in Trent, but was reassembled at the latter city in 1551.

Trigabŏli, a town of Italy, in the territory of Venetia, where the Padusa, or southern arm of the Po, separates itself from the main stream. Its site is near that of the modern *Ferrara*. (*Polyb.*, 2, 16.)

Trinacrĭa, one of the ancient names of Sicily, from its *three promontories* (τρεῖς ἄκραι).

Trinobantes, a people of Britain, in modern *Essex* and *Middlesex*. (*Tac.*, *Ann.*, 14, 31.—*Cæs.*, *B. G.*, 5, 20.)

Triŏpas or Triops, a son of Neptune by Canace the daughter of Æolus. He was father of Erisichthon, who is called on that account *Triopeius*, and his daughter *Triopeïs*. (*Ovid*, *Met.*, 8, 754.—*Apollod.*, 1, 7, 4.—*Heyne*, *not. crit. ad Apollod.*, *l. c.*)

Triopĭum, a city of Caria, founded by Triopas, son of Erisichthon, and situate near the promontory of Triopium, at the extremity of Doris. On the promontory, which took its name from the city, was a temple of Apollo, known under the name of the Triopean temple. The Dorians here celebrated games in honour of Apollo; here also was held a general assembly of the Dorians in Asia, upon the model of that of Thermopylæ. (*Vid.* Doris.)

Triphylĭa, the southern portion of Elis. It took its name, according to Strabo, from the union of *three* different *tribes* (τρεῖς φυλαί), the Epei, or original inhabitants, the Minyæ, who migrated thither, and the Elei. (*Strabo*, 337). Some authors, however, deduce the appellation from Triphylus, an Arcadian prince. (*Polyb.*, 4, 77, 8.)

Tripŏlis, I. now *Tarabolus*, a city of Syria, on the seacoast below Aradus. The Greek name of this place, Tripolis, denoting three cities (τρεῖς πόλεις), is explained by Scylax (p. 42.—Compare *Diod. Sic.*, 16, 41.—*Plin.*, 5, 20.—*Strabo*, 754). He states that the cities of Tyrus, Sidon, and Aradus sent each a colony to this place, who at first inhabited three separate cities, but in process of time became united into one. Diodorus Siculus, however, gives a somewhat different account. According to him, the three cities above mentioned, which were the parent states of all the other Phœnician cities, wishing to establish some place of general assembly, sent each a colony hither,

and founded this city (16, 41). It had a good harbour and extensive commerce. (*I. Phocas*, c. 4.—*Wesseling*, *Itin.*, p. 149.)—The town was taken and destroyed in 1289 by the sultan of Egypt, but was afterward rebuilt, though at some distance from the ancient site. (*Abulfeda*, *Tab. Syr.*, p. 101.) At the present day the sand has so accumulated that the city is separated from the sea by a small triangular plain, half a league in breadth, at the point of which is the village where the vessels land their goods. The commerce of the place consists almost entirely of coarse silks.—II. A region of Africa, on the coast of the Mediterranean, between the two Syrtes. It received this name from its containing three principal cities; Leptis Magna, Œa, and Sabrata. The second of these is the modern city of *Tripoli*.—III. A city of Pontus, on the coast, at the mouth of the river Tripolis, and northeast of Cerasus, now *Triboli*. (*Mannert*, *Geogr.*, vol. 6, pt. 2, p. 384.)—IV. A city of Lydia, on the western bank of the Mæander, northwest of Hierapolis, and near the confluence of the Mæander and Cludrus. Ptolemy and Stephanus ascribe it to Caria, Pliny and Hierocles to Lydia. Mannert considers it to have been a Phrygian city. (*Geogr.*, vol. 6, pt. 3, p. 137.)

Triptolĕmus, son of Celeus, king of Eleusis, and the same with Demophoön. (*Vid.* Ceres, page 330, col. 1.) The vanity of the people of Attica made them pretend that corn was first known and agriculture first practised in their country. Ceres, according to them, taught Triptolemus agriculture, and rendered him serviceable to mankind by instructing him how to sow corn and make bread. She also, it was fabled, gave him her chariot, which was drawn by two dragons, and in this celestial vehicle he travelled over the whole earth, and distributed corn to all the inhabitants of the world. At his return to Eleusis, Triptolemus restored Ceres her chariot, and is said to have established festivals and mysteries in honour of that deity. He reigned for some time, and after death received divine honours.—There seems to be an allusion in the name *Triptolemus* (derived probably from τρεῖς and πολέω) to an improvement introduced in early agriculture by *treble ploughing*. (*Hygin.*, *fab.*, 147.—*Pausan.*, 2, 14; 8, 4.—*Justin*, 2, 6.—*Apollod.*, 1, 5.—*Callim.*, *H. in Cer.*, 22.—*Ovid*, *Met.*, 5, 646.)

Triquĕtra, a name given to Sicily by the Latins, from its triangular form.

Trismegistus, a celebrated Egyptian priest and philosopher, of whom some mention has been already made in a previous article. (*Vid.* Mercurius Trismegistus.) It remains but to give here a brief sketch of his works, or, rather, of the productions that have come down to us in his name.—1. The most celebrated of these is entitled "*Poemander*," Ποιμάνδρης (from ποιμήν, "*pastor*"), and treating "of the nature of all things, and of the creation of the world." It is in the form of a dialogue. This work is also sometimes cited under the following title, "Of the Divine Power and Wisdom."—2. A second work is entitled Ἀσκλήπιος, "*Æsculapius*." It is a dialogue between Hermes (Mercurius) Trismegistus and his disciple, and treats of God, man, and the universe. It bears also the name of Λόγος τέλειος, but it exists only in the shape of a Latin translation, which some critics ascribe to Apuleius.—3. The third work has the following title: Ἰατρομαθηματικὰ ἢ περὶ κατακλίσεως νοσούντων Προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης, πρὸς Ἄμμωνα Αἰγύπτιον, "*Iatromathematica, or the Art of presaging the Issue of Maladies by means of Mathematics* (i. e., by the planets or astrology), a work *addressed to Ammon the Egyptian*." As Julius Firmicus, a great admirer of Egyptian astrology, and who speaks of Hermes, makes no mention of this work, the probability is that it did not exist in the year 340 B.C., the period when Firmicus wrote.—4. A treatise "*De Revolutionibus Nativitatum*," which exists merely in a Latin translation. It is in two books, and treats of the mode of drawing horoscopes. Some phrases in this work would seem to indicate that it is translated rather from the Arabic than the Greek.—5. The Aphorisms of Hermes or Mercurius, also in a Latin version. The work consists of astrological sentences or propositions, translated from the Arabian about the time of Manfred, king of Sicily. It is sometimes cited under the title of *Centiloquium*.—6. Κυρανίδες, "*Cyranides*," a work, the title of which has given rise to much speculation. Some authors derive the term from the Arabic, and make it equivalent to the French expression *melanges*, while others pretend that it is Greek, and that it is used in astrology to denote the *power* of the stars (from κύριος). Be this as it may, the Cyranides of Trismegistus treat of the magic powers and medical virtues of precious stones, of plants, and of animals. The Greek text of this work exists in manuscript in some of the European libraries, but it is only known, thus far, to the public through the medium of a Latin translation.—Besides these astrological works, there are others connected with chemistry, or, more correctly speaking, alchemy, of which the following are the titles: 1. A chemical treatise on the secret of producing the philosopher's stone. This work is cited among adepts under the pompous appellation of "the Seven Seals of Hermes Trismegistus."—7. "*The Emerald Tablet.*" Under this title the receipt of Hermes for making gold is known. According to the adepts, Sara, the wife of Abraham, found this emerald tablet in the tomb of Hermes, on Mount Hebron.—The two works of which we have just spoken exist only in Latin. A third, entitled Φυσικαὶ βαφαί, "*Chemical Tinctures*," exists, it is said, in manuscript in some libraries.—We have also a treatise of Hermes on "*Precious Stones*."—Stobæus has also preserved fragments of the five following works of Trismegistus: 1. Πρὸς υἱόν, or Πρὸς Τάτ, or Πρὸς Ἀσκλήπιον, "*To his son*," or "*To Tat*," or "*To Æsculapius*."—2. Πρὸς Ἄμμωνα περὶ τῆς ὅλης Οἰκονομίης, "*On the Economy of the Universe*, a work *addressed to Ammon*."—3. Κόρη κόσμου, "*The Virgin of the World*." Isis is thus named. The work is a dialogue between Isis and her son Horus, on the Origin of the World.—4. Ἀφροδίτη, "*Venus*," a work on Generation.—5. Περὶ Εἱμαρμένης, a hexameter poem "*on Destiny*."—The latest edition of the *Poemander* is that of 1630, *Col. Agripp.*, 6 vols. fol.—The *Æsculapius* is found united to most editions of the Poemander.—The *Iatromathematica* are found in the astronomical collection of Camerarius, and were also published separately by Hoeschel, *Argent.*, 1597, 8vo.—The treatise *de Revolutionibus Nativitatum* was edited by Wolf, *Basil*, 1559, fol.—The Aphorisms were printed at Venice, 1493, fol., with the Tetrabiblon of Ptolemy, and at Ulm, in 1651 and 1674, in 12mo.—The Cyranides were edited by Rivinus (Bachmann), *Lips.*, 1638, 8vo, and *Francof.*, 1681, 12mo.—The *Chemical Treatise* was printed at Leipsic, 1610, in 8vo. It is found, also, in the 4th volume of the *Theatrum Chimicum*, *Argent.*, 1613, 8vo. (*Schöll*, *Hist. Lit. Gr.*, vol. 5, p. 118.)

Tritæa, a city of Achaia, southwest of Ægium, and near the confines of Elis. It was said to have been founded by Callidas, who came from Cumæ in Italy, or, according to other accounts, by Menalippus, son of Mars and Tritæa. It was made dependant on Patræ by order of Augustus. Its remains are generally supposed to correspond with those observed by modern travellers at *Goumenitza*. These ruins, which are very extensive, are sometimes called *St. Andrea*, from a church dedicated to that apostle in the immediate vicinity. (*Gell*, *Itin. of the Morea*, p. 135.—*Cramer's Anc. Greece*, vol. 2, p. 75.)

TRITOGENĪA, a surname of Pallas. (*Vid.* Minerva, page 849, col. 2.)

TRITON, I. a sea-deity, the son, according to Hesiod, of Neptune and Amphitrite. (*Theog.*, 930.) Later poets made him his father's trumpeter. He was also multiplied, and we read of Tritons in the plural number. Like the Nereïdes, the Tritons were degraded to the fish-form. Pausanias tells us, that the women of Tanagra, in Bœotia, going into the sea to purify themselves for the orgies of Bacchus, were, while there, assailed by Triton; but, on praying to their god, he vanquished their persecutor. Others, he adds, said that Triton used to carry off the cattle which were driven down to the sea, and to seize all small vessels, till the Tanagrians placing bowls of wine on the shore, he drank of them, and, becoming intoxicated, threw himself down on the shore to sleep, where, as he lay, a Tanagrian cut off his head with an axe. He relates these legends to account for the statue of Triton at Tanagria being headless. He then subjoins: "I have seen another Triton among the curiosities of the Romans, but it is not so large as this of the Tanagrians. The form of the Tritons is this: the hair of their head resembles the parsley that grows in marshes, both in colour and in the perfect likeness of one hair to another: the rest of their body is rough, with small scales, and is of about the same hardness as the skin of a fish: they have fish-gills under their ears; their nostrils are those of a man, but their teeth are broader, and like those of a wild beast: their eyes seem to me azure, and their hands, fingers, and nails are of the form of the shells of shellfish; they have, instead of feet, fins under their breasts and belly, like those of the porpoise." (*Pausan.*, 9, 20, 21.—*Keightley's Mythology*, p. 245, *seq.*)—II. A river of Africa, rising in Mount Usaleton, and, after forming in its course the two lakes of Tritonis and Libya, discharging its waters into the Syrtis Minor, near Tacape. It is now the *Gabs*.

TRITŌNIS or TRITON, a lake and river of Africa, inland from the Syrtis Minor. Minerva is said to have been called *Tritonia* because she first revealed herself in the vicinity of this lake. (But consult remarks under the article Minerva, page 849, col. 2.) Near the *Tritonis Palus* was the *Libya Palus*. Modern travellers speak of a long and narrow lake in this quarter, divided in two by a ford; D'Anville considers these to be the Tritonis and Libya Palus. The modern name of the former is *Farawn*, and of the latter, *El-Loudeath*. (*Herod.*, 4, 178.—*Pausan.*, 9, 33.—*Virg.*, *Æn.*, 2, 171.—*Mela*, 1, 7.)—II. An appellation given to Minerva by the poets. (*Virg.*, *Æn.*, 2, 226.—*Ovid*, *Met.*, 3, 127.)—III. An epithet sometimes given to the sacred olive at Athens. (*Stat.*, *Sylv.*, 2, 7, 28.)

TRIVĪA, a surname given to Diana, because she presided over places where three roads met. (*Vid.* Diana, and Hecate.)

TRIVĪCUM, a place situate among the mountains that separate Samnium from Apulia. The little town of *Trivico*, which appears on a height above the course of the ancient Appian Way, indicates the site of this place. (*Horat.*, *Sat.*, 1, 5, 79.)

TRIUMVIRŌRUM INSŬLA, an island in the small river Rhenus, one of the tributaries of the Po, where the triumvirs Antony, Lepidus, and Augustus, met to divide the Roman empire after the battle of Mutina. (*Dio Cass.*, 46, 55.)

TROĬDES, the inhabitants of Troas.

TROAS, a district on the Ægean coast of Mysia, in Asia Minor, extending as far south as the promontory of Lectum, now *Cape Baba*, of which Troy was the capital. The kingdom of Priam, if we form our ideas of it from the poems of Homer, must have been of very limited extent. Strabo, indeed, through partiality for his favourite poet, seeks to enlarge the limits of Priam's kingdom, and makes it to have comprised the country on the coast of the Propontis as far as the river Æsepus, near Cyzicus. Homer, however, names many expressly as *allies* of the Trojans whom Strabo would wish to consider as the *subjects* of Priam. The northern part of Troas was termed Dardania, from Dardanus, a city founded by Dardanus, one of the ancestors of Priam. The Trojans were very probably of Thracian origin. (*Vid.* Troja.)

TROCMI, a people of Galatia, on the side of Cappadocia, and between the Halys and the last-mentioned country. (*Polyb.*, 31, 13.—*Liv.*, 38, 16.—*Plin.*, 5, 32.)

TRŒZĒNE, a city of Argolis, situate on the Sinus Saronicus, near the southeastern extremity of that country, and northeast of Hermione. The Trœzenians prided themselves upon the great antiquity of their city, which had borne the several names of Orea, Althepia, and Posidonia, before it received that of Trœzene from Trœzen, the son of Pelops, one of the earliest sovereigns of the country. He was succeeded by Pittheus, whose daughter, marrying Ægeus, became the mother of Theseus. This hero was born at Trœzene, where he long resided. Many of his adventures, as well as those of Phædra and Hippolytus, are referred to this city by the tragic poets. The Trœzenians could also boast of having colonized Myndus and Halicarnassus in Caria, and likewise the borough of Sphettus and Anaphlystus in Attica. (*Herod.*, 7, 99.—*Pausan.*, 2, 30.) On the arrival of the Heraclidæ and Dorians, Trœzene was occupied by their forces, and became a republic independent of Argos, to which it had been subject at the time of the Trojan expedition. (*Pausan.*, *l. c.*—*Herod.*, 8, 43.) In the Persian war, the Trœzenians received most of the Athenian families who were forced to abandon their city. (*Herod.*, 8, 41.) They sent five ships to Artemisium and Salamis, and 1000 heavy-armed soldiers to Platæa (*Herod.*, 8, 1.—*Id.*, 9, 28); they are also named among the confederates who fought at Mycale. (*Herod.*, 9, 102.)—The harbour of Trœzene obtained the name of Pogon from its shape, being bounded by a curved strip of land which resembled *a beard* (πώγων). The ruins of this ancient city are to be seen near the village of *Damala*, in a plain situate at the foot of a lofty range of mountains, which runs from the Saronic Gulf to that of Hermione. (*Cramer's Anc. Greece*, vol. 3, p. 262, *seqq.*) "This place," observes Sir Wm. Gell, in speaking of Trœzene, "now represented by a mean village of only forty-five habitations, was anciently of considerable extent, the longest side of the city having been at least one mile in length. It was probably, like most of the Grecian cities, of a form approaching to a triangle, having a wall on the plain, from the extremities of which other fortifications ran up the mountain to the Acropolis, on a craggy and detached summit, now very prettily spotted with wild olives." (Compare *Leake's Morea*, vol. 2, p. 442, *seqq.*)

TROGILIÆ, three small islands near Samos, named Psilon, Argennon, and Sandalion. (*Plin.*, 5, 31.) Strabo names only one, which he calls Trogilium, probably the same alluded to in the Acts of the Apostles (20, 15).

TROGILIUM PROMONTORIUM, a bold promontory of Ionia, nearly opposite to Cape Posidium, in the island of Samos, and separated from it by a strait not more than seven stadia wide. (*Strab.*, 636.) The Trogilian promontory is mentioned in the Acts, in the account of St. Paul's voyage from Troas to Miletus, by Mytilene, Chios, and Samos. From the latter island they crossed over to Trogilium, and after remaining there, it appears, one night, they reached Miletus the following day. (*Acts*, 20, 15.) The modern name of this promontory is Cape *Santa Maria*. (*Cramer's Asia Minor*, vol. 1, p. 378.)

tion of the Greek forces in the Iliad, than on the other parts of the poem which have a more poetical aspect, especially as it appears to be a compilation adapted to a later state of things. That the numbers of the armament are, as Thucydides observed, exaggerated by the poet, may easily be believed; and perhaps we may very well dispense with the historian's supposition, that a detachment was employed in the cultivation of the Thracian Chersonese. "My father," says the son of Hercules, in the Iliad, "came hither with no more than six ships and a few men: yet he laid Ilium waste, and made her streets desolate." A surprising contrast, indeed, to the efforts and success of Agamemnon, who, with his 1200 ships and 100,000 men, headed by the flower of the Grecian chivalry, lay ten years before the town, often ready to abandon the enterprise in despair, and who, at last, was indebted for victory to an unexpected favourable turn of affairs. It has been conjectured, that, after the first calamity, the city was more strongly fortified, and rose rapidly in power during the reign of Priam; but this supposition can hardly reconcile the imagination to the transition from the six ships of Hercules to the vast host of Agamemnon. On the other hand, there is no difficulty in believing that, whatever may have been the motives of the expedition, the spirit of adventure may have drawn warriors together from most parts of Greece, among whom the southern and northern Achæans, under Pelopid and Æacid princes, took the lead, and that it may thus have deserved the character, which is uniformly ascribed to it, of a national enterprise. The presence of several distinguished chiefs, each attended by a small band, would be sufficient both to explain the celebrity of the achievement and to account for the event. If it were not trespassing too far on the domain of poetry, one might imagine that the plan of the Greeks was the same which we find frequently adopted in later times, by invaders whose force was comparatively weak: that they fortified themselves in a post, from which they continued to annoy and distress the enemy till stratagem or treachery gave them possession of the town.—Though there can be no doubt that the expedition accomplished its immediate object, it seems to be also clear that a Trojan state survived for a time the fall of Ilium; for an historian of great antiquity on this subject, both from his age and his country, Xanthus the Lydian, related that such a state was finally destroyed by the invasion of the Phrygians, a Thracian tribe, which crossed over from Europe to Asia after the Trojan war. (*Strab.*, 572, 680.) And this is indirectly confirmed by the testimony of Homer, who introduces Neptune predicting that the posterity of Æneas should long continue to reign over the Trojans after the race of Priam should be extinct. To the conquerors the war is represented as no less disastrous in its remote consequences than it was glorious in its immediate issue. The *returns* of the heroes formed a distinct circle of epic poetry, of which the Odyssey included only a small part, and they were generally full of tragical adventures. This calamitous result of a successful enterprise seems to have been an essential feature in the legend of Troy; for Hercules also, on his return, was persecuted by the wrath of Juno, and driven out of his course by a furious tempest. If, as many traces indicate, the legend of Troy grew up and spread among the Asiatic Greeks, when newly settled in the land where their forefathers, the heroes of a better generation, had won so many glorious fields, it would not be difficult to conceive how it might take this melancholy turn. The siege of Troy was the last event to which the emigrants could look back with joy and pride. But it was a bright spot, seen through a long vista, checkered with manifold vicissitudes, laborious struggles, and fatal revolutions. They had come as exiles and outcasts to the shores which their ancestors had left as conquerors: it seemed as if the jealousy of the gods had been roused by the greatest achievement of the Achæans to afflict and humble them. The changes and sufferings of several generations were naturally crowded into a short period following the event which was viewed as their cause, and were represented in the adverse fortune of the principal chiefs of the nation. (*Thirlwall's History of Greece*, vol. 1, p. 154, *seqq.*)

5. Topography of Ancient Troy.

The topography of Troy, which will always be interesting to the classical reader, has been so much discussed and minutely inquired into by modern travellers and antiquaries, that no additional light can be expected to be derived from subsequent researches. A brief summary of what has been collected from the different authors who have expressly written on the subject will be here presented to the reader, referring the student, who is desirous of investigating it more deeply, to the list of works at the end of this article. This, the most classical of all lands, has been so completely trodden and examined, that it may be truly said that the ancient writers who wrote on the subject were much less acquainted with the actual topography of the Trojan plain than our best-informed modern travellers. The researches of these intelligent men have not only confirmed the great historical facts connected with the fate of Troy, which few persons, indeed, either in ancient or modern times, have ventured to question, and those evidently for the purpose of maintaining a paradox; but they have served beautifully to illustrate the noblest poem of antiquity, and to bear witness, with due allowance for poetical exaggeration, to the truth and accuracy of Homer's local descriptions. They have proved, that as in every other point he was the most close and happy delineator of nature, so here he has still copied her most faithfully, and has taken his description from scenes actually existing, and which must have been familiar to his eyes. In order that this may be proved to the reader's satisfaction, as far as it is possible, without an actual inspection of the country, we purpose first to lay before him all the general and most striking features in the Homeric chorography, and then to illustrate them by a continued reference to modern travellers and antiquarians. It will be seen, then, from the Iliad, that the Greeks, having arrived on the coast of the Hellespont, and effected a landing, drew up their vessels in several rows on the shore of a small bay confined between two promontories. (*Il.*, 14, 30.) Elsewhere he states that Achilles was posted at one extremity of the line, and Ajax at the other. (*Il.*, 8, 224; 11, 7.) He nowhere names the two promontories which enclosed the bay and the armament of the Greeks; but all writers, both ancient and modern, agree in the supposition that these are the capes Rhœteum and Sigeum, between which tradition attached to different spots the names of Naustathmus, the port of the Greeks, and the camp of the Greeks. (*Strabo*, 595.) According to Pliny, the distance from headland to headland was thirty stadia (5, 33). Strabo reckoned sixty stadia from Rhœteum to Sigeum, and the tomb of Achilles close to the latter (*l. c.*); and these distances agree sufficiently well with actual measurements. (*French Strabo*, 4, 179, *in not.*) Considerable changes, however, have taken place during the lapse of so many ages in the appearance of the coast. The promontories remain, but the bay has been completely filled up by the deposits of rivers and the accumulation of sand and soil, and the shore now presents scarcely any indenture between the headlands; but we are assured by Choiseul Gouffier, and others who have explored the ground, that there is satisfactory proof of the sea having advanced formerly some way into the land in this direction. (*Voy. Pittoresque*, 2, 216.—*Leake's Asia Mi-*

nor, p. 273.) The next great feature to be examined in the Homeric chorography is the poet's account of the rivers which flowed in the vicinity of Troy, and discharged their waters into the Hellespont. These are the Xanthus or Scamander, and the Simoïs, whose junction is especially alluded to. (*Il.*, 5, 774.) And again (6, 2), where it is said that the conflict between the Greeks and Trojans took place in the plain between the two rivers. One of the first questions, then, to be considered, in reconciling the topography of ancient Troy with the existing state of the country, is this: Are there two streams answering to Homer's description, which unite in a plain at a short distance from the sea, and fall into it between the Rhœtean and Sigean promontories? To this question it certainly appears, from recent observations, that we must reply in the negative. There are two streams which water the plain, supposed to be that of Troy, but they do not meet, except in some marshes formed principally by the *Mendere*, the larger of the two, which seems to have no exit into the Hellespont, while the smaller river partly flows into these stagnant pools, and partly into the sea near the Sigean cape. (*Choiseul Gouffier.*) It appears, however, from Strabo, or, rather, from Demetrius, whom he quotes, that when he wrote the junction did take place; for he says, "The Scamander and Simoïs advance, the one towards Sigeum, the other towards Rhœteum, and, after uniting their streams a little above New Ilium, fall into the sea near Sigeum, where they form what is called the Stomalimne" (597.—Compare 595). Pliny, also, when he speaks of the Palæscamander, evidently leads to the notion that the channel of that river had undergone a material alteration (5, 32). The observations of travellers afford likewise evidences of great changes having taken place in regard to the course of these streams; and it is said that the ancient common channel is yet to be traced, under the name of *Mendere*, near the point of *Kum-Kale*. The ancients themselves were aware of considerable alteration having taken place along the whole line of coast; for Histiæa of Alexandrea Troas, a lady who had written much on the Iliad, affirmed that the whole distance between New Ilium and the sea, which Strabo estimates at twelve stadia, had been formed by alluvial deposite (598); and recent researches prove that their distance is now nearly double. (*Leake's Asia Minor*, p. 295.) The great question, however, after all, respecting the two rivers alluded to, and on which the whole inquiry may be said to turn, is, Which is the Scamander, and which the Simoïs of Homer? If we refer for the solution of this question to Demetrius of Scepsis, who, from his knowledge of the Trojan district, appears to have been best qualified to decide upon it, we shall find that he looked upon the river now called *Mendere* as corresponding with the Scamander of Homer, a supposition which certainly derives support from the similarity of names; while he considered the Simoïs to be the stream now called *Giumbrek-sou*, which unites with the *Mendere* near the site of *Paloo Aktshi*, supposed to represent the Pagus Iliensium, and which Demetrius himself identified with ancient Troy. But it has been rightly observed by those modern writers who have bestowed their attention on the subject, that the similarity of names is not a convincing reason in itself, since they have often been known to vary; and that, after all, we must refer to the original account, where we find the characteristics of the two rivers described in a manner which must eventually settle the whole question as far as regards their identity. A reference to the Iliad itself is the more necessary, as Demetrius does not appear to have satisfactorily explained, even to himself, certain doubts and difficulties which naturally arose from comparing his system of topography with that suggested by the perusal of the poet. Now it appears from more than one passage that the Simoïs, according to Homer, had its source in Mount Ida (*Il.*, 4, 475; 12, 22); and though, in the latter passage, the same thing is affirmed of the Scamander, it will be seen elsewhere that the sources of that river are so plainly described as situated close to the city of Troy, that they never could be said to rise in the main chain, unless Troy itself was placed there likewise. When speaking of the pursuit of Hector by Achilles beneath its walls (*Il.*, 22, 143), he mentions certain marks, which point out the double sources of the Scamander, in so peculiar and striking a manner, that the discovery of them would, it seems, be decisive of the question, not only as far as regards the Trojan rivers, but also, in all probability, as to the situation of Troy itself, which, according to the poet, must have stood in the immediate vicinity of the sources. It is in tracing this remarkable and most distinguishing feature of the Homeric description, that modern research and industry have been particularly conspicuous, and have enabled us to solve a question which the ancients, from the want of similar information, could never understand. It is to Monsieur Choiseul Gouffier that the merit of first discovering the springs of the Scamander undoubtedly belongs; and though the phenomena of heat and cold, described by Homer, have not been so convincingly observed by subsequent travellers as by himself, yet, by taking the positive testimony of the natives themselves, who repeatedly corroborated the statement made by the poet, as well as the several experiments made by Choiseul Gouffier, and subsequently by Dubois (*Voy. Pitt.*, 267–8.—*Leake's Asia Minor*, p. 283), we cannot refuse to acknowledge, at least, that there is very sufficient foundation for the poetical picture formed of the spot by Homer. M. Choiseul describes the hot source "as one abundant stream, which gushes out from different chinks and apertures formed in an ancient structure of stonework. About 400 yards higher up are to be seen some more springs, which fall together into a square stone basin, supported by some long blocks of granite. These limpid rills, after traversing a charming little wood, unite with the first sources, and together form the Scamander." (*Voy. Pitt.*, 228.) The latter, which are the cold springs of Homer, are called *Kirk Guezler*, or the *Forty Fountains*, by the Turks. (*Ibid.*, 268.) If we, besides, look to the general features which ought to belong to the Scamander and the Simoïs of Homer, we shall find that the former agrees remarkably with the beautiful little river of *Bounarbachi*, which is formed by the sources above mentioned, while the rapid Simoïs finds a fit representative in the impetuous *Mendere-sou*, which descends from the summits of Gargara, and fills its bed with trees torn from their roots, and huge fragments of rock. The former is described as a copious, rapid, and clear stream, whose banks are spread with flowers and shaded with various sorts of trees. (*Il.*, 21, 1.—*Ib.*, 124; 2, 467; 21, 350.) According to Mr. Chevalier, the river of *Bounarbachi* "is never subject to any increase or diminution; its waters are as pure and pellucid as crystal; its borders are covered with flowers; the same sort of trees and plants which grew near it when it was attacked by Vulcan, grow there still; willows, lote-trees, ash-trees, and reeds are yet to be seen on its banks, and eels are still caught in it." (*Descr. of Plain of Troy*, p. 83.—Compare *Voy. Pitt.*, 2, p. 228.) It was doubtless on account of the beauty and copiousness of its stream that divine honours were paid to the Scamander by the Trojans. (*Il.*, 5, 77.—Compare *Æsch.*, *Epist.*, 10, p. 680.) The Simoïs, on the contrary, bears all the marks of a mighty torrent rushing down from the mountains with furious haste and resistless force. This is evident from the address of the Scamander to his brother god, invoking his aid against Achilles (*Il.*, 21, 308); and all modern travellers and topographers concur in allowing that this is precisely

the character of the *Mendere*, which takes its rise in a deep cave below the highest summit of Mount Ida, and, after a tortuous course, between steep and craggy banks, of nearly thirty miles, in a rugged bed, which is nearly dry in summer, finds its way into the plain of *Bounarbachi*. It is true, that when Demetrius of Scepsis wrote, which is some years after the defeat of Antiochus by the Romans (*Strab.*, p. 593), the *Mendere* certainly bore the name of Scamander, for he describes the source of that river in Mount Ida very accurately (*ap. Strabo*, p. 602). I should admit, also, that the Scamander, which, according to Herodotus, was drained by the army of Xerxes (42), is the *Mendere*: Hellanicus likewise was of this opinion (*ap. Schol. Il.*, 21, 242); but this objection may be fairly disposed of by supposing that the name of Scamander, which is certainly much oftener mentioned in Homer, had, in process of time, been transferred to the river whose course was longer, and body of water more considerable; whereas it is impossible, I conceive, to get over the difficulty presented by Homer's description of the double sources of the Scamander. The question may be fairly summed up in this way: either we must allow that Homer drew his local descriptions from real scenes, or that he only applied historical names to fanciful and ideal localities; in the latter case, all our interest in the comparative topography of Troy ceases, and it is a fruitless task to look for an application of the imagery traced by the poet to the actual face of things. But if a striking resemblance does present itself, we are bound, in justice to the poet, to take our stand on that ground, and, without regarding any hypothesis or system which may have been advanced or framed in ancient times, to seek for an application of the remaining local features traced in the Iliad in the immediate vicinity of the sources of *Bounarbachi*. Here, then, travellers have observed, a little above these springs and the village of the same name, a hill rising from the plain, generally well calculated for the site of a large town, and, in particular, satisfying many of the local requisites which the Homeric Troy must have possessed; such as a sufficient distance from the sea, and an elevated and commanding situation. This is evident from the epithets ἠνεμόεσσα, αἰπεινή, and ὀφρυόεσσα, which are so constantly applied to it. If we, besides, have a rock behind the town answering the purpose of such a citadel as the Pergamus of Troy is described to have been, "Πέργαμος ἄκρη," rising precipitously above the city, and presenting a situation of great strength, we shall have all that the nature of the poem, even in its historical character, ought to lead us to expect. (Compare *Voy. Pitt.*, 2, 238, and the plan there given.) With respect to minor objects alluded to by Homer in the course of his poem, such as the tombs or mounds of Ilus, Æsyetes, and Myrina, the Scopie and Erineus, or grove of wild fig-trees, it is, perhaps, too much to seek to identify, as the French topographers have somewhat fancifully done, with present appearances. It is certain that such indications cannot be relied upon, since the inhabitants of New Ilium, who also pretended that their town stood on the site of ancient Troy, boasted that they could show, close to their walls, these dubious vestiges of antiquity. (*Strabo*, 599.) With respect to the objection which may be brought against the situation here assigned to ancient Troy, that it would not have been possible for the flight of Hector to have taken place round the walls, as the poet has represented it, since the heights of *Bounarbachi* are skirted to the northeast by the deep and narrow gorge of the *Mendere*, which leaves no room even for a narrow footpath along its banks, the opinion is undoubtedly correct of those commentators and critics who think that we ought not to take the words of the poet in the sense which has commonly been assigned to them, but that it is better to suppose that Hector and Achilles ran only round that portion of the city which fronts the plain from the Scæan gates to the sources of the Scamander and back again. (*Voy. Pitt.*, 2, p. 238–40.—*Le Chevalier's Description of Plain of Troy*, p. 135.—*Leake's Asia Minor*, p. 304.) The difficulty in that case will be satisfactorily removed, and there will then remain, we conceive, no valid objection to the system which recognises the hill of *Bounarbachi* as the representative of the ancient city of Priam, and which has been almost universally embraced by modern travellers and scholars. (*Cramer's Asia Minor*, vol. 1, p. 89, *seqq.*) —The student who is desirous of investigating the Trojan question more deeply, is referred to the following works on this subject: *A comparative View of the ancient and present State of the Troad, by Robert Wood*, subjoined to his essay on the Genius and Writings of Homer.—*Description of the Plain of Troy, by M. Chevalier, Edinburgh*, 4to, 1791 (Dalzell's translation).—The same work in German, by Heyne, with notes.—*Le Chevalier, Voyage dans la Troade, Paris*, 8vo, 1802.—*Observations on the Topography of the Plain of Troy, by James Rennell, London*, 1814, 4to.—*Chandler's History of Ilium or Troy, London*, 1802, 4to.—*Voyage Pittoresque de la Grece, par Choiseul Gouffier.*—*Gell's Topography of Troy*, fol., *London*, 1804.—*Clarke's Travels*, vol. 3, p. 234, *seqq.*, *ed. London.*—*Leake's Geography of Asia Minor*, ch. 6.—*Hobhouse's Journey*, vol. 2, p. 128, *seqq.*—*Edinburgh Review*, vol. 6, p. 257, *seqq.*—*Quarterly Review*, vol. 9, p. 170, *seqq.*—*Maclaren's Dissertation on the Topography of the Plain of Troy, London*, 1822, 8vo.—*Turner's Tour to the Levant*, vol. 3, p. 222, *seqq.*—II. A small town, or rather village, in Egypt, to the east of, and near Memphis. The name probably owed its origin to a corruption, on the part of the Greeks, of some Egyptian appellation. The Greeks, however, had a fabulous tradition that it was founded by some Trojan captives, settled here by Menelaüs. (*Strabo*, 808.) In its vicinity was the Mons Troïcus, where were quarries whence the stones for the Pyramids were obtained.

Troïlus, a son of Priam and Hecuba, slain by Achilles during the Trojan war. According to another legend, he was the son of Apollo and Hecuba. (*Tzetz. ad Lycophr.*, 307.—*Eudocia*, p. 404, in the latter of whom παιδός must be supplied, and the arrangement of the text altered.) Troïlus was remarkable for youthful beauty. The manner of his death is differently related by ancient writers. (Consult *Dict. Cret.*, 4, 9. —*Anna Fabr.*, *ad loc.*—*Virg.*, *Æn.*, 1, 478.)

Trophonius, according to the common account, a celebrated architect, son of Erginus, king of Orchomenus in Bœotia. The legend relating to him is as follows: When Erginus had been overcome by Hercules, his affairs fell into so reduced a state, that, in order to retrieve them, he abstained from matrimony. As he grew rich and old, he wished to have a family; and, going to Delphi, he consulted the god, who gave him, in oracular phrase, the prudent advice to marry a young wife. (*Pausan.*, 9, 37, 3.) Erginus accordingly, following the counsel of the Pythia, married and had two sons, Trophonius and Agamedes, though some said Apollo was the father of the former. They became distinguished architects, and built the temple of Apollo at Delphi, and a treasury for King Hyrieus. (*Hom.*, *H. in Apollo*, 118.) In the wall of this last they placed a stone in such a manner that it could be taken out; and they, by this means, from time to time purloined the treasure. This amazed Hyrieus: for his locks and seals were untouched, and yet his wealth continually diminished. At length he set a trap for the thief, and Agamedes was caught. Trophonius, unable to extricate him, and fearing that, when found, he would be compelled by torture to discover his accomplice, cut off his head and carried it off. Trophonius himself is said to have been shortly afterward swal-

lowed up by the earth. (*Pausan.*, *l. c.*) According to Pindar, when they had finished the temple of Delphi, they asked a reward of the god. He promised to give it on the seventh day, desiring them, meanwhile, to live cheerful and happy. On the seventh day they died in their sleep. (*Pind.*, *ap. Plut.*, *de Cons.*—*Op.*, vol. 7, p. 335, *ed. Hutten.*) There was a celebrated oracle of Trophonius at Lebadea in Bœotia. During a great drought, the Bœotians were, it is said, directed by the god at Delphi to seek aid of Trophonius in Lebadea. They came thither, but could find no oracle; one of them, however, happening to see a swarm of bees, they followed them to a chasm in the earth, which proved to be the place sought. (*Pausan.*, 9, 40.) The writer just quoted gives a detailed account of the mode of consulting this oracle, from his own personal observation (9, 39). After going through certain ceremonies, the individual who sought to inquire into futurity was conducted to a chasm in the earth resembling an oven, and a ladder was furnished him by which to descend. After reaching the bottom of the chasm, he lay down on the ground in a certain posture, and was immediately drawn within a cavern, as if hurried away by the vortex of a most rapid river. Then he obtained the knowledge of which he was in quest. In some cases this was given to the applicants through the medium of the sight; at others through the hearing; but all returned through the same opening, and walked backward as they returned. It is a common notion, which we meet with in many modern works, that a visiter to the cave of Trophonius never smiled after his return. The language of Pausanias, however, expressly disproves this; for he observes that afterward the person recovers the use of his reason, and laughs just the same as before (ὕστερον μέντοι τά τε ἄλλα οὐδέν τι φρονήσει μεῖον ἢ πρότερον, καὶ γέλως ἐπάνεισίν οἱ). It is probable that the gloom, the mephitic vapours, and perhaps some violence from the priests, which the applicant encountered in his descent, might seriously affect his constitution, and render him melancholy; and thus Aristophanes strongly expresses terror by an observation in the Clouds (v. 507), which became proverbial, ὡς δέδοικ' ἐγὼ Ἔσω καταβαίνων ὥσπερ ἐς Τροφωνίου. One man, indeed, is noticed by Athenæus (14, p. 614, *a*), who did not recover his power of smiling until assisted by another oracle. Parmeniscus of Metapontum, finding himself thus wofully dispirited, went to Delphi for a remedy, and Apollo answered that he would find a cure if he resorted to his (Apollo's) mother. The hypochondriac interpreted this response as relating to his own native country; but, on being disappointed in his hope there, he sought relief in travelling. Touching by accident at Delos, he entered a temple of Latona; and, unexpectedly casting his eyes upon a statue of that goddess (Apollo's mother) most grotesquely sculptured, he burst into an involuntary fit of laughter.—Of other recorded descents into the cave of Trophonius, that of Timarchus, described by Plutarch (*De Socratis Genio.*—*Op.*, vol. 8, p. 332, *ed. Reiske*), is dismissed by the writer himself as a mere fable (ὁ μέν Τιμάρχου μῦθος οὗτος). That of Apollonius of Tyana (*Philostrat.*, *Vit. Apollon.*, 4, 8) was an irruption, not a legitimate visit. The impostor appears to have bullied the priests, and to have done exactly according to his pleasure both above and below ground. (*Encycl. Metropol.*, pt. 35, p. 664.)—Trophonius was named Zeus-Trophonius, that is, the *Nourishing* or *Sustaining* Zeus or Jupiter (from τρέφω, "*to nourish*"). He is probably a deity of the Pelasgian times, a giver of food from the bosom of the earth, and hence worshipped in a cavern. Agamedes (the *Thoughtful* or *Provident*) is, perhaps, only another title of the same being; and as corn was preserved in under-ground treasuries or granaries, the brothers may in one sense have been the builders, in another the plunderers of these receptacles. (*Müller*, *Orchom.*, p. 198, 150, *seqq.*, 242.—*Strabo*, 421.—*Liv.*, 45, 27.)—The same trick related above in the case of Hyrieus, is said to have been played off on Augeas, king of Elis, by Trophonius, the *stepson* of Agamedes, the Arcadian architect. (*Charax*, *ap. Schol. ad Aristoph.*, *Nub.*, 509.) It also formed an episode in the Telegonia; and there is likewise a very strong similarity between it and the legend related by Herodotus of the Egyptian king Rhampsinitus (2, 121). Valckenaer thinks that the story was of Egyptian origin, and that some Greek transferred it from the pages of Herodotus to Trophonius and Agamedes. (*Valck. ad Herod.*, *l. c.*) Ilgen adopts the same opinion (*ad Hom.*, *Hymn.*, p. 304). Bähr also coincides in this view of the subject, and refers the legend at once to early agriculture. (*Bähr*, *Excurs.*, 7, *ad Herod.*, *l. c.*, vol. 1, p. 912.) On the other hand, Müller (*Orchom.*, p. 97) considers the fable as of Grecian origin, and makes it to have been borrowed by the priests of Egypt at a later day. (Compare *Buttmann*, *Die Minyæ der ältesten Zeit.*—*Mytholog.*, vol. 2, p. 208, *seqq.*) The opinion of Valckenaer, however, is undoubtedly the true one.

Tros, son of Erichthonius and grandson of Dardanus. He married Callirhoë, daughter of the Scamander, by whom he had Ilus, Assaracus, and Ganymedes. He gave the name of Troja to the adjacent country. (*Apollod.*, 3, 12, 2.—*Vid.* Troja.)

Trossŭlum, a town of Etruria, to the west of Ferentinum, some remains of which have been discovered at a place which bears the name of *Trosso*. Pliny tells us that this town, having been taken by cavalry alone, the Roman horse or *equites*, obtained, from that circumstance, the name of Trossuli. (*Plin.*, 33, 2.—Compare *Festus*, *s. v.* Trossuli.)

Tryphiodōrus, a Greek poet supposed to have flourished about the fifth century of our era. He was a native of Egypt, but of his history nothing is known. Tryphiodorus wrote a poem under the title of *Marathoniaca* (Μαραθωνιακά), another styled καθ' Ἱπποδάμειαν; a Lipogrammatic Odyssey; and a poem on the destruction of Troy, styled Ἰλίου ἅλωσις. The last is the only one of his productions which has reached us. It is in 681 verses, and appears rather to be the argument of some larger poem, which the poet had perhaps intended at one time to write. The Lipogrammatic Odyssey had this name given to it from a peculiar piece of affectation by which it was marked. The poet, according to some, interdicted himself, in each of his twenty-four books, the use of a particular letter of the alphabet. Eustathius, however, states that the letter Σ was banished from the entire poem. The best edition of the poem on the destruction of Troy is perhaps that of Wernicke, *Lips.*, 1819, 8vo. The edition of Northmore is also a good one, *Cantab.*, 1791, 8vo, and *Lond.*, 1804, 8vo. (*Schöll*, *Hist. Lit. Gr.*, vol. 6, p. 112.)

Trypho, a grammarian of Alexandrea in the age of Augustus. We have some works of his remaining, one entitled Πάθη λέξεων, and another Περὶ Τρόπων. The best edition of these two is given in the *Museum Criticum* (vol. 1, p. 32, *seqq.*).

Tubĕro, Q. Ælius, a Roman consul, son-in-law of Paulus, the conqueror of Perseus. He is celebrated for his integrity. Sixteen of the Tuberos, with their wives and children, lived in a small house, and maintained themselves with the produce of a little field, which they cultivated with their own hands. The first piece of silver plate that entered the house of Tubero was a small cup which his father-in-law presented to him after he had conquered the king of Macedonia.

Tuburbo, two towns of Africa, called Major and Minor. The first was situate directly to the south of Tunis, and appears to be now *Tubernok*; the latter was southwest of Carthage, on the Bagradas, and is said to retain the ancient name. (*Plin.*, 5, 4.)

TUCCA, PLAUTIUS, a friend of Horace and Virgil. He and Varius were ordered by Augustus to revise the Æneid after Virgil's death. (*Vid.* Virgilius.)

TUDER, a town of Umbria, northwest of Spoletium, and near the Tiber. It was originally one of the most important cities of Umbria, and famous for its worship of Mars. Its situation on a lofty hill rendered it a place of great strength. It is now *Todi*. (*Sil. Ital.*, 4, 222.—*Id.*, 464.—*Cramer's Anc. Italy*, vol. 1, p. 273.)

TULINGI, a people of Gaul, reckoned among the Helvetii by some, but more correctly their neighbours, and of Germanic origin. (*Cæs.*, *B. G.*, 1, 5.) The modern *Stuhlingen* is thought to preserve traces of their name. (*Oberlin. ad Cæs.*, *l. c.*)

TULLĬA, I. a daughter of Servius Tullius, king of Rome. She married Tarquin the Proud after she had made away with her first husband, Aruns Tarquinius. (*Vid.* Servius Tullius.)—II. A daughter of Cicero by Terentia. She was three times married. Her first husband, Caius Piso, died a short time before Cicero's return from exile. At the end of about a year, she was married to a second husband, Furius Crassipes, who appears to have been a patrician of rank and dignity. She was afterward divorced from this second husband, and united to P. Cornelius Dolabella. The life and character, however, of this last-mentioned individual proved so contrary to the manners and temper both of Cicero and his daughter, that a divorce ensued in this case also. Cicero entertained the deepest affection for this his favourite child, and her death, at the age of 32, proved to him a source of the bitterest sorrow. (*Vid.* remarks under the article Cicero, page 345, column 2.)—Cœlius Rhodiginus tells us, that in the time of Sixtus IV. there was found near Rome, on the Appian Way, over against the tomb of Cicero, the body of a woman whose hair was dressed up in network of gold, and which, from the inscription, was thought to be the body of Tullia. It was quite entire, and so well preserved by spices as to have suffered no injury from time; yet, when it was removed into the city, it mouldered away in three days. But this was only the hasty conjecture of some learned men of the time, which, for want of authority to support it, soon vanished of itself; for no inscription was ever produced to confirm it, nor has it been mentioned by any other author that there was any sepulchre of Cicero on the Appian Way. (*Cœl. Rhod.*, *Lect. Antiq.*, 3, 24.—*Middleton's Life of Cicero*, vol. 2, p. 149, *in not.*)

TULLĬA LEX, I. *de Senatu*, by M. Tullius Cicero, A.U.C. 690, enacted that those who had a *libera legatio* granted them by the senate should hold it no more than one year. Such senators as had a *libera legatio* travelled through the provinces without any expense, as if they were employed in the affairs of the state.—II. Another, *de Ambitu*, by the same, the same year. It forbade any person, two years before he canvassed for an office, to exhibit a show of gladiators, unless that task had devolved upon him by will. Senators guilty of the crime of *Ambitus* were punished with the *aquæ et ignis interdictio* for ten years, and the penalty inflicted on the commons was more severe than that of the Calpurnian law. (*Dio Cass.*, 37, 29. —*Cic.*, *pro Mur.*, 32, *seqq.*)

TULLIĀNUM, a name given to part of the public prison at Rome. The prison was originally built by Ancus Marcius, and was afterward enlarged by Servius Tullius, whence that part of it which was under ground, and built by him, received the name of Tullianum. The full expression is *Tullianum robur*, from its walls having been originally of oak; afterward, however, they were built of stone. (*Sall.*, *Cat.*, 55.) This dungeon now serves as a subterranean chapel to a small church built on the spot, called *San Pietro in Carcere*, in commemoration of St. Peter, who is supposed to have been confined there. Its only entrance, when a dungeon, was through the arched roof; now, however, there is a door in the side wall. "Notwithstanding the change," observes Eustace, "it has still a most appalling appearance." (*Class. Tour*, vol. 1, p. 365, *Lond. ed.*)

TULLUS HOSTILĬUS, the third king of Rome, and successor of Numa. An interregnum followed the death of the last-mentioned monarch. At length Tullus Hostilius, a man of Latin extraction, was chosen by the *curiæ*; and his election having been sanctioned by the auspices, he, like his predecessor, submitted to the *comitia curiata* the laws which conferred upon him full regal power. The new king was more desirous of military renown than of the less dazzling fame which may be gained by cultivating the arts of peace. An opportunity was soon offered for indulging his warlike disposition. Plundering incursions had been made into each other's territories by the borderers of the two states of Rome and Alba. Both nations sent ambassadors at the same time to demand redress. The Roman ambassadors had private orders from Tullus to be peremptory in their demands, and to limit their stay within the stated period of thirty days. They did so, and, receiving no immediate satisfaction, returned to Rome. In the mean time, Tullus amused the Alban embassy by shows and banquets, till, when they opened their commission, he had it in his power to answer that they had already in vain sought redress from Alba, and that now they must prepare for the events of a war, the blame of originating which was chargeable upon them. Under the command of Cluilius, the Albans sent a powerful army against Rome, and encamped about five miles from the city. There Cluilius died, and the Albans elected Mettius Fufetius in his stead. Tullus Hostilius, at the head of the Romans, now drew near the Albans. But, when the two armies were ready for a general engagement, Mettius, the Alban general, proposed to save the effusion of blood by committing the fortune of the war to the valour of certain champions selected from either side. To this proposition Tullus agreed; and the affair of the Horatii and Curiatii took place. (*Vid.* Horatius II.) After the termination of this memorable combat, notwithstanding the agreement which had been entered into between the Romans and Albans, the latter were unwilling to forfeit their national independence without an additional struggle. This, however, they were desirous to avoid provoking single-handed. They accordingly encouraged the people of Fidenæ to revolt, by giving them secret promises of assistance. Tullus Hostilius immediately levied a Roman army, and summoned the Albans to his aid. A battle ensued, in which Mettius Fufetius endeavoured to act a treacherous part, but wanted courage and decision to fulfil his own perfidious pledge, and, on the morrow, was put to a cruel death by the Roman king. (*Vid.* Mettius Fufetius.) After the punishment of Mettius, it was decreed that Alba should be razed to the ground, and the whole Alban people removed to Rome, to prevent the possibility of future strife. Not only the walls of Alba, but every human habitation, was totally demolished, and the temples of the gods alone left standing in solitary majesty amid the ruins. But, though Tullus had thus put an end to the separate existence of Alba, he did not reduce its inhabitants to slavery. He assigned them habitations on the Cælian Hill, which had formerly, so said the legend, been possessed by the followers of Cæles Vibenna. Soon after these events, Tullus made war upon the Sabines, and in a bloody, and for some time doubtful encounter, again obtained the victory. Another war arose with the confederate towns of Latium, who began to dread the growing power of Rome after the destruction of Alba. The Latin war terminated without any decided reverses sustained by either party; and an

alliance was formed between the Romans and the Latins. Tullus had now leisure to direct his attention to the arts of peace, in which, however, he did not equally excel. The only public works ascribed to him were the enclosing of a space for the Comitia, or assembly of the people, and the building of a Curia, or senate-house. Towards the end of his reign his mind was disturbed by prodigies, indicating the wrath of the gods for religion neglected and temples left desolate. A shower of stones fell from heaven on the Alban Mount, and the awful accents of a supernatural voice were heard to issue from the consecrated summit of the hill. A plague swept away numbers of the Roman people. The king himself sickened; and, from having been neglectful of religion, became the slave of superstitious terrors. In vain did he supplicate the gods. He had disregarded them in the days of his prosperity, and in his adversity no deity regarded his prayers or sent relief. In his despair he presumed to use the divinations of Numa, by the rites of Jupiter Elicius (*vid.* Elicius); but the only answer returned was the lightning of the offended gods, by which Tullus himself and his whole household were smitten and consumed. Another account, however, ascribed his death to an act of treachery and assassination on the part of Ancus Marcius, who could not brook that he, a descendant of Numa, should be kept from the throne by a man of private origin. Such is the legend of Tullus Hostilius. This monarch is said to have reigned two-and-thirty years. (*Liv.*, 1, 22, *seqq.*—*Dion. Hal.*, 3, 1, *seqq.*—*Hetherington's History of Rome*, p. 13, *seqq.*)—As the reigns of Romulus and Numa represent the establishment of two of the tribes or constituent elements of the Roman people, so the reign of Tullus Hostilius seems to comprehend the development of the third tribe, or Luceres. To him, as to Romulus and Numa, is ascribed a division of lands, by which portions were assigned to the needy citizens, who, as yet, possessed no property in the soil. It has been conjectured that the Luceres had hitherto held their lands, not in absolute property, and not as common proprietors of the public domain, but as vassals or tenants of the state, which would be represented in the person of the king. That the distribution of Tullus Hostilius effected the third tribe is rendered probable by its being connected with the assignment of ground for building on the Cælian Mount, and the enclosure of that part of the city within one line of fortification with the older town, if there is any weight in the arguments that are adduced to show that the town on the Cælian was the settlement of the Luceres. From the circumstance that Hostilius himself dwelt there, and that he derived his origin from the Latin town Medullia (*Dion. Hal.*, 3, 1), it may be conjectured that he himself was considered to belong to the Luceres, as Romulus to the Ramnes, and Numa to the Titienses. (*Malden's History of Rome*, p. 127, *seq.*)

TUNES (Τύνης, ητος), a city of Africa, southwest of and near to Carthage, being, according to Polybius (14, 10), only 120 stadia from the latter place. The Peutinger table, however, gives the distance more correctly at ten miles. It first rose into consequence after the fall of Carthage. It is now *Tunis*. Diodorus Siculus calls it "White Tunis," perhaps from the chalky cliffs that lie around it when viewed from the sea. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 262.)

TUNGRI, a German tribe, probably the same with the Aduatici of Cæsar, and the first that crossed the Rhine. They became subsequently a powerful people in Germania Inferior. (*Tac.*, *Germ.*, 2.—*Amm. Marc.*, 15, 11.)

TURDETĀNI, a people of Bætica in Spain, in the southeastern part. They extended along the coast, from the Anas to the Bastuli Pœni, and their territory was famed for its beauty and fertility, and by some of the ancient writers was considered the most favoured spot on the whole earth. Here, too, Strabo places the Elysian fields of Homer. This district, besides being very productive, was enabled to carry on an extensive and lucrative commerce with the nations of the interior, by means of the Bætis, which traversed it. (*Polyb.*, 34, 9.—*Liv.*, 21, 6.—*Id.*, 24, 42.)

TURDŬLI, a people of Bætica in Spain, situate to the north and northeast of the Turdetani. (*Mela*, 3, 1.—*Plin.*, 3, 1.—*Id. ibid.*, 4, 20.)

TURIAS, a river of Spain, in the territory of the Edetani, near Valentia; now the *Guadalaviar*. (*Mela*, 2, 16.—*Plin.*, 3, 3.)

TURNUS, king of the Rutuli, son of Daunus, king of Apulia, and Venilia, a nymph who was sister to Amata, the wife of Latinus. Lavinia, the daughter of Latinus, was betrothed to him, but the arrival of Æneas deprived him of his intended bride, and in the war which took place between the Latins and the Trojans Turnus was slain by Æneas. (*Virg.*, *Æn.*, 7, 56, *seqq.*)

TURŌNES, I. a people in the interior of Gallia Lugdunensis, whose territory answers to the modern *Touraine*. (*Amm. Marc.*, 15, 11.—*Tac.*, *Ann.*, 3, 41.)—II. A German tribe, settled in what is now the southern part of Hesse, according to Mannert.

TURRIS, I. HANNIBĂLIS, a small place on the coast of Africa, below Thapsus. From this Hannibal took his departure for Asia, when he was banished by his factious and ungrateful countrymen from Carthage. It is now *Mahdia*.—II. Stratonis, the previous name of Cæsarea, on the coast of Palestine. (*Vid.* Cæsarea.)

TUSCI, the inhabitants of Etruria. (*Vid.* Hetruria.)

TUSCULĀNUM, the name of Cicero's villa near Tusculum, and where the scene of his Tusculan Disputations is laid. (*Vid.* Cicero, p. 347, col. 2.)

TUSCŬLUM, a town of Latium, on the summit of the ridge of hills which forms the continuation of the Alban Mount, and above the modern town of *Frascati*. The numerous remains of the ancient place still bear the name of *il Tosculo*. According to Dionysius (10, 20) and Josephus (*Bell. Jud.*, 18, 8), it was distant about one hundred stadia from Rome, or twelve miles and a half. The foundation of Tusculum is ascribed to Telegonus, the son of Circe and Ulysses. (*Ovid*, *Fast.*, 3, 91.—*Id.*, 4, 91.—*Propert.*, 2, 35.—*Sil. Ital.*, 7, 691.) It must have been one of the most considerable of the Latin cities in the time of the second Tarquin, since that prince is said to have sought the alliance of Octavius Manlius, chief of Tusculum, and to have given him his daughter in marriage. (*Liv.*, 1, 49.) By this measure Tarquin secured the coöperation of almost all the Latin cities in his subsequent attempts to recover the throne he had lost.—In the second Punic war Tusculum successfully resisted the attack of Hannibal.—This place could boast of having given birth to M. Porcius Cato, several of the Fabii, &c. Its proximity to Rome, the beauty of its situation, as well as the salubrity of its climate, made it a favourite summer residence with the wealthy Romans. Strabo, who has given us a very accurate description of its position, says that, on the side towards Rome, the hills of Tusculum were covered with plantations and palaces, the effect of which was most striking. (*Strab.*, 239.) Of these villas none can be more interesting to us than that of Cicero. (*Vid.* Tusculanum.) Lucullus also had a celebrated villa and gardens at this place. Horace likewise alludes to a villa of Mæcenas here. (*Cramer's Anc. Italy*, vol. 2, p. 47.)

TUSCUM MARE, a part of the Mediterranean, on the coast of Etruria, called also *Tyrrhenum Mare* and *Mare Inferum*.

TYĂNA, a city of Cappadocia, strongly fortified by nature and art, lying on the main road to Cilicia and

Syria, and at the foot of Mount Taurus. Strabo says it was built on what was called the causeway of Semiramis. (*Strabo*, 537.) Cellarius is of opinion that the town called Dana by Xenophon, in the Anabasis (1, 2, 20), should be identified with Tyana (*Geogr. Antiq.*, vol. 2, p. 291), and this supposition has great probability to recommend it.—The Greeks, always led by a similarity of name to connect the origin of cities with their fables, pretended that it owed its foundation to Thoas, the king of the Tauric Chersonese, in his pursuit thither of Pylades and Orestes. (*Arrian, Peripl. Eux.*, p. 6.) From him it was called Thoana, and afterward Tuana. (*Steph. Byz.*, *s. v.* Τύανα.) Tyana was the native city of the impostor Apollonius. At a later period it became the see of a Christian bishop, and the metropolis of Cappadocia Secunda. (*Greg. Naz.*, *Epist.*, 33.—*Id.*, *Orat.*, 20, p. 355.) This took place in the reign of Valens. Its capture by the Saracens is recorded by Cedrenus (p. 477). The modern *Ketch-hissar*, near the foot of the central chain of Taurus and the Cilician Pass, is thought to correspond to the ancient city. Captain Kinneir, in one of his journeys, found considerable ruins here. (*Cramer's Asia Minor*, vol. 2, p. 128, *seqq.*)

Tyanītis, a district in the southern part of Cappadocia, near the range of Taurus. Its capital was Tyana, from which it derived its name. (*Vid.* Tyana.)

Tybris. *Vid.* Tiberis.

Tyche, I. one of the Oceanides. (*Hesiod*, *Th.*, 360.)—II. A part of the town of Syracuse. It contained a temple of Fortune (Τύχη), whence the name. (*Cic.*, *Verr.*, 4, 53.)

Tydeus (two syllables), a son of Œneus, king of Calydon. He fled from his country after the accidental murder of one of his friends, and found a safe asylum in the court of Adrastus, king of Argos, whose daughter, Deïphyle, he married. When Adrastus wished to place his son-in-law Polynices on the throne of Thebes, Tydeus undertook to announce the war to Eteocles, who usurped the crown. The reception he met with provoked his resentment; he challenged Eteocles and his principal chieftains, and worsted them in conflict. On leaving Thebes and entering upon his way home, he fell into an ambuscade of fifty of the foe, purposely planted to destroy him, and he slew all but one, who was permitted to return to Thebes, to bear the tidings of the fate of his companions. He was one of the seven chiefs of the army of Adrastus, and during the Theban war he signalized his valour in a marked degree, and made great slaughter of the foe, till he was at last mortally wounded by Melanippus. As he lay expiring, Minerva hastened to him with a medicine which she had obtained from Jupiter, and which would make him immortal (*Bacchyl.*, *ap. Schol. ad Aristoph.*, *Av.*, 1536); but Amphiaraus, who hated him as a chief cause of the war, perceiving what the goddess was about, cut off the head of Melanippus, whom Tydeus, though wounded, had slain, and brought it to him. The savage warrior opened it and devoured the brain, and Minerva, in disgust, withheld her aid. His remains were interred at Argos, where a monument, said to be his, was still seen in the age of Pausanias. (*Hom.*, *Il.*, 4, 365, *seqq.*—*Apollod.*, 1, 8, 3.—*Æsch.*, *Sept. C. Theb.*, 372, *seqq.*, *ed. Scholef.*—*Pausan.*, 9, 18.)

Tydīdes, a patronymic of Diomedes, as son of Tydeus. (*Virg.*, *Æn.*, 1, 101.—*Horat.*, *Od.*, 1, 15, 20.)

Tylos, an island in the Sinus Persicus, on the Arabian coast, the pearl fishery on whose coasts has rendered it famous in antiquity; and the same circumstance still contributes to its renown under the name of *Bahraim*, which in Arabic signifies two seas. (*Ptol.*—*Theophrast.*, *Hist. Plant.*, 4, 9.—*Id. ibid.*, 5, 6.)

Tyndarĭdæ, a patronymic of the children of Tyndarus, as Castor, Pollux, Helen, &c.

Tyndăris, I. a patronymic of Helen, as daughter of Tyndarus. (*Virg.*, *Æn.*, 2, 569.)—II. A town of Sicily, on the northern coast, southwest of Messana. It was founded by the elder Dionysius, and became in time an important city. A part of the ancient site has been inundated by the sea. (*Liv.*, 36, 2.)

Tyndăreus, a son of Œbalus and Gorgophone. He was king of Lacedæmon, and married the celebrated Leda, who bore him Timandra, Philonoë, &c., and who also became mother of Pollux and Helen by Jupiter. (*Vid.* Leda, Castor, Pollux, Clytemnestra, &c.)

Typhōeus (three syllables), a monstrous giant, who warred against the gods. (*Vid.* Typhon.)

Typhon or Typhaon, a monstrous giant, whom Earth, enraged at the destruction of her previous giant-progeny, brought forth to contend with the gods. The stature of this being reached the sky; fire flashed from his eyes; he hurled glowing rocks, with loud cries and hissing, against heaven, and flame and storm rushed from his mouth. The gods, in dismay, fled to Egypt, and concealed themselves under the form of different animals. Jupiter at last, after a severe conflict, overcame him, and placed him beneath Ætna, or, as others said, in the Palus Serbonis, or "Serbonian bog." (*Pind.*, *Pyth.*, 1, 29, *seq.*—*Id.*, *fragm. Epinik.*, 5.—*Æsch.*, *Prom. V.*, 351, *seqq.*—*Apoll. Rhod.*, 2, 1215.)—Typhon is the same apparently with Typhoeus, though Hesiod makes a difference between them. Their names come from τύφω, "*to smoke*," and they are evidently personifications of storms and volcanic eruptions. Typhon is made the sire of the Chimæra, Echidna, and other monsters. The Greeks gave his name to the Egyptian demon Baby, the opponent of Osiris.—The flight of the gods into Egypt is a bungling attempt at connecting the Greek mythology with the animal worship of that country. This change of form on their part was related by Pindar. (*Porph.*, *de Abst.*, 3, p. 251.—*Keightley's Mythology*, p. 263.)

Tyrannĭon, a grammarian of Pontus, intimate with Cicero. His original name was Theophrastus, and he received that of Tyrannion from his austerity to his pupils. He was taken by Lucullus, and restored to his liberty by Muræna. Tyrannion opened a school at Rome, and taught with considerable success. He had access to the library of Apellicon of Teos when brought to Rome, and from him copies of Aristotle's works were obtained by Andronicus of Rhodes. (*Vid.* Apellicon.)

Tyras. *Vid.* Danastus.

Tyros, a city of Phœnicia. (*Vid.* Tyrus.)

Tyrrhēni. *Vid.* Etruria.

Tyrrhēnum Mare, that part of the Mediterranean which lies on the coast of Etruria. It is also called *Inferum*, as washing the lower shore of the peninsula. (*Vid.* Italia.)

Tyrtæus, a celebrated poet of antiquity. His age is determined by the second Messenian war, in which he bore a part. If, with Pausanias, this war is placed between 685 and 668 B.C., Tyrtæus would fall at the same time as, or even earlier than, the circumstances of the Cimmerian invasion mentioned by Callinus; and we should then expect to find that Tyrtæus, and not Callinus, was considered by the ancients as the originator of the elegy. As, however, the reverse is the fact, this reason may be added to others for thinking that the second Messenian war did not take place till after 660 B.C., which must be considered as the period at which Callinus flourished. We certainly do not give implicit credit to the story of later writers, that Tyrtæus was a lame schoolmaster at Athens, sent out of insolence by the Athenians to the Spartans, who at the command of an oracle had applied to them for a leader in the Messenian war. So much of this account, however, may be received as true, that Tyrtæus came from Attica to the Lacedæmonians; the place of his abode being, according to a precise statement, Aphidnæ, an Athenian town, which is placed by

the legends about the Dioscuri in very early connexion with Laconia. In all probability, his lameness was only a satirical allusion to his use of the elegiac measure, or alternating hexameter and pentameter, the latter being shorter by a foot than the former.—Tyrtæus came to the Lacedæmonians at a time when they were not only brought into great straits from without by the boldness of Aristomenes and the desperate courage of the Messenians, but when the state was also rent with internal discord. In this condition of the Spartan commonwealth Tyrtæus composed the most celebrated of his elegies, which, from its subject, was called *Eunomia*, that is, "Justice" or "Good Government" (also *Politeia*, or "the Constitution"). But the Eunomia was neither the only nor yet the first elegy in which Tyrtæus stimulated the Lacedæmonians to a bold defence against the Messenians. Exhortations to bravery was the theme which this poet took for many elegies, and wrote on it with unceasing spirit and ever new invention. Never was the duty and the honour of bravery impressed on the youth of a nation with so much beauty and force of language, by such natural and touching motives. That these poems breathed a truly Spartan spirit, and that the Spartans knew how to value them, is proved by the constant use made of them in the military expeditions. When the Spartans were on a campaign, it was their custom, after the evening meal, when the pæan had been sung in honour of the gods, to recite these elegies. On these occasions the whole mass did not join in the chant, but individuals vied with each other in repeating the verses in a manner worthy of their subject. The successful competitor then received from the polemarch or commander a larger portion of meat than the others, a distinction suitable to the simple taste of the Spartans. This kind of recitation was so well adapted to the elegy, that it is highly probable that Tyrtæus himself first published his elegies in this manner. The elegies of Tyrtæus, however, were never sung on the march of the army, and in the battle itself; for these occasions a strain of another kind was composed by the same poet, namely, the anapæstic marches. (*Müller, Hist. Gr. Lit.*, p. 110, *seqq.*)—We have several fragments remaining of the elegies of Tyrtæus. They are written in the Ionic dialect, though addressed to Dorians, and are full of enthusiastic and patriotic feeling. The anapæstic marches, on the other hand (*μέλη πολεμιστήρια*), were written in Doric. Of these only a single fragment has come down to us.—The best editions of Tyrtæus are that of Klotz, *Bremæ*, 1764, 8vo, and that contained in Gaisford's *Poetæ Minores Græci*, vol. 1, p. 429, *seqq.*)

Tyrus or Tyros, a very ancient city of Phœnicia, built by the Sidonians. "The strong city of Tzor" is mentioned in the book of Joshua (19, 29), and its situation is specified as being between "great Zidon" and Achzib. Yet learned men have contended that in Joshua's time Tyre was not built. Homer, it has been remarked, never speaks of Tyre, but only of Sidon; and Josephus states that Tyre was built not above 240 years before the temple of Solomon, which would be A.M. 2760, two hundred years after Joshua. That there was such a city as Tyre, however, in the days of Homer, is quite certain, seeing that, in the reign of Solomon, there was a king of Tyre; and we apprehend that the Scripture text will be held a sufficient proof of its having had an existence before the land of Canaan was conquered by the Israelites. Nor is Josephus's chronology so accurate as to render his authority on such a point very important. There was Insular Tyre, and Tyrus on the Continent, or Palæ-Tyrus; and it is supposed by some learned writers that the island was not inhabited till after the invasion of Nebuchadnezzar. But this last supposition is not merely at variance with the doubtful authority of Josephus, but is scarcely reconcilable with the language of the prophets Isaiah and Ezekiel, who both seem to speak of Tyre as an isle. (*Isaiah*, 23, 2, 6.—*Ezek.*, 26, 17.—*Id.*, 27, 3.—*Id.*, 28, 2.) Nor is it probable that the advantageous position of the isle would be altogether neglected by a maritime people. The coast would, indeed, first be occupied, and the fortified city mentioned in the book of Joshua was in all probability on the Continent; but, as the commercial importance and wealth of the port increased, the island would naturally be inhabited, and it must have been considered as the place of the greatest security. Volney supposes that the Tyrians retired to their isle when compelled to abandon the ancient city to Nebuchadnezzar, and that, till that time, the dearth of water had prevented its being much built upon. Certain it is, that when, at length, Nebuchadnezzar took the city, he found it so impoverished as to afford him no compensation for his labour. (*Ezek.*, 29, 18, *seqq.*) The chief edifices were at all events on the mainland, and to these the denunciations of total ruin strictly apply. Palæ-Tyrus never rose from its overthrow by the Chaldean conqueror, and the Macedonian completed its destruction; at the same time, the wealth and commerce of Insular Tyre were for the time destroyed, though it afterward recovered from the effects of its invasion.—Ancient Tyre, then, probably consisted of the fortified city, which commanded a considerable territory on the coast, and of the port which was "strong in the sea." On that side it had little to fear from invaders, as the Tyrians were lords of the sea; and, accordingly, it does not appear that its Chaldean conqueror ventured upon a maritime assault. Josephus, indeed, states that Salmaneser, king of Assyria, made war against the Tyrians with a fleet of sixty ships, manned by 800 rowers. The Tyrians had but twelve ships, yet they obtained the victory, dispersing the Assyrian fleet, and taking 500 prisoners. Salmaneser then returned to Nineveh, leaving his land-forces before Tyre, where they remained for five years, but were unable to take the city. (*Joseph.*, *Ant.*, 9, 14.) This expedition is supposed to have taken place in the reign of Hezekiah, king of Judah, about A.M. 3287, or 717 B.C. It must have been about this period, or a few years earlier, that Isaiah delivered his oracle against Tyre, in which he specifically declared that it should be destroyed, not by the power which then threatened it, but by the Chaldeans, a people "formerly of no account." (*Isaiah*, 23, 13.) The more detailed predictions of the prophet Ezekiel were delivered a hundred and twenty years after, B.C. 588, almost immediately before the Chaldean invasion. The army of Nebuchadnezzar is said to have lain before Tyre thirteen years, and it was not taken till the fifteenth year after the captivity, B.C. 573, more than seventeen hundred years, according to Josephus, after its foundation. Its destruction, then, must have been entire; all the inhabitants were put to the sword or led into captivity, the walls were razed to the ground, and it was made "a terror" and a desolation. It is remarkable, that one reason assigned by the prophet Ezekiel for the punishment of this proud city is its exultation at the destruction of Jerusalem: "I shall be replenished, now she is laid waste" (26, 2). This clearly indicates that its overthrow was posterior to that event; and if we take the seventy years during which it was predicted by Isaiah (23, 15) that Tyre should be forgotten, to denote a definite term (which seems the most natural sense), we may conclude that it was not rebuilt till the same number of years after the return of the Jews from Babylon. Old Tyre, the continental city, remained, however, in ruins up to the period of the Macedonian invasion. Insular Tyre had then risen to be a city of very considerable wealth and political importance; and by sea her fleets were triumphant. According to Pliny (9, 36), it was 19 miles in circumference, including Old Tyre, but without it about four. It was

the rubbish of Old Tyre, thirty furlongs off, that supplied materials for the gigantic mole constructed by Alexander, of 200 feet in breadth, extending all the way from the continent to the island, a distance of three quarters of a mile. The sea that formerly separated them was shallow near the shore, but towards the island it is said to have been three fathoms in depth. The causeway has probably been enlarged by the sand thrown up by the sea, which now covers the surface of the isthmus. Tyre was taken by the Macedonian conqueror after a siege of eight months, B.C. 332, two hundred and forty-one years after its destruction by Nebuchadnezzar, and, consequently, about one hundred and seventy after it had been rebuilt. Though now subjugated, it was not, however, totally destroyed, since, only thirty years after, it was an object of contention to Alexander's successors. The fleet of Antigonus invested and blockaded it for thirteen months, at the expiration of which it was compelled to surrender, and received a garrison of his troops for its defence. About three years after it was invested by Pompey in person, and, owing to a mutiny in the garrison, fell into his hands. Its history is, after this period, identified with that of Syria. In the apostolic age it seems to have regained some measure of its ancient character as a trading town; and St. Paul, in touching here on one occasion, in his way back from Macedonia, found a number of Christian believers, with whom he spent a week; so that the gospel must early have been preached to the Tyrians. (*Acts*, 21, 3.) Josephus, in speaking of the city of Zabulon as of admirable beauty, says that its houses were built like those in Tyre, and Sidon, and Berytus. Strabo also speaks of the loftiness and beauty of the buildings. In ecclesiastical history it is distinguished as the first archbishopric under the patriarchate of Jerusalem. It shared the fate of the country in the Saracen invasion in the beginning of the seventh century. It was reconquered by the crusaders in the twelfth, and formed a royal domain of the kingdom of Jerusalem, as well as an archiepiscopal see. William of Tyre, the well-known historian, an Englishman, was the first archbishop. In 1289 it was retaken by the Saracens, the Christians being permitted to remove with their effects. When the sultan Selim divided Syria into pachalics, Tyre, which had probably gone to decay with the depression of commerce, was merged in the territory of Sidon. In 1766 it was taken possession of by the Motoualies, who repaired the port, and enclosed it, on the land side, with a wall twenty feet high. The wall was standing, but the repairs had gone to ruin, at the time of Volney's visit (1784). He noticed, however, the choir of the ancient church mentioned by Maundrell, together with some columns of red granite, of a species unknown in Syria, which Djezzar Pacha wanted to remove to Acre, but could find no engineers able to accomplish it. It was at that time a miserable village: its exports consisted of a few sacks of corn and of cotton; and the only merchant of which it could boast was a solitary Greek, in the service of the French factory at Sidon, who could hardly gain a livelihood. It is only within the past half century that it has once more begun to lift up its head from the dust. (*Modern Traveller*, pt. 3, p. 46, *seqq.*)

Tysdrus, a city of Africa Propria, not far from the coast, below Turris Hannibalis. It is supposed to coincide as to position with the modern *el-Jem*. (*Ptol.* —*Auct.*, *Hist. Bell. Afr.*, c. 36, 76.—*Plin.*, 5, 4.)

V.

Vacca. *Vid.* Vaga.

Vaccæi, a people at the north of Spain, occupying, according to Mannert, what is now the greater part of *Valladolid*, *Leon*, *Palencia*, and the province of *Toro*. (*Liv.*, 21, 5.—*Id.*, 35, 7.)

Vacūna, a goddess worshipped principally by the Sabines, but also by the Latins. According to some authorities she was identical with Victoria, and the Lake Cutiliæ was sacred to her. (*Arnob.*, 3, p. 112, *ed. Stewech.*—*Spangenberg*, *De Vet. Lat. Rel. Domest.*, p. 47.) Others made her analogous to Diana, Ceres, or Minerva. This last was the opinion of Varro. (*Schol. ad Horat.*, *Epist.*, 1, 10, 49.) Her name apparently comes from *vaco*, the reason of which etymology is given as follows by Varro: "*quod ea maxime hi gaudent qui sapientiæ vacant.*" (*Varro*, *ap. Schol.*, *l. c.*)

Vadimōnis Lacus, a lake of Etruria, whose waters were sulphureous. It formerly existed close to *Bassano*, but is now filled up with peat and rushes. (*Seneca*, *Nat. Hist. Quæst.*, 3, 25.—*Plin.*, 2, 95.) This lake is celebrated in the history of Rome for having witnessed the total defeat of the Etruscans by the Romans, A.U.C. 444, a defeat so decisive that they never could recover from its effects. (*Livy*, 9, 39.) Another battle was again fought here by the Etruscans, in conjunction with the Gauls, against the Romans, with the same ill success. (*Polyb.*, 2, 20.—*Flor.*, 1, 13.)

Vaga, sometimes, but improperly, written Vacca, a town of Africa, west of Carthage, on the river Rubricatus, and celebrated among the African and Numidian cities for its extensive traffic. D'Anville and Barbié du Bocage recognise traces of the ancient name in the modern *Vegja* or *Beja*, in the district of Tunis. (*Sall.*, *Jug.*, 47.—*Sil. Ital.*, 3, 259.)

Vagēni, or, more correctly, Vagienni, a people of Liguria, in the interior of the country, and near the angle formed by the separation of the Apennines and Alps. Their name, as D'Anville observes, is still apparent in that of *Viozena*. Their capital was Augusta Vagiennorum, now *Vico*, according to D'Anville, but more correctly *Bene*, according to Durandi. (*Sil. Ital.*, 8, 607.—*Plin.*, 3, 5.—*Cramer's Ancient Italy*, vol. 1, p. 27.)

Vahălis, the western arm of the Rhine, now the *Waal*. (*Cæs.*, 4, 10.—*Tac.*, *Ann.*, 2, 6.)

Valens, Flavius, an emperor of the East. His biography will be given in conjunction with that of his brother Valentinian I. (*Vid.* Valentinianus I.)

Valentĭa, I. a secret and hallowed name of Rome. (*Plin.*, 3, 5.—*Id. ibid.*, 28, 2.—*Serv. ad Æn.*, 1, 280.)—II. A city of the Segovellauni or Segalauni, in Gallia Narbonensis, now *Valence*. (*Plin.*, 3, 4.) It lay on the eastern side of the Rhodanus, above Alba Augusta.—III. A city of Mauritania Tingitana, north of Volubile Oppidum, and south of Lixum, situate on the river Subur. It was also called Banasa, and is now *Mamora*. (*Plin.*, 5, 1.)—IV. A province of Britain, in what is now Scotland, conquered in the time of Valentinian from the Picts and Scots, and formed by Theodosius into a province. (*Amm. Marc.*, 28, 3.)—V. A city of the Edetani or Contestani, in Hispania Tarraconensis, near the mouth of the Turia. It was taken and sacked by Pompey, but was afterward colonized and became an important place. It is now *Valentia*.—VI. or Vibo Valentia. (*Vid.* Hipponium.)

Valentiniānus, I. the first of the name, a man of moderate rank, and born at Cibalæ in Hungary, was made emperor by the army, being, at the time of Jovian's death, the commander of the body-guard. He associated with himself Valens, his brother, and, after some time, Gratian, his son, who, at eight years old, was presented to the army wearing a purple robe. Valens fixing his court at Constantinople, Valentinian himself repaired to Milan. Soon after the accession of these emperors, both the West and East were disturbed nearly at the same time; the former by an irruption of the Alemanni into Gaul, the latter by the insurrection of Procopius, who, pretending a promise

of Julian that he would leave him heir of the empire, was saluted Augustus by the multitude at Constantinople; and, having been joined by the legions sent against him by Valens, reduced Thrace, Bithynia, and the Hellespont. Deserted by his followers in Phrygia, he fled into the mountains, was taken alive, brought bound before Valens, and, being sentenced to be tied by the legs to two trees that were forcibly bent to the ground, was torn asunder by their recoil (A.D. 366). The Alemanni defeated the Roman armies in Gaul, killing the commanders, the counts Chariotto and Severian; but were, in their turn, routed by Jovinus, the master of the horse, with the loss of six thousand slain and four thousand wounded. Valens marched against the Goths, who had assisted Procopius, and in three years reduced them to terms of peace. He also repressed the predatory incursions of the Isaurians, a sort of mountain robbers, and exacted hostages. The Picts and Scots, who had ravaged Britain, were defeated by Count Theodosius, and their spoil retaken. Valentinian crossed the Rhine, gained a bloody victory over the Alemanni, and fortified the Gallic frontier with camps and castles. The Saxons, who had burst into Gaul, were subdued by treachery. After their proposition of retiring from the country had been acceded to, they were set upon, while passing through a valley, by troops planted in ambuscade, and cut to pieces. A similar act of perfidy was committed against the Quadi, who had been irritated by the placing of an intrenched camp on their soil. Their king, Gabinius, who was invited by the Roman general Maximin to a banquet, was waylaid on his retiring, and murdered. The result was a general insurrection of the Quadi, who overran both Pannonias, and cut to pieces two entire legions. Valentinian crossing the Danube, and wasting the country of the Quadi with fire and sword, the latter sent ambassadors to sue for peace. Valentinian, preparing to answer their address, in a paroxysm of rage burst a vessel, and expired of the effusion of blood (A.D. 375). The choleric and implacable temper of Valentinian, urging him frequently to acts of the most atrocious injustice, is singularly irreconcilable with his religious moderation. It is said that he was about to issue an order for the magistrates of three towns to be put to death, because one of the judges had directed the execution of a sentence legally passed on a Hungarian, and only desisted from his purpose on the expostulation of his quæstor Eupraxius, who reminded the "most pious of princes" that guiltless persons, if slain, would by Christians be worshipped as martyrs. It is also related, that, on a certain count complaining to him of a civil action, he sent to execution not only the plaintiff, but the very clerks of the court who served the notice; and that the Christians of Milan gave the place of their interment the name of the "Tomb of the Innocents." That he refused to admit the challenges of judges by defendants in a cause, when preferred on the ground of private enmity, and that he condemned insolvent debtors to death, are scarcely credible charges. Not destitute of ingenuity, he invented some new weapons, and had a turn for painting and modelling. Report describes him as tall and muscular, with a florid complexion, hair of a fiery colour, and gray eyes, which had a peculiarly fierce expression from his always looking askance. The body of Valentinian was conveyed to Constantinople. In the East, another violation of that hospitality which among barbarians is held sacred, took place in the person of Para, king of Armenia. Invited by Valens to Tarsus, and detained there speciously as a guest, he escaped on horseback by night to his own kingdom, but was then inveigled to an entertainment by Duke Trajan, and, in the midst of wine and music, stabbed by a hired barbarian as he reclined on the supper-couch. Sapor, who had in vain endeavoured to bring Valens into his terms respecting Armenia, over which he desired to place a king of his own election, pressed forward with his army, but was repulsed by Trajan and Vadomair, the allied king of the Alemanni. In the mean time, a plot, having for its object to place Theodorus, a secretary and an accomplished character, on the throne, was betrayed to Valens; and the conspirators, together with Theodorus, consigned to the executioner. The plot, it is said, originated in an oracle, divulged in Asia, which predicted that one whose name began with Theo should be emperor, and this was afterward interpreted to mean Theodosius. A new enemy had now rolled its congregated numbers on the Roman world, with terror darkening in their van. The Goths were displaced by the Huns, and urged forward by the impulsion. They obtained permission of Valens to make a settlement in Thrace, and swore fealty to him, but afterward revolted under their general Fridigern. Surprised, as they were laden with spoil, by the Roman general Sebastian, they were routed, and the booty was retaken. Gratian, who had defeated another body of Goths by his general Frigeridus, near Strasburg, and permitted the remnant to settle on the Po, advanced to the assistance of Valens; but the latter, eager to distinguish himself and jealous of his nephew, risked a battle with all the confederated Goths, in which the Roman army, after a brave struggle, the band of lancers, in particular, standing firm to the last around their emperor, was put to total rout, and the field heaped with its dead. Valens taking refuge in a country-house with only a few followers, who resisted from the roof the attempt of the Goths to break the door, the latter set fire to the building, and he perished with the rest in the flames (A.D. 378). Valens was of a middle height, with legs rather bowed, somewhat corpulent, and of a high-coloured complexion. One of his eyes was obstructed by a cataract, but it was not discernible at a little distance. Ignorant of art and literature, he was but imperfectly versed in military tactics. With a sluggish and procrastinating habit of mind he united a dogmatical impatience of temper, and in the courts of law, without caring for the merits of the case, was offended by any decision which counteracted his own wishes. Though bitter against those who withstood his will or differed from him in sentiment, he was not incapable of friendship.—II. Valentinian II. was proclaimed Augustus at four years old, as the colleague of Gratian, and resided with his mother, the Empress Justina, at the court of Milan. Maximus, having established himself in Britain and Gaul, drove Valentinian out of Italy. The youth stood as a suppliant before the throne of Constantinople with the empress-mother and his sister Galla. The hand of the latter became a pledge of the hospitality and aid of the enamoured Theodosius. Valentinian was thus restored, through the aid of Theodosius, to the throne of the Western empire; a throne which his weak character did not enable him to fill and defend. The new reign of this young prince was not of long duration. He removed the seat of the court to Vienna (now *Vienne*), on the Rhone, where he was assassinated, A.D. 392, by order of Arbogastes, general of the Franks, whose authority had long predominated over that of his master. This prince was a youth of excellent qualities, temperate, studious, and affectionate.—III. Valentinian III. was the son of Constantius and Placidia, daughter of Theodosius the Great. He was only six years of age when he was proclaimed Emperor of the West, A.D. 423; but he was not actually recognised as such until 425, after the defeat of John the Notary, who had seized upon the empire. Placidia, who possessed at first all the authority, governed with much wisdom. Aëtius, worthy, by his valour and military talents, of the fairest period of the Roman republic, preserved for the empire the territory of Gaul, continually invaded by new enemies, and forced the Franks, the Goths, the Bur-

gundians, and the Alani to sue for peace. Count Boniface, however, was less fortunate in Africa, and could not prevent Genseric, king of the Vandals, from founding an empire there in 442. Valentinian was by this time of an age to govern for himself; but the only use he made of his power was to commit crimes and to disgrace himself by acts of debauchery. Aëtius subsequently (A.D. 451) gained a complete victory over Attila, in the plains of Duro-Catalaunum (*Chalons*), when Valentinian, jealous of his glory, had him sent for, and, on a sudden, stabbed him to the heart. He did not, however, long survive this cowardly act. The following year, having violated the wife of Petronius Maximus, a man of consular rank, the outraged husband slew him (A.D. 455), in the thirty-sixth year of his age and thirty-first of his reign, and then ascended his throne. (*Hetherington's History of Rome*, p. 250, *seqq.*—*Elton's Hist. Roman Emperors*, p. 217, *seqq.*)

Valerĭa Lex, I. *de Provocatione*, by P. Valerius Publicola. (*Vid.* Valerius I.) It granted to every one the liberty of appealing from the consuls to the people, and that no magistrate should be permitted to punish a Roman citizen who thus appealed. This law was afterward once and again renewed, and always by persons of the Valerian family. (*Liv.*, 2, 8.—*Dion. Hal.*, 5, 19.—*Heinecc.*, *Rom. Ant.*, p. 246, *seqq.*, *ed. Haubold.*)—II. Another, *de Debitoribus*, by L. Valerius Flaccus, consul A.U.C. 667. It enacted that debtors should be discharged on paying one fourth of their debts. (*Vell. Paterc.*, 2, 23.)—III. Another, by M. Valerius Corvinus, A.U.C. 453, which confirmed the first Valerian law enacted by Publicola.—IV. Another, called also *Horatia*, by L. Valerius and M. Horatius, the consuls, A.U.C. 304. It revived the first Valerian law, which under the triumvirate had lost its force.—V. Another, *de Magistratibus*, by P. Valerius Publicola, A.U.C. 243. It created two quæstors to take care of the public treasure, which was for the future to be kept in the temple of Saturn. (*Plut.*, *Vit. Publ.*)

Valeriānus, Publius Licinius, a Roman, proclaimed emperor by the army in Rhætia, of which he was commander, A.D. 254. He had been distinguished by his virtues while in a private station, and great expectations were consequently formed of him when he ascended the throne. Having appointed his son Gallienus to be his associate in the empire, he left him to defend it against the incursions of the Goths and Germans, and marched to the east to oppose the Persian king Sapor. Valerian was defeated and taken prisoner by the Persians, who treated him with great and contemptuous cruelty. His degenerate son Gallienus made no effort to obtain his release, being apparently more satisfied to reign alone. For many years the Roman emperor bowed himself down, that his body might serve as a stepping-stone to the Persian king when he mounted on horseback: he was at last flayed alive, and his skin, stuffed in the form of a human figure and dyed with scarlet, was preserved in a temple in Persia. (*Treb. Poll.*, *Valerian. Vit.*)

Valerius Publius, I. a celebrated Roman, surnamed Publicola (*vid.* Publicola), and who shared with Junius Brutus the glory of having driven out the Tarquins and of founding the Roman commonwealth, B.C. 569. Brutus having fallen on the field of battle, and Collatinus, the colleague of the former, having been compelled eventually to retire from Rome in consequence of his relationship to the Tarquin family, Valerius was chosen consul along with Sp. Lucretius Tricipitinus. This last died during the earlier part of his year, and Valerius remained sole consul. As he appeared in no haste to have a new colleague, and was, at the same time, engaged in erecting a mansion on a lofty eminence, which, to the jealous vision of his countrymen, looked like a fortress against their liberties, he was suspected of a design to make himself absolute. On being informed, however, of the dissatisfaction felt on this subject by the people, he immediately caused the edifice to be razed to the ground, took from the fasces the axe, the emblem of capital punishment, caused the same fasces to be lowered before the people at their next general assembly, and always afterward on similar occasions, and finally had the celebrated law of appeal (*lex Provocationis*) passed, which protected the rights and persons of Roman citizens against the tyranny of magistrates. (*Vid.* Valeria Lex I.) This conduct rendered Valerius the idol of the populace, and obtained for him the surname of Publicola, in allusion to his great popularity. (*Vid.* Publicola.) He was also continued in the consulship for the two succeeding years, B.C. 508 and 507. He was chosen consul anew in 504. He appears to have died not long after. The disinterestedness of this illustrious citizen was so great, that, after having been four times consul, he died a poor man, and the expense of his funeral had to be borne by the state. The Roman matrons mourned for him a whole year. (*Liv.*, 1, 58.—*Id.*, 2, 8.—*Id.*, 3, 55.—*Id.*, 10, 9.—*Dion. Hal.*, 5, 19.—*Flor.*, 1, 9.—*Plut.*, *Vit. Public.*—*Horat.*, *Sat.*, 1, 6, 12.)—II. Corvus Corvinus, a tribune of the soldiers under Camillus. When the Roman army was challenged by one of the Senones, remarkable for his strength and stature, Valerius undertook to engage him, and obtained an easy victory by means of a crow or raven (*corvus*) that assisted him, and attacked the face of the Gaul, whence his surname of *Corvus* or *Corvinus*. Valerius triumphed over the Etrurians and the neighbouring states that made war against Rome, and was six times honoured with the consulship. He died in the 100th year of his age, admired and regretted for many private and public virtues. (*Val. Max.*, 8, 13.—*Liv*, 7, 27.)—III. Antias, a Roman historian, who flourished about A.U.C. 670, B.C. 84. Pliny often refers to him. Aulus Gellius quotes the 12th, 24th, 45th, and 75th books of his annals. (*Aul. Gell.*, 7, 9.—*Id.*, 1, 7, &c.)—IV. Messala. (*Vid.* Messala.)—V. Maximus, a Roman writer, born at Rome during the reign of Augustus, of a patrician family. According to his own account, he served in Asia under Sextus Pompey, who was consul the year that Augustus died (2, 6, 8). On his return to Rome he abstained entirely from public affairs, and lived until the time of the conspiracy of Sejanus, A.D. 31. We have no other particulars of his life. The anonymous but ancient author of his life makes him to have been descended from the Valerian family on the father's side, and from the Fabian on the mother's side. His surname Maximus indicates the latter part of his genealogy. In a work composed originally of ten books, but of which only nine remain, and entitled *Dictorum factorumque memorabilium libri*, he has collected together the sayings and actions of individuals of various eras and nations, which he found scattered over historical works, and deemed worthy of being transmitted to posterity. The collection is dedicated to Tiberius. He classifies the individuals of whom he treats, according to some peculiar virtue or vice, of which they are cited as examples. He first confines himself to Romans, and then passes to other nations, especially the Greeks. The titles of his chapters are the work of the grammarians or copyists, as appears very clearly from the use of words which were unknown during the best age of Roman literature. Valerius displays neither judgment in his choice of anecdotes, nor skill in their arrangement, nor good taste in the use of expressions, and in the transitions which he frequently makes from the natural order of things. No one ever carried flattery to a greater extent: his preface, addressed to Tiberius, is perfectly disgusting. His manner of narrating is far from pleasing, and his style is cold, declamatory, and affected. Notwithstanding its

faults, however, the work is interesting both for the history and the study of antiquity, and contains a number of little facts taken from authors whose works have not reached us. Some critics believe, though on no very sure grounds, that the work in question is a compilation from a larger one by the same author, and was executed by C. Titus Probus or Julius Paris. Others, in like manner, ascribe it to Januarius Nepotianus. These three individuals are equally unknown. —The best editions of Valerius Maximus are, that of Vorstius, *Berol.*, 1672, 8vo; that of Torrenius, *Lugd. Bat.*, 1726, 4to; that of Kappius, *Lips.*, 1782, 8vo; and that of Hase, *Paris*, 1822, 3 vols. 8vo (including Obsequens *de Prodigiis*), which last forms part of the collection of Lemaire.—VI. Flaccus, a Latin poet who flourished under Vespasian. He wrote a poem in eight books on the Argonautic expedition, but it remained unfinished on account of his premature death. The manuscripts of this poem add to the name of Valerius Flaccus that of Setinus Balbus. It has been supposed by some critics that this last was the name of a grammarian who made a revision of the text, or who, perhaps, was the possessor of a remarkable manuscript. The birthplace of the writer is also involved in some doubt. It is believed by many that his native place was Patavium, and this opinion is founded on various passages of Martial. Others suppose that he was born at Setia Campania, and allege the name Setinus in favour of this position. The latter name, however, has been explained above. There has come down to us, among the epigrams of Martial, one addressed to Valerius Flaccus, in which the former advises him to renounce poetry, and apply himself to the studies of the bar, as affording a better means for accumulating a fortune. From this some have been led to believe that his poetical talents were not held in very high esteem by his contemporaries. Quintilian, however, speaks of his death as a great loss to literature. He died A.D. 88, in the reign of Domitian. The "Argonautics" of Valerius Flaccus are in eight books, the last imperfect. Had the poem been completed, it is thought that it would have occupied ten or twelve books. It is an imitation of the work of Apollonius of Rhodes on the same subject. The critics are far from being agreed as to its merits: some rank it next to the Æneid; while others, who regard beauty of diction as less essential than invention, assign it a much lower rank, and give the preference to the poems of Statius, Lucan, and even Silius Italicus. In truth, the "Argonautics" are clearly deficient in originality. The principal fault of the poem is, that the enterprise of the Argonauts, which forms the chief interest of the fable, is continually lost sight of amid numerous digressions and episodes. Hence the poem wears in general a cold and monotonous appearance. It is not, however, without beauties; it contains descriptions highly poetical, and some very ingenious comparisons. It is remarkable that in the passages where Valerius does not imitate Apollonius, he is far more elegant than in those where he copies him. His style is concise and energetic, but oftentimes obscure and affected. Frequently, too, he sacrifices nature to art, and to an anxiety for displaying the stores of his erudition.—The best editions of Valerius Flaccus are, that of Burmann, *L. Bat.*, 1724, 4to; that of Harles, *Altenb.*, 1781, 8vo; that of Wagner, *Götting.*, 1805, 8vo; that of Weichert, *Mis. ap. Goed.*, 1818, 8vo; and that of Lemaire (forming part of his collection), *Paris*, 1824–5, 2 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 294, *seqq.*)

VALGĬUS RUFUS, a Roman poet in the Augustan age, on whom Tibullus (4, 1, 80) passes a high eulogium ("*Valgius, æterno propior non alter Homero*"), which, in all probability, comes rather from the warm friend than the sober critic. Horace speaks of him as one of those by whom he would wish his productions to be commended. (*Sat.*, 1, 10, 82.) Quintilian makes no mention of him. (*Schöll, Hist. Lit. Rom.*, v. 1, p. 227.)

VANDALĬI, a people of Germany. The Vandals seem to have been of Gothic origin. Pliny and Procopius agree in making them such, and the latter writer more especially affirms, in express terms, that the Goths and Vandals, though distinguished by name, were the same people, agreeing in their manners, and speaking the same language. They were called Vandals from the Teutonic term *wenden*, which signifies to *wander*. They began to be troublesome to the Romans A.D. 160, in the reign of Aurelius and Verus: in the year 410 they made themselves masters of Spain, in conjunction with the Alani and Suevi, and received for their share what from them was termed Vandalitia, now *Andalusia*. In 429 they crossed into Africa under Genseric, who not only made himself master there of Byzacium, Gætulia, and part of Numidia, but crossed over into Italy, A.D. 455, and plundered Rome. After the death of Genseric the Vandal power declined. (*Dio Cass.*, 71, 12.—*Eutrop.*, 8, 13.—*Procop.*, *B. G.*, 1, 2.—*Tac.*, *Germ.*, 2. —*Jornand.*, 22, 27.)

VANGIŎNES, a German tribe along the Rhine. Their capital was Augusta Vangionum, called also Borbetomagus, now *Worms*. (*Tac.*, *Hist.*, 4, 70.—*Id.*, *Germ.*, 28.—*Plin.*, 4, 17.)

VARDĀNUS or VARDANĬUS, a river of Asia, called otherwise Hypanis, which rises in the central part of Caucasus, and falls into the Palus Mæotis by several mouths. It receives in its course all the water of the western branch of the Caucasian chain. The sandy plain, which extends to the north of this river, furnishes it with more. Its two principal mouths embrace the island of Taman, in which the town of *Fanegoria*, the ancient Phanagoria, attracts a little trade. The modern name *Kuban* of the river Hypanis preserves traces of the ancient appellation, since, according to the pronunciaton of the dialects of the north of Asia, the *h*, uttered from the throat, becomes *k*. (*Ptol.*—*Malte-Brun*, *Geogr.*, vol. 2, p. 43, *Am. ed.*)

VARĬUS, L. a contemporary of Virgil and Horace, and one of the best tragic poets of his time. He composed a drama entitled *Thyestes*, which, in the judgment of Quintilian, deserved to be ranked with the finest *chefs d'œuvre* of the Greeks. He also distinguished himself in the department of epic verse, and Horace places him at the head of the epic poets of his time. The Æneid of Virgil, however, had not yet been published. Varius sung the exploits of Augustus and his son-in-law Agrippa, so that his poem appears to have been rather historical than epic in its character. It is entirely lost. Macrobius, however, has preserved for us a few fine lines from another poem of Varius', on Death. (*Sat.*, 6, 1, 2.)—The scholiast on Horace, commonly known by the name of the Scholiast of Cruquius, accuses Varius of having stolen the tragedy referred to above from Cassius Severus of Parma, a poet of the same period, mentioned with eulogium by Horace. (*Epist.*, 1, 4, 3.) This charge has been since reiterated by several of the learned, and, among others, by Vossius (*de Poët. Lat.*, p. 23), by Gesner, and Baxter, in their respective editions ot Horace, and also by Burmann. Wieland, however, has shown the inaccuracy of the scholiast, who, in making his accusation, confounds Varius the poet with Quintus Atius Varus, who put Cassius to death at Athens. (*Val. Max.*, 1, 7, 7.—*Schöll, Hist. Lit. Rom.*, vol. 1, p. 211.)

VARRO, I. M. TERENTIUS, a Roman consul of ignoble origin, colleague with L. Æmilius Paulus the year in which the battle of Cannæ was fought. His rashness and presumption hastened that memorable conflict. (*Vid.* Cannæ, and Hannibal.) After the battle he retreated to Venusia, and put himself in a posture for resisting the enemy till he could receive in-

structions and re-enforcements from Rome. On his subsequent return to Rome he was honourably received, notwithstanding his defeat; and the senate returned him thanks for his undaunted aspect after defeat, and for not having despaired of the commonwealth. (*Liv.*, 22, 25, *seqq.*—*Id.*, 22, 41, *seqq.*—*Id.*, 22, 61, *seqq.*) He was afterward appointed, as proconsul, to defend Picenum, and raise levies therein; and his proconsular authority was continued to him year after year. He appears to have filled, at a later period, the office of ambassador to Philip, as well as other public employments. (*Liv.*, 23, 32.—*Id.*, 25, 6.—*Id.*, 30, 26, &c.)—II. A Latin writer, celebrated for his great learning. He is said to have written no less than 500 different volumes, which are all now lost except a treatise *de Re Rustica*, and part of another *de Lingua Latina*, dedicated to the orator Cicero. He was born in the 637th year of Rome, and was descended of an ancient senatorial family. It is probable that his youth, and even the greater part of his manhood, were spent in literary pursuits, and in the acquisition of that stupendous knowledge which has procured him the appellation of "*the most learned of the Romans.*" In A.U.C. 686 he served under Pompey in his war against the pirates, in which he commanded the Greek ships. To the fortunes of that commander he continued firmly attached, and was appointed one of his lieutenants in Spain, along with Afranius and Petreius, at the commencement of the war with Cæsar. Hispania Ulterior was especially confided to his protection, and two legions were placed under his command. After the surrender of his colleagues in Hither Spain, Cæsar proceeded in person against him. Varro appears to have been little qualified to cope with such an adversary. One of the legions deserted before his own eyes; and his retreat to Cadiz, where he had meant to retire, having been cut off, he surrendered at discretion with the other, in the vicinity of Corduba. From that period he despaired of the salvation of the republic, and, receiving his freedom from Cæsar, he proceeded to Dyrrhachium, to give Pompey a detail of what had passed. This latter place he left almost immediately thereafter for Rome. After his return to Italy, he withdrew from all political concerns, and indulged himself, during the remainder of his life, in the enjoyment of literary leisure. The only service which he performed for Cæsar was that of arranging the books which the dictator had himself procured, or which had been acquired by those who had preceded him in the management of public affairs. He lived, during the reign of Cæsar, in habits of the closest intimacy with Cicero. The greater part of his time was passed at the various villas which he possessed in Italy. After the assassination of Cæsar, Varro's principal villa, situate near the town of Casinum, in the territory of the Volsci, was forcibly seized by Marc Antony, along with almost all his wealth. Nor was this all. His name was also placed in the list of the proscribed, although he was at the advanced age of 70 years. His friends, however, secreted him, and he remained in a place of safety until a special edict was passed by the consul, M. Plancus, under the triumviral seal, excepting him and Messala Corvinus from the general slaughter. But, though Varro thus escaped, he was unable to save his library, which was placed in the garden of one of his villas, and fell into the hands of an illiterate soldiery. After the battle of Actium, Varro resided at Rome until his decease, which happened A.U.C. 727, when he was 90 years of age. His wealth was restored by Augustus, but his books could not be supplied. It is not improbable that the loss of his books, which impeded the prosecution of his studies, and prevented the composition of such works as may have required reference and consultation, may have induced Varro to employ the remaining part of his life in delivering those precepts of agriculture which had been the result of long experience, and which need only reminiscence to inculcate. It was some time after the loss of his books, and when he had nearly reached the age of eighty, that Varro composed the work on husbandry, as he himself testifies in the introduction. "Varro," observes Martyn, "writes more like a scholar than a man practically acquainted with agricultural pursuits." This work, together with that *de Lingua Latina*, are the only two of Varro's productions that have reached us; and the latter is incomplete. It is on account of this philological production that Aulus Gellius ranks him among the grammarians, who form a numerous and important class in the history of Latin literature. This work originally consisted of twenty-four books, and was divided into three great parts. The first six books were devoted to etymological researches. The second division, which extended from the commencement of the seventh to the end of the twelfth book, comprehended the accidents of verbs, and the different changes which they undergo from declension, conjugation, and comparison. The author admits of but two kinds of words, nouns and verbs, to which he refers all the other parts of speech. He distinguishes also two sorts of declension, of which he calls the one arbitrary, and the other natural or necessary. With the ninth book terminates the fragment we possess of Varro's treatise. The third part of the work, which contained twelve books, treated of syntax. It also contained a sort of glossary, which explained the true meaning of Latin terms. This may be considered as one of the chief works of Varro, and was certainly a laborious and ingenious production; but the author is evidently too fond of deriving words from the ancient dialects of Italy instead of recurring to the Greek, which, after the capture of Tarentum, became a great source of Latin terms. There was also a distinct treatise, *de Sermone Latino*, addressed to Marcellus, of which a very few fragments are preserved by Aulus Gellius. The critical works of Varro were also numerous, but almost nothing is known of their contents. His mythological or theological productions were much studied, and very frequently cited by the ancient fathers, particularly by St. Augustine and Lactantius. This part of his works chiefly contributed to the splendid reputation of Varro, and was extant as late as the beginning of the 14th century. Petrarch had seen it in his youth. It subsequently, however, disappeared. In history Varro was also conspicuous, and Plutarch, in his life of Romulus, speaks of him as a man of all the Romans most versed in this department of knowledge. The philosophical writings of Varro are not numerous. His chief work of this description, entitled *de Philosophia liber*, appears to have been very comprehensive. St. Augustine informs us that Varro examined in it all the various sects of philosophers, of which he enumerated upward of 280. The sect of the Old Academy was that which he himself followed, and its tenets he maintained in opposition to all others. Varro derived much notoriety from his satirical compositions. His *Tricarenus* or *Tricipitina* was a satiric history of the triumvirate of Cæsar, Pompey, and Crassus. Much pleasantry and sarcasm were also interspersed in his books, entitled *Legistorici*; but his most celebrated production in that line was the satire which he himself entitled *Menippean*. It was so called from the cynic Menippus of Gadara, who was in the habit of expressing himself jocularly upon the most grave and important subjects. The appellation of *Menippean* was given to his satires by Varro, because he imitated the philosopher's general style of humour. In its external form it appears to have been a sort of literary anomaly. Greek words and phrases were interspersed with Latin; prose was mingled with verses of various measures; and pleasantry with serious remark. Many fragments of this Menippean satire remain, but they are

much broken and corrupted. The heads of the different subjects or chapters contained in it, amounting to nearly 150, have been given by Fabricius in alphabetical order. Some of them are in Latin, others in Greek. Many minor productions of Varro might be also mentioned did our limits permit. A sufficient number, however, have been cited to justify the panegyric of Cicero: "His works brought us home, as it were, while we were foreigners in our own city, and wandering like strangers, so that we might know who and where we were; for in them are laid open the chronology of his country, a description of the seasons, the laws of religion, the ordinances of the priests, domestic and military occurrences, the situations of countries and places, the names of all things, divine and human, the breed of animals, moral duties, and the origin of things." (*Dunlop's Roman Literature*, vol. 2, p. 34, *seqq.*)—St. Augustine says that it cannot but be wondered how Varro, who read such a number of books, could find time to compose so many volumes; and how he who composed so many volumes could be at leisure to peruse such a variety of books, and to gain so much literary information.—The best edition of the treatise *de Re Rustica* is that contained in the *Scriptores Rei Rusticæ* of Gesner, *Lips.*, 1735, 2 vols. 4to; or in the same edited by Schneider, *Lips.*, 1794–97, 7 vols. 8vo. The best editions of the treatise *de Lingua Latina* are the Bipont, 1788, 2 vols. 8vo, and that of Müller, *Lips.*, 1833, 8vo.—III. Attacinus, a poet of Attace in Gallia Narbonensis, or, as some suppose, of Narbo itself. He was born about 82 B.C., and died about 37 B.C. Varro translated freely into Latin verse the Argonautics of Apollonius Rhodius. He composed also an historical poem on Cæsar's war with the Sequani (*De Bello Sequanico*). Varro likewise appears as a writer of elegies. (*Wernsdorff, Poët. Lat. Min.*, vol. 5, pt. 3, p. 1394, *seqq.*—*Id.*, *Excurs. de Varrone Atacino*, &c., p. 1385, *seqq.*—*Ruhnken, Epist. Crit.*, 2, p. 199.)

Varus, I. Quintilius, a Roman commander, belonging to a family more illustrious for achievements than antiquity of origin. His father had fought under the standard of Brutus at Philippi, and, not wishing to survive the destruction of liberty, had caused himself to be slain by one of his freedmen. The son, nevertheless, gained the favour of Augustus, who named him consul along with Tiberius, B.C. 13. He was afterward appointed proconsul of Syria, and, on the death of Herod, supported the claim of Archelaüs, the son of that monarch, to the vacant throne, and chastised severely all who resisted the authority of this prince. (*Josephus, Ant. Jud.*, 17, 9, 3.—*Flav. Joseph.*, *Vit.*, p. 6, *seqq.*, *ed. Havercamp.*)—According to Velleius Paterculus, a contemporary writer, Varus was a man of mild disposition and retiring manners (*vir ingenio mitis, moribus quietus*), but still very rapacious, who entered Syria a poor man and left it a rich one. (*Vell. Paterc.*, 2, 117.) Having been subsequently appointed commander of the forces in Germany, he employed himself not so much in watching the movements of warlike communities jealous of their freedom, as in the foolish attempt to bend them to new institutions, based upon those of the Romans. A strong feeling of discontent arose, of which Arminius, a German leader, secretly took advantage to free his country from the yoke of the Romans. Varus was apprized by Segestes, king of the Catti, of the conspiracy that had been formed: "Arrest me and Arminius, together with the other leading chieftains," said this faithful ally of the Romans; "the people will not venture to attempt anything, and you yourself will have full time allowed you to distinguish between the innocent and guilty." (*Tacit.*, *Ann.*, 1, 55.) The rash presumption of Varus led him to disregard this salutary advice. He advanced with his army into the interior of the country, where he was surprised and surrounded by the foe, led on by Arminius. The Romans made a valiant resistance for three successive days, but were compelled at last to yield to numbers. Three legions were cut to pieces; and Varus, severely wounded and unwilling to survive the ignominy of defeat, slew himself. His example was followed by his principal officers: the tribunes and chief centurions were immolated as victims by the barbarians. (*Tacit.*, *Ann.*, 1, 61.) This disastrous event took place B.C. 9.—The Romans had not experienced so severe a defeat since the overthrow of Crassus by the Parthians. Augustus was in despair, and for several months allowed his beard and hair to remain neglected, and, striking his head against the door of his apartment, frequently exclaimed, "*Varus, give me back my legions.*" Great alarm, too, was felt by the emperor, lest the victorious Germans, uniting with other tribes on the frontiers, should make a descent upon Italy; and an extraordinary levy was therefore made to meet the emergency. The scene of the defeat of Varus was the Teutobergiensis Saltus, lying in an eastern direction from the modern *Paderborn*, and reaching as far as the territory of *Osnabruck*. (*Suet.*, *Vit Aug.*, 23, 49.—*Id.*, *Vit. Tib.*, 17, *seq.*—*Tacit.*, *Ann.*, 1, 3, &c.—*Id.*, *Hist.*, 4, 17.—*Id. ib.*, 5, 9.—*Dio Cass.*, 56, 23.) The remains of the vanquished, that lay whitening the ground, were interred six years after by the victorious Germanicus. (*Tacit.*, *Ann.*, 1, 61, *seq.*)—II. Quintilius, an acute and rigid critic, mentioned by Horace in his Epistle to the Pisos (v. 437), and whose death is mourned by the same poet in one of his odes (1, 24). St. Jerome calls him a native of Cremona (*Chron. Euseb.*—Olymp. 189.1, B.C. 24). Heyne, however, doubts the propriety of giving him the surname of Varus. (*Excurs.*, 2, *ad Virg.*, *Eclog.*)—III. Lucius, an Epicurean, and a friend of Julius Cæsar. He is mentioned by Quintilian (6, 3, 78).—IV. A tragic poet, mentioned by Ovid (*Ep. ex. Pont.*, 4, 16, 31).—V. Alfenus, a barber of Cremona, who, growing out of conceit with his profession, quitted it and came to Rome, where, attending the lectures of Servius Sulpicius, a celebrated lawyer, he made so great proficiency in his studies as to become eventually the ablest lawyer of his time. His name often occurs in the Pandects. (*Hor.*, *Sat.*, 1, 3, 130.)—VI. A river which falls into the Mediterranean, to the west of Nicæa or *Nice*. The modern name of the Varus is the *Var*. At a somewhat late period it formed the western limit of Italy, which in the time of Augustus had been marked by the stone trophy of that emperor placed on the Maritime Alps. (*Cramer's Anc. Italy*, vol. 1, p. 2, *not.*)

Vascŏnes, a people of Spain, between the Iberus and the Pyrenees, in what is now the kingdom of *Navarre*: their chief town was Pompelo, now *Pampeluna*. (*Pliny*, 3, 3.)

Vaticānus, Mons, a hill at Rome, forming the prolongation of the Janiculum towards the north, and supposed to derive its name from the Latin word *vates* ("a soothsayer") or *vaticinium* ("divination"), as it was once the seat of Etruscan divination. (*Festus*, *s. v.* Vaticanus.) The Campus Vaticanus included all the space between the foot of this range and the Tiber. According to Tacitus, the air of this part of Rome was considered very unwholesome. (*Hist.*, 2, 93.) Here Caligula erected a Circus, in which he placed the great Egyptian obelisk that now stands in front of St. Peter's. (*Burton's Antiquities of Rome*, p. 232.) The ground now covered by St. Peter's, the papal palace, museum, and gardens, was anciently designated by *Vaticani loci*, "places belonging to the Vatican Hill." (*Tacit.*, *Hist.*, *l. c.*—*Martial*, 2, 68.—*Burgess, Antiquities of Rome*, vol. 2, p. 256.)

Vatinĭa lex, *de Provinciis*, by the tribune P. Vatinius, A.U.C. 694. It appointed Cæsar governor of Gallia Cisalpina and Illyricum for five years, with the

command of three legions. (*Vid.* Cæsar, page 282, towards the end of the *first column.*)

VATINĬUS, I. a Roman of most impure life. Having been brought forward on one occasion as a witness against an individual whom Cicero was defending, the orator inveighed against him with so much bitterness of reproach, and excited so much odium against him by the picture which he drew of his vices, that *odium Vatinianum* became proverbial for bitter and implacable hatred. (Compare *Senecq, de Constant. Sap.*, 17.)—II. A shoemaker of Beneventum, deformed in body, and addicted to scurrilous invective against the members of the higher class. He lived in the reign of Nero, and exhibited a show of gladiators when that emperor passed through Beneventum. He is said to have invented a peculiar species of cup, called after his name. (*Tacit., Ann.*, 15, 34.—*Martial*, 14, 96.)

UBĬI, a people of Germany, near the Rhine, transported across the river by Agrippa. Their chief town, Ubiorum oppidum, or Ara, called after this Agrippina Colonia, from the circumstance of Agrippina (the daughter of Germanicus, and mother of Nero) having been born there, is now *Cologne* or *Köln.* (*Tacit., G.*, 28; *Ann.*, 12, 27.—*Plin.*, 4, 17.—*Cæs.*, 4, 30.)

VECTIS INSULA, the *Isle of Wight*, south of Britain. (*Suet., Vit. Vesp.*, 4.—*Plin.*, 3, 4.)

VEGETIUS, a Latin writer, who flourished A.D. 386, in the reign of the Emperor Valentinian, to whom he dedicated his treatise *de Re Militari.* Although probably a military man, his Latinity is pure for the age in which he lived. Modern critics distinguish between this writer and Vegetius who composed a treatise on the veterinary art. The best edition of *Vegetius, de Re Militari*, is that of Stewechius, *Vesal*, 1670, 12mo. The best edition of the work of the other Vegetius, on the veterinary art, is that by Gesner, in the writer's *de Re Rustica.*

VEIENTES, the inhabitants of Veii. (*Vid.* Veii.)

VEII, a powerful city of Etruria, at the distance of about twelve miles from Rome. It sustained many long wars against the Romans, and was at last taken and destroyed by Camillus, after a siege of ten years. At the time of its destruction Veii was larger and far more magnificent than the city of Rome. Its situation was so eligible that the Romans, after the burning of their own city by the Gauls, were inclined to migrate thither, and totally abandon their native home; and this would have been carried into execution if not opposed by the authority and eloquence of Camillus. (*Ovid, Fast.*, 2, 195.—*Cic., de Div.*, 1, 44.—*Horat., Sat.*, 2, 3, 143.—*Liv.*, 5, 21.) The site of ancient Veii answers to the spot known by the name of *l'Insola Farnese*, and situated about a mile and a half to the northeast of the modern posthouse of *la Storta.* The numerous remains of antiquity found there very recently have placed this fact beyond dispute.—After the capture of Rome by the Gauls, and the attempt made to transfer the seat of Roman power to Veii, we scarcely hear of the latter city. We collect only from a passage in Frontinus (*de Col.*) that Veii became a Roman colony under Julius Cæsar, who divided its lands among his soldiers, but in the civil wars which ensued after his death it was nearly destroyed, and left in a most desolate state, a fact which is confirmed by Lucan (7, 392) and Propertius (4, 10, 27). It is certain, however, that Veii again rose from its ruins, and was raised to municipal rank, probably under Tiberius, whose statue, with several other monuments relating to his reign, were discovered on the site of the city. It existed in the time of Pliny (3, 5), and even much later, under the emperors Constantine and Theodosia. (*Cramer's Anc. Italy*, vol. 1, p. 236, *seq.*)

VEJŎVIS or VEDĬUS, an Etruscan divinity worshipped at Rome. He was believed to cast lightnings, and these had the property of causing previous deafness in those whom they were to strike. (*Amm. Marcell.*, 17, 10, 2.) The temple of Vejovis at Rome stood in the hollow between the Arx and the Capitol ("*inter duos lucos.*"—*Ovid, Fast.*, 3, 430). His statue was that of a youth with darts in his hand; a she-goat stood beside it, and a she-goat was the victim to him. (*Ovid, l. c.*—*Aul. Gell.*, 5, 12.) Hence some viewed him as Young Jupiter, while others saw in him the avenging Apollo of the Greeks. (*Ovid, l. c.*—*Aul. Gell., l. c.*) He was, however, certainly a god of the under-world. (*Mart., Capell.*, 2, 9.—*Id.*, 2, 7.—*Macrob., Sat.*, 3, 9.) His name is said to have signified "*Injurious God.*" (*Aul. Gell., l. c.*—*Keightley's Mythology*, p. 531.)

VELĀBRUM, a name generally applied to all the ground lying on the left bank of the Tiber, between the base of the Capitol and the Aventine. According to Varro, the term was derived from the Latin verb *vehere*, because this part was originally swampy and subject to floods, when it was necessary to employ boats to pass from one hill to the other (*L. L.*, 4, 4). We find the name subsequently restricted to two streets, distinguished from each other by the titles of *Velabrum Majus* and *Minus.* Nardini conceives that they ran parallel to each other from the Circus Maximus to the foot of the Capitol, intersecting the Vicus Tuscus, the Vicus Jugarius, and the other streets which led from the forum to the Tiber. In this quarter were the shops of the oil-venders, &c. (*Horat, Sat.*, 2, 3, 229.—*Cramer's Anc. Italy*, vol. 1, p. 419, *seqq.*)

VELĬA, a city of Lucania, on the coast of the Mare Tyrrhenum, between the promontories of Palinurum and Posidium, and situate about three miles from the left bank of the river Heles or Elees. It was founded by the Phocæans after their abandonment of Alalia in Corsica. (*Vid.* Phocæa.) The Phocæans called the town Hyele (Ὑέλη), which the Latins afterward changed to Velia. Strabo asserts, that in his time the city was called Elea (Ἐλέα), and so Stephanus Byzantinus gives the form of the name. The more correct mode of writing the word, however, is Helia, which the Latins, employing the Æolic digamma for the asperate, enunciated by Velia. (Compare *Plin.*, 3, 5: "*Oppidum Helia, quæ nunc Velia.*")—Strabo informs us, that from the constitution adopted by its founders being so excellent a one, the new colony was enabled to resist with success the aggressions both of the Posidoniatæ and the Lucani, though very inferior to these adversaries both in population and fertility of soil. (*Strab.*, 252.) Velia is particularly celebrated in the annals of Grecian science for the school of philosophy which was formed within its walls, under the auspices of Zeno and Parmenides, and which is commonly known by the name of the Eleatic sect. This sect was afterward transplanted into Greece, where it degenerated into a school of sophistry and false dialectic. (*Brucker, Hist. Phil.*, vol. 1, p. 1142.)—Scylax leads us to infer that Velia afterward received a colony of Thurians, an event which we may suppose to have occurred about 440 A.C. (*Scylax, Peripl.*, p. 4.) When the Romans formed the design of erecting a temple to Ceres, they sought a priestess from Velia, where that goddess was held in great veneration, to instruct them in the rites and ceremonies to be observed in her worship. (*Cic., pro Balb.*, 24.—*Val. Max*, 1, 1.)—This place became subsequently a Roman maritime colony, as may be inferred from Livy; but the period at which this change in its condition took place is not mentioned; it was probably not long after the colonization of Pæstum. Mention of Velia frequently occurs in the letters of Cicero, who occasionally resided there with his friends Trebatius and Talna. (*Ep. ad Fam.*, 7, 20; *ad Att.*, 16, 7.) The situation of the town seems to have been considered very healthy; as Plutarch says that Paulus Æmilius was ordered there by his physicians, and that he derived considerable

benefit from the air. Horace was also recommended to visit Velia for a disorder in his eyes. (*Ep.*, 1, 15.) In Strabo's time this ancient town was greatly reduced, its inhabitants being forced, from the poorness of their soil, to betake themselves to fishing and other seafaring occupations.—The ruins of Velia stand about half a mile from the sea, on the site now called *Castelamare della Bruca*. (*Cramer's Anc. Italy*, vol. 2, p. 370.)

Velīna, the name of one of the Roman tribes, deriving its appellation, as is said, from the lake Velinus in the Sabine territory. It was added to the other tribes, together with the one termed *Quirina*, A.U.C. 513.—The locality of this tribe was in the vicinity of Mount Palatine. (*Horat.*, *Ep.*, 1, 6, 52.)

Velīnus, a river in the Sabine territory, rising in the Apennines and falling into the Nar. It occasionally overflowed its banks, and formed some small lakes before it entered the Nar. One of the lakes, and the chief of the number, was called the Lacus Velinus, now *Lago di Piè di Lugo*. The drainage of the stagnant waters produced by the occasional overflow of the lakes and of the river was first attempted by Curius Dentatus, the conqueror of the Sabines. He caused a channel to be made for the Velinus, through which the waters of that river were carried into the Nar, over a precipice of several hundred feet. This is the celebrated fall of *Terni*, known in Italy by the name of *Caduta delle Marmore*. The Velinus is now the *Velino*. (*Cramer's Anc. Italy*, vol. 1, p. 316.)

Velītræ, an ancient town of Latium, southeast of Aricia, and on the road between Rome and Tarracina. It was always reckoned one of the most important and considerable cities of the Volsci. The inhabitants were engaged in frequent hostilities with the Romans, and revolted so often that it became necessary to punish them with unusual severity. The walls of their town were razed, and its senators were removed to Rome, and compelled to reside in the Transtiberine part of the city; a severe fine being imposed upon any individual of their number who should be found on the other side of the river. (*Liv.*, 8, 14.) The colony, however, planted by the Romans at Velitræ still subsisted in the reign of Claudius, as mention is made of it at that period. (*Front.*, *de Col.*) Its chief boast was the honour of having given birth to Augustus. Suetonius states, that the house in which he was said to have been born was still shown in his time near Velitræ. (*Vit. Aug.*, 6.) The modern name of this place is *Velletri*. (*Cramer's Anc. Italy*, vol. 1, p. 83.)

Vellaunodūnum, a city of the Senones, between Agendicum and Genabum. According to D'Anville, the modern *Beaune* (*en Gatinois*) answers to the ancient place. Lemaire, however, thinks the opinion of Godum preferable, who makes Genabum to have been situate near *Scéneviêre*, in the neighbourhood of which some traces of a ruined city still exist. (*Cæs.*, *B. G.*, 7, 11.—*Lemaire*, *Index Geogr.*, *ad Cæs.*, p. 395.)

Vellēda, a female of ancient Germany, belonging to the tribe of the Bructeri. She was believed to be gifted with prophetic powers, and exercised, in consequence, very great influence over the minds of her countrymen, who ascribed to her a species of divine character. Tacitus first makes mention of her in B.C. 71, the era of Vespasian. (*Hist.*, 4, 61.—Compare *Hist.*, 4, 65.—*Germ.*, 8.) From Statius it appears that she was subsequently made captive by the Romans. (*Sylv.*, 1, 4, 89.) The more correct form of the name, and the one more nearly approaching the German, is *Welda*. (*Lips.*, *ad Tacit.*, *Germ.*, 8.—*Oberlin.*, *ad loc.*) Dio Cassius writes the name, in Greek, Βελήδα, which fixes the quantity of the penult. (*Dio Cass.*, *fragm.*, xlix., 67, 5.)

Velleius Paterculus, a Roman historian, descended from an equestrian family of Campania. The year of his birth is commonly fixed at 19 B.C., the same year in which Virgil died. We have a very few particulars respecting his life, and these we obtain from the writer himself; for, what is very singular, no other ancient author makes mention of him, excepting perhaps Priscian, who cites a Marcus Velleius, and Tacitus (*Ann.*, 3, 39), who speaks of Publius Velleius as commander of an army in Thrace. In his youth Paterculus traversed, along with Caius Cæsar, a part of the East. Augustus named him, at the age of twenty years, a prefect of horse; and in this capacity, and afterward as quæstor and lieutenant, he accompanied Tiberius on his campaigns in Germany, Pannonia, and Dalmatia, and was thus, for the space of nineteen years, his companion in arms and the witness of his exploits. He returned to Rome with Tiberius, and held the office of prætor the year that Augustus died. Sixteen years after, during the consulship of M. Vincius, he composed or else completed his historical work. The following year, A.D. 31, he was involved in the disgrace of Sejanus, who had been his patron, and was put to death along with the other friends of that aspiring minister.—The work of Paterculus is entitled *Historia Romana*, but it is possible that this appellation may be owing to the copyists. A single manuscript of the work was preserved at the convent of *Murbach* in *Alsace*, where Beatus Rhenanus found it. This manuscript, which was in a very bad condition, was subsequently lost. Its place is supplied by the edition of Rhenanus, published in 1520, and by a collation of the manuscript, made by Burer before Rhenanus returned it to the convent from which he had borrowed it. This collation is added to the edition of 1546.—The beginning of the work is lost, so that we are ignorant of the plan which the author had proposed to himself to follow. It would seem, however, that he had intended to give a summary of Universal History, containing, in particular, what might prove interesting to the Romans. In the first fragment he treats of Greece, the Assyrian empire, and the kingdom of Macedonia; after this there is a lacuna, embracing the first 582 years of Rome. The remainder of the first book, and the second, which we have entire, or with the loss, perhaps, of only a few lines, give the history of Rome down to A.D. 30.—The history of Paterculus does not enter into details. It is a general picture of the times rather than a narrative of individual events. The historian states merely results, and is silent respecting the causes which combined to produce them. He loves, however, to develop and draw the characters of the principal actors, and his work is filled with delineations traced by the hand of a master. We find in him, also, a great many political and moral observations, the fruit of experience and foreign travel. In his style he imitates the concise and energetic manner of Sallust. His diction is pure and elegant, without, however, being wholly free from affectation, which shows itself in the search for archaisms or antiquated forms of expression, and in the too frequent use of moral sentences and figures of rhetoric. Some Hellenisms are also found in him. The charge of adulation to his prince, which is so often brought against this historian, may find some palliation in the fact that it was not until after the death of Sejanus that the tyrannical spirit of Tiberius began openly and fully to develop itself; and of this, if Velleius were involved in the fate of Sejanus, he could not, of course, have been a witness. Besides, Tiberius had been the military chief and the benefactor of Paterculus. The latter praises the good deeds he performed; he exaggerates his merit; he treats with indulgence his faults; but he does not push flattery so far as blindly to alter the truth, or assert things that are false. It is unjust, therefore, on account of this venial failing, to rank Paterculus among historians who are undeserving of confidence. He is impartial in the recital of events of which he

was not himself a witness. As for those which passed under his own eyes, where is the historian who, in writing the history of his own times, is wholly exempt from the charge of partiality?—The best editions of Paterculus are, that of Burmann, *Lugd. Bat.*, 1744, 2 vols. 8vo; that of Ruhnken, 1779, *L. Bat.*, 2 vols. 8vo; that of Krause, *Lips.*, 1800, 8vo; and that of Lemaire, *Paris*, 1822, 8vo, which last is, for the most part, a republication of Ruhnken's. (*Schöll*, *Hist. Lit. Rom.*, vol. 2, p. 357.)

VELOCASSES or BELOCASSES, a people of Gallia Belgica, along the northern bank of the Sequana, west of the Bellovaci, and north of the Aulerci Eburovices. Their capital was Rotomagus, now *Rouen*. (*Cæs.*, *B. G.*, 7, 75.—*Plin.*, 4, 18.)

VENĀFRUM, a city of Campania, in the northeast angle of the country, and near the river Vulturnus. (*Strabo*, 258.) It is much celebrated in antiquity for the excellence of the oil which its territory produced. (*Horat.*, *Od.*, 2, 6, 16.—*Id.*, *Sat.*, 2, 4, 68.—*Mart.*, 13, 98.—*Cato*, *R. R.*, 135.—*Plin.*, 16, 2.)

VENĔDI or VENEDÆ, a German tribe, on the eastern bank of the Vistula, near its mouth. They gave name to the Venedicus Sinus, off this coast, and to the Montes Venedici, or the low range of mountains between *East Prussia* and *Poland*. (*Tac.*, *Germ.*, 49.—*Plin.*, 4, 27.)

VENĔTI, I. a people of Italy, in Cisalpine Gaul, near the mouths of the Po, fabled to have come from Paphlagonia, under the guidance of Antenor, after the Trojan war. (*Vid.* Heneti.) On the invasion of Italy in the fifth century by the Huns, under their king Attila, and the general desolation that everywhere appeared, great numbers of the people who lived near the Adriatic took shelter in the islands in this quarter, where now stands the city of Venice. These islands had previously, in A.D. 421, been built upon by the inhabitants of Patavium for the purposes of commerce. The arrival of fresh hordes of barbarians in Italy increased their population, until a commercial state was formed, which gradually rose to power and opulence.—As regards the origin of the ancient Veneti, the tradition which makes them of Paphlagonian origin is, as we have already remarked, purely fabulous. Mannert, on the other hand, has started a learned and plausible theory, in which he maintains, with great ability, their Northern origin. According to this writer, they were a branch of the great Sclavonic race. His grounds for this opinion are, 1, the fact of the Veneti being not an aboriginal people of Italy; 2, the analogy of their name with that of the Vandals, both being derived from the old Teutonic word *wenden*, and denoting a roving and unsteady mode of life; and, 3, from the existence of the amber-trade among them, and the proof which this furnishes of a communication by an overland trade between them and the nations inhabiting the shores of the Baltic and the countries of the north. (*Mannert*, *Geogr.*, vol. 10, p. 54, *seqq.*)—The history of the Veneti contains little that is worthy of notice, if we except the remarkable feature of their being the sole people of Italy who not only offered no resistance to the ambitious projects of Rome, but even, at a very early period, rendered that power an essential service; if it be true, as Polybius reports, that the Gauls who had taken Rome were suddenly called away from that city by an irruption of the Veneti into their territory (2, 18). The same author elsewhere expressly states that an alliance was afterward formed between the Romans and Veneti (2, 23), a fact which is confirmed by Strabo (216).—This state of security and peace would seem to have been very favourable to the prosperity of the Venetian nation. According to an old geographer, they counted within their territory fifty cities, and a population of a million and a half. The soil and climate were excellent, and their cattle were reported to breed twice in the year. Their horses were especially noted for their fleetness, and are known to have often gained prizes in the games of Greece. (*Eurip.*, *Hipp.*, v. 231, *et Schol.*, *ad loc.*—*Hesych.*, *s. v.* Ἐνετίδες.) And Strabo affirms that Dionysius, tyrant of Sicily, kept a stud of race-horses in their country. (*Strab.*, 212.) The same writer asserts, that even in his day there was an annual sacrifice of a white horse to Diomed. When the Gauls had been subjugated, and their country had been reduced to a state of dependance, the Veneti do not appear to have manifested any unwillingness to constitute part of the new province, an event which we may suppose to have happened not long after the second Punic war. Their territory from that time was included under the general denomination of Cisalpine Gaul, and they were admitted to all the privileges which that province successively obtained. In the reign of Augustus Venetia was considered as a separate district, constituting the tenth region in the division made by that emperor. (*Plin.*, 3, 18.) Its boundaries, if, for the sake of amplification, we include within them the Tridentini, Meduaci, Carni, and other smaller nations, may be considered to be the Athesis, and a line drawn from that river to the Padus, to the west; the Alps to the north; the Adriatic, as far as the river Formio (*Risano*), to the east; and the main branch of the Padus to the south. (*Cramer's Anc. Italy*, vol. 1, p. 113.)—II. A nation of Gaul, at the south of Armorica, on the western coast, powerful by sea. Their chief city is now called *Vannes*. (*Cæs.*, *B. G.*, 3, 8.)

VENETĬA, the country of the Veneti, in Gallia Cisalpina. (*Vid.* remarks at the end of the article Veneti I.)

VENETUS LACUS, the same with the Lacus Brigantinus, or Lake of *Constance*. (*Mela*, 3, 2.)

VENILĬA, a nymph, sister to Amata, and mother of Turnus by Daunus. (*Virg.*, *Æn.*, 10, 76.—*Ovid*, *Met.*, 14, 334.—*Varro*, *L. L.*, 4, 10.)

VENTA, I. BELGARUM, a town of Britain, now *Winchester*.—II. Silurum, a town of Britain, now *Caerwent*, in Monmouthshire.—III. Icenorum, now *Caster*, south of Norwich, according to Mannert; but Reichard is in favour of *Lynn*.

VENTIDĬUS BASSUS, a native of Picenum, was brought captive to Rome, while yet an infant, along with his mother. When he had grown up, he followed for some time the humble employment of hiring out horses and mules. He afterward accompanied Cæsar to Gaul, and, by his punctual discharge of the various tasks confided to him, rose so high in Cæsar's favour that the latter bestowed upon him several important stations. After Cæsar's death he attached himself to Antony, to whose aid he brought three legions at Mutina. He subsequently obtained the consulship, an elevation which exposed him to many pasquinades. Antony sent him afterward against the Parthians, whom he defeated in three battles, B.C. 39, and was the first Roman honoured with a triumph over this formidable enemy. (*Appian*, *Bell. Civ.*, 3, 66, *seqq.*—*Id.*, *Bell. Parth.*, 71, *seqq.*)

VĔNUS, a Roman or Latin deity, generally regarded as identical with the Greek Aphrodite (Ἀφροδίτη), though perhaps with but little correctness. The Aphrodite of the Iliad is the daughter of Jupiter and Dione, and by the Alexandrean and the Latin poets she is sometimes called by the same name as her mother. (*Theocr.*, 7, 116.—*Bion*, 1, 93.—*Ovid*, *A. A.*, 3, 3, 769.—*Id.*, *Fast.*, 2, 461.—*Stat.*, *Sylv.*, 2, 7, 2.) Hesiod says that she sprang from the *foam* (ἀφρός) of the sea, into which the mutilated part of Uranus had been thrown by his son Saturn. She first, he adds, approached the land at the island of Cythera, and thence proceeded to Cyprus, where grass grew beneath her feet, and Love and Desire attended her. (*Hes.*, *Theog.*, 188, *seqq.*) One of the Homeridæ sings

(*Hymn.*, 6), that the moist-blowing west-wind wafted her in soft foam along the waves of the sea, and that the gold-filleted Seasons received her on the shore of Cyprus, clothed her in immortal garments, placed a golden wreath on her head, rings of orichalcum and gold in her pierced ears, and golden chains about her neck, and then led her to the assembly of the immortals, every one of whom admired, saluted, and loved her, and each god desired her for his spouse. The husband assigned to this charming goddess is usually the lame artist Vulcan or Hephæstus, but her legend is also interwoven with those of Mars, Adonis, and Anchises.—According to Homer, Aphrodite had an *embroidered girdle* (κεστὸς ἱμάς), which possessed the power of inspiring love and desire for the person who wore it; and Juno, on one occasion, borrowed the magic girdle from the goddess, in order to try its influence upon Jove. (*Il.*, 14, 214.)—The animals sacred to Aphrodite were swans, doves, and sparrows. Horace places her in a chariot drawn by swans (*Od.*, 3, 28, 15.—*Ib.*, 4, 1, 10), and Sappho in one whose team were sparrows. The bird called Iynx or *Fritillus*, of which so much use was made in amatory magic, was also sacred to this goddess, as was likewise the swallow, the herald of spring. Her favourite plants were the rose and the myrtle. She was chiefly worshipped at Cythera and Cyprus, in which latter island her favourite places were Paphos, Golgi, Idalium, and Amathus; and also at Cnidus, Miletus, Cos, Corinth, Athens, Sparta, &c. In the more ancient temples of this goddess in Cyprus, she was represented under the form of a rude conical stone. But the Grecian sculptors and painters, particularly Praxiteles and Apelles, vied with each other in forming her image the *ideal* of female beauty and attraction. She appears sometimes rising out of the sea and wringing her locks; sometimes drawn in a conch by Tritons, or riding on some marine animal. She is usually nude, or but slightly clad. The Venus de' Medici remains to us a noble specimen of ancient art and perception of the beautiful.—There is none of the Olympians of whom the foreign origin is so probable as this goddess, and she is generally regarded as being the same with the Astarte of the Phœnicians: the tale of Adonis, indeed, sufficiently proves the identification of this last-mentioned goddess with the Aphrodite of the Greeks; and yet, at the same time, the name of the latter (if we reject the common Greek derivation) appears singularly connected with the mythology of Scandinavia; for there one of the names of the goddess of love is *Frid-a*, and we see the same root lurking in ἀ-φροδ-ίτη. (Compare the English name *Friday*, the "dies Veneris.")—When we turn to the Roman Venus, we find her so thoroughly confounded with the Grecian Aphrodite, that almost everything peculiar to her has disappeared. And yet Venus cannot have been one of the original deities of Rome, as her name did not occur in the Salian hymns, and we are assured that she was unknown in the time of the kings. (*Macrob.*, *Sat.*, 1, 12.) She seems to have been a deity presiding over birth and growth in general, for, as Venus Hortensis, she was the goddess of gardens. She was held to be the same as Libitina, the goddess of funerals, because, says Plutarch (*Quæst. Rom.*, 23), the one and the same goddess superintends birth and death.—There was at Rome a temple of Venus Fruti (*Festus*, *s. v. Frutinal*), which latter term seems to be merely a corruption of Aphrodite. It may, however, be connected with *fructus*, and refer to her rural character. Perhaps it may form a presumption in favour of the original rural character of Venus, that, like Pales, her name is of both genders. Thus we meet with *Deus* and *Dea* Venus; and with Venus *almus* and Venus *alma*. (*Keightley's Mythology*, p. 515, *seqq.*)

Venusĭa, a city of Apulia, on the great Appian Way, leading to Tarentum, and about fifteen miles to the south of Aufidus. This place appears to have been a Roman colony of some importance before the war against Pyrrhus. (*Dion. Hal.*, *Excerpt. Leg.*—*Vell. Paterc.*, 1, 14.) After the disaster at Cannæ it afforded a retreat to the consul Varro and the handful of men who escaped from that bloody field. The services rendered by the Venusini on that occasion obtained for them afterward the special thanks of the Roman senate. (*Liv.*, 22, 54.—*Id.*, 27, 10.) Venusia deserves our attention still more, from the associations which connect it with the name of Horace, who was born there A.U.C. 688. We may infer from Strabo (250), that this town was in a flourishing state in his day. Mention of it is also made by Cicero (*Ep. ad Att.*, 5, 5), Appian (*Bell. Civ.*, 1, 39), Pliny (3, 11), and others. The modern *Venosa* occupies the ancient site. (*Cramer's Ancient Italy*, vol. 2, p. 288, *seqq.*)

Verāgri, an Alpine tribe, living among the Graian and Pennine Alps. Cellarius, however, reckons them as belonging to Gallia Narbonensis. (*Plin.*, 3, 20.)

Verbānus Lacus, now *Lago Maggiore*, a lake of Gallia Cisalpina, through which flows the river Ticinus. The *Lago Maggiore* lies partly in Switzerland, but principally in Italy. It is twenty-seven miles long, and, on an average, eight broad. It contains the Borromean islands, which are the admiration of every traveller. (*Plin.*, 3, 19.—*Strab.*, 209.)

Vercellæ, a city of Gallia Cisalpina, to the northwest of Ticinum, and the capital of the Libicii. It was situate on the river Sessites, now *la Sesia*, and its site corresponds with that of the modern *Borgo Vercelli*. Tacitus styles this place a municipium (*History*, 1, 70), and Strabo mentions some gold mines in the neighbourhood, near a place called Ictymulorum Vicus. (*Strab.*, 218.) Ammianus Marcellinus writes the name Vercellum. (*Cramer's Anc. Italy*, vol. 1, p. 47.)

Vercingetŏrix, a young nobleman of the Arverni, distinguished for his abilities, and for his enmity to the Romans. He was chosen commander-in-chief of the confederate army raised by the states of Gaul, when the great insurrection broke out in that country against the Roman power; and he used every endeavour to free his native land from the Roman yoke. His efforts, however, were unsuccessful; he was besieged in Alesia, compelled to surrender, and, after being led in triumph to Rome, was put to death in prison. (*Cæs.*, *B. G.*, 7, 4, *seqq.*—*Dio Cass.*, 40, 41.) The name Vercingetorix appears to be nothing more than a title of command. *Ver-cinn-cédo-righ*, "great captain" or "generalissimo." (*Thierry*, *Hist. des Gaulois*, vol. 3, p. 97.)

Vergellus, a small river near Cannæ, falling into the Aufidus. It is said to have been choked with the dead bodies of the Romans on the day of their disastrous overthrow. (*Flor.*, 2, 6.—*Val. Max.*, 9, 2.)

Vergiliæ, a name given to the Pleiades from their rising in the spring (*vere.*—*Vid.* Pleiades).

Vergobrĕtus, a term used among the ancient Gauls as a judicial appellation, and a title of office, *Ver-go-breith*, "a man for judging," or "a judge." (*Cæs.*, *B. G.*, 1, 16.—*Thierry*, *Hist. des Gaulois*, vol. 2, p. 115.)

Veromandui, a people of Gallia Belgica Secunda, below the Nervii and Atrebates. Their capital was Augusta Veromanduorum, now *St. Quentin*. (*Cæs.*, *B. G.*, 2, 4.—*Plin.*, 4, 17.)

Verōna, a city of Gallia Cisalpina, in the territory of the Cenomanni, and situate on the river Athesis, in an eastern direction from the southern extremity of the Lacus Benacus. The modern name is the same with the ancient. The history of its foundation is somewhat uncertain, for Pliny (3, 19) ascribes it to the Rhæti and Euganei, while Livy as positively attributes it to the Cenomanni (5, 35). It will be easy to

reconcile these two opinions by admitting that the Cenomanni made this settlement in the territory previously possessed by the Rhæti and Euganei. Under the dominion of the Romans it soon became a large and flourishing city. (*Strab.*, 212.) It is supposed to have been colonized by Pompeius Strabo. Tacitus speaks of it in later times as a most opulent and important colony, the possession of which enabled Vespasian's party to begin offensive operations against the forces of Vitellius, and to strike a decisive blow. (*Tacit.*, *Hist.*, 3, 8.) The celebrity of Verona is still farther established as being the birthplace of Catullus (*Ov.*, *Am.*, 3, 14.—*Martial*, 14, 193) and of Pliny the naturalist, who, in his preface, calls himself the countryman of Catullus. It was in the neighbourhood of Verona that the famous Rhætic wine, so highly commended by Virgil, was grown. (*Georg.*, 2, 94.—*Cramer's Anc. Italy*, vol. 1, p. 70.)

Verres, C., a Roman who governed the province of Sicily as prætor. The oppression and rapine of which he was guilty while in office were of the most flagrant description, and he was accused by the Sicilians of extortion on the expiration of his office. Cicero managed the prosecution, Hortensius appeared for the defence. Of Cicero's six orations against Verres that have come down to us, only one was pronounced. Driven to despair by the depositions of the witnesses after the first oration, he submitted, without awaiting his sentence, to a voluntary exile. The other five orations of Cicero, forming the series of harangues which he intended to deliver after the proof was completed, were subsequently published in the same shape as if Verres had actually stood his trial, and had made a regular defence. He perished afterward in the proscription of Antony, whom he had offended by refusing to share with him his Corinthian vases. Verres appears during his exile to have lived in great affluence on his ill-gotten gains. (*Cic. in Verr.*)

Verrĭus Flaccus, a freedman and grammarian, famous for his powers in instructing. He was appointed tutor to the grandchildren of Augustus, and also distinguished himself by his writings, which were historical and grammatical. Suetonius also informs us that he caused to be incrusted on a semicircular building at Præneste twelve tablets of marble, on which was cut a Roman calendar, which Suetonius and Macrobius often cite. Four of these tablets, or, rather, fragments of them, were discovered in 1770, and published by Foggini in 1779. They contain the months of January, March, April, and December, and throw great light on the *Fasti* of Ovid. Verrius Flaccus was at the head of a celebrated school of grammarians. His principal work in this line was entitled *de Verborum Significatione*. It was abridged by Festus, a grammarian of the fourth century. The abridgment has reached us, but the original work is lost. (*Vid.* Festus.—*Aul. Gell.*, 4, 5.—*Sueton.*, *Illustr. Gram.*, 17.)

Vertumnus or Vortumnus, a deity among the Romans. According to some, he was, like Mercury, a deity presiding over merchandise. (*Ascon. ad Cic. in Verr.*, 2, 1, 59.—*Schol. ad Horat.*, *Epist.*, 1, 20, 1.) Varro, in one place, says he was a Tuscan god, and that, therefore, his statue was in the Tuscan street at Rome (*L. L.*, 4, 4, p.14); in another, he sets him among the gods worshipped by the Sabine king Tatius. (*L. L.*, p. 22.) Horace uses *Vertumni* in the plural number (*Epist.*, 2, 7, 14), and the scholiast observes that his statues were in almost all the municipal towns of Italy.—Vertumnus (from *verto*, "to turn" or "change") is probably the translation of a Tuscan name; and the most rational hypothesis respecting this god is, that he was a deity presiding over the seasons, and their manifold productions in the vegetable world. (*Propert.*, 4, 2.—*Müller, Etrusk.*, vol. 2, p. 51, *seq.*) Ceres and Pomona were associated with him. The Vortumnalia were in October. (*Varro, L. L.*, 5, p. 57.—*Keightley's Mythology*, p. 534.)

Verus, L. Ælius, father of the Emperor Verus, was adopted by the Emperor Hadrian, and received from him the title of Cæsar, A.D. 136. He died, however, a few months before Hadrian. Verus appears to have been of but moderate abilities, and too much addicted to the pleasures of the table, as well as other indulgences. (*Spartian.*, *Vit. Ver.*)—II. L. Ælius, Aurelius, Ceionius, Commodus, son of the preceding, was adopted by Antoninus Pius, along with Marcus Aurelius, in accordance with the express wish of Hadrian. At the time of his adoption he was only in the seventh year of his age, and he afterward married Lucilla, the daughter of his adoptive parent. After the death of Antoninus Pius, the senate declared Marcus Aurelius sole emperor; but this good prince hastened to share the throne with his adopted brother Verus. The dissimilarity between the characters of these two emperors, Aurelius all purity and excellence, and Verus most profligate and licentious, was, perhaps, the cause of the cordial harmony which subsisted between them during the course of their common reign. Verus took the command of the army which was sent against the Parthians, over whom, by the skill and valour of his generals, he obtained several considerable victories, and captured several towns, while he himself was revelling in debaucheries at Antioch. At the conclusion of this war, Verus returned to enjoy the honours of a triumph which he had no share in obtaining. Not long after this, when the war of the Marcomanni and other tribes of similar origin broke out, the two emperors left Rome to take the field in person against these dangerous antagonists. Verus died, however, of apoplexy soon after the commencement of the war, at the age of 39. In licentiousness and debauchery, Verus equalled the worst Roman emperors, but he was altogether free from the charge of cruel or tyrannical acts. (*Capitol.*, *Vit. Ver.*)

Vesĕvus. *Vid.* Vesuvius.

Vespasiānus, Titus Flavius, a Roman emperor, descended from an obscure family at Reate. His valour and prudence, but, above all, the influence of Narcissus, the freedman of Claudius, obtained him the consulship, A.D. 52, for the last three months of the year. Some years after this, during the reign of Nero, he fell into disgrace with that emperor for having suffered himself to be overcome by sleep during the reading of some of that prince's poetry. The Jews having revolted towards the close of the year 64, Nero, who did not wish to place at the head of his forces a man whose birth or talents might win the favour of the soldiery, gave the command to Vespasian. While the latter was prosecuting the war with great success, and was engaged in the siege of Jerusalem, Nero was cut off; Galba hardly reached the capital before he lost his crown and life; Otho, his successor, slew himself after the defeat at Bedriacum; and, amid the ferment and agitation that everywhere prevailed, the ardour of his troops, and the wishes of a large portion of the East, induced Vespasian to contest the crown with Vitellius. He was proclaimed emperor by his legions, July 1st, A.D. 69, and on the 20th December of the same year, his general Antonius Primus made himself master of Rome. Vespasian obtained possession of the throne in his fifty-ninth year, and became the founder of a dynasty which gave three emperors to Rome. He was a man of rare and excellent virtues, thoroughly matured by a life spent in the exercise of public duties, and with no object superior to that of promoting the public welfare. Being well aware of the glaring abuses which had long been perpetrated with impunity in all branches of the administration, he set himself vigorously to the dangerous task of effecting a thorough reform. He restored the privileges of the sen

ate, and gave it once more an actual power in the government. The courts of law were also subjected to a most salutary reform, and rendered again, what they had long ceased to be, courts of justice. The insubordination of the army, which had been the cause of so many bloody revolutions, he repressed with a firm and steady hand; and restored, in a great measure, the discipline which had made it so powerful in its better days. He directed his attention also to the treasury, which had been quite exhausted by the prodigal and corrupt expenditure of his predecessors; and, in order to replenish its coffers, he regulated anew the tribute and custom-dues of the provinces, and imposed a number of taxes; by which means, though he was accused of avarice, he placed once more the revenues of the empire on a stable basis, and restored them to a flourishing condition. The large sums thus raised Vespasian did not expend in revelry, neither did he hoard up in useless masses. He rebuilt the temple of Jupiter Capitolinus, which had been destroyed during the tumults that accompanied the fall of Vitellius; and adorned the city with many other public buildings of great elegance and splendour; thus evincing, that, though rigorous and exact in his methods of amassing treasure, he knew, on proper occasions, how to use it with no parsimonious hand. Under him the empire began to breathe with fresh life, and to exhibit signs of prosperity and happiness, such as it had not known since the reign of Augustus. His son Titus being raised to the dignity of Cæsar, by which name the successor to the throne was designated, the peace and welfare of the empire seemed secured on a stable basis. During the reign of Vespasian, the arms of Rome were prosperous in various parts of the world. Several states bordering on the Roman dominions were reduced by his generals to the condition of provinces. But the most celebrated, though not the most formidable war which distinguished his reign, was that in which he was engaged when he was called to the throne, the war against the Jews. This was conducted by his son Titus after his departure to Rome to enter on the possession of imperial power. The events of this memorable war are so well known that they need not here be detailed. Suffice it to state, that after Jerusalem had been closely invested, the Jews refused all terms of capitulation, blindly trusted in some terrible interposition of divine power to save them and consume their enemies, butchered each other with inconceivable barbarity during every temporary cessation of warfare, enduring the wildest extremes of famine, and, after suffering every form and kind of misery, to a degree unparalleled in the world's history, their city was taken, and, together with their celebrated temple, was reduced to heaps of shapeless ruins; and such of them as survived these awful calamities were scattered over the face of the earth, and rendered a mockery, a proverb, and a reproach among nations. In consequence of this victory over the Jews, Titus and the emperor enjoyed together the honours of a splendid triumph, while the rich vessels of the temple of Jerusalem were in gorgeous procession borne in the train of the conquerors. Soon after this trimph, the Batavian war broke out, caused by the civil wars for the empire, and threatening Rome with the loss of a province. It was at length brought to a propitious conclusion by Cerealis, after several sharp encounters, and by a treaty rather than a conquest. The Roman arms were more successful in Britain during the reign of Vespasian and his immediate successor than they had previously been. In his younger days, the emperor had himself been engaged in British wars; and, being desirous of reducing the island completely under the Roman yoke, he gave the command to Cneius Julius Agricola, a man of extraordinary merit, a general and a statesman worthy of the best days of Rome. Not only the southern division of the island was subdued by this distinguished commander, but even the more remote regions of Caledonia, hitherto impervious to the Roman legions, were laid open. The gallant resistance of the brave Caledonians, under their leader Galgacus, was ineffectual; their untaught valour could not withstand the steady discipline of the Roman army, and they sustained a severe overthrow at the base of the Grampians. The Roman fleet, coasting the shore, ascertained the insular character of Britain; but so formidable were the mountain-fastnesses of Caledonia, that Agricola did not attempt to penetrate farther into the country, contenting himself with constructing a chain of forts between the Friths of Clyde and Forth, to defend the southern districts, and to restrain the recoil and assaults of the unconquered Caledonians. Thus glorious abroad and beloved at home, Vespasian's life began to draw near its termination. Feeling the effects of age and weakness, he retired to Campania, to enjoy the benefits of a purer air than that of Rome, together with some relaxation from the cares of state. There he was seized with a malady which his own sensations told him would speedily prove mortal. His anticipations proved true; and he expired in the arms of his attendants, in the seventieth year of his age and the tenth of his reign. It is worthy of remark, that Vespasian was the second of the Roman emperors that died a natural death, and the first that was succeeded by his son. (*Hetherington's History of Rome*, p. 187, *seqq.*)

Vesta, a goddess among the Romans, the same with the Greek Hestia (Ἑστία). An idea of the sanctity of the domestic *hearth* (ἑστία), the point of assembly of the family, and the symbol of the social union, gave the Greeks occasion to fancy it to be under the guardianship of a peculiar deity, whom they named, from it, Hestia. This goddess does not appear in the poems of Homer, though he had abundant opportunities of noticing her. By Hesiod (*Theog.*, 454) she is said to have been the daughter of Saturn and Rhea. The hymn to Venus relates that Hestia, Diana, and Minerva were the only goddesses that escaped the power of the queen of love. When wooed by Neptune and Apollo, Hestia, placing her hand on the head of Jupiter, vowed perpetual virginity. Jupiter, in place of marriage, gave her "to sit in the middle of the mansion, receiving the choicest portions of the sacrifice, and to be honoured in all the temples of the gods." (*Hymn. in Ven.*, 22, *seqq.*) In the Prytaneum of every Grecian city stood the *hearth*, on which the sacred fire flamed, and where the offerings were made to Hestia. (*Pind.*, *Nem.*, 11, 1, *seqq.*) In that of Athens there was a statue of the goddess.—The same obscurity involves the Vesta of the Romans as the corresponding Hestia of the Greeks, with whom she is identical in name and office (Ἑστία, Fεστία, *Vesta*). There is every reason to believe her worship to have formed part of the religion of the ancient Pelasgian population of Latium (*Dion. Hal.*, 2, 66), as it is by all testimony carried back to the earliest days of the state, and its introduction is ascribed to Numa. (*Liv.*, 1, 20.—*Plut.*, *Vit. Num.*, 9, *seqq.*) Like Hestia, she was a deity presiding over the public and private hearth: a sacred fire, tended by six virgin-priestesses, called Vestals, flamed in her temple at Rome. As the safety of the city was held to be connected with its conservation, the neglect of the virgins, if they let it go out, was severely punished, and the fire was rekindled from the rays of the sun.—The temple of Vesta was round: it contained no statue of the goddess. (*Ovid*, *Fast.*, 6, 295, *seq.*) Her festival, celebrated in June, was called Vestatia: plates of meat were sent to the Vestals to be offered up; the millstones were wreathed with garlands of flowers, and the mill-asses, also crowned with violets, went about with cakes strung round their necks. (*Ovid*, *Fast.*, 6, 311, *seqq.*—*Propert.*, 4, 1, 23.) In the forum at Rome there was a statue

of the Stata Mater, placed there that she might protect the pavement from the effect of the fires which used to be made on it in the nighttime. The people followed the example, and set up similar statues in several of the streets. Stata Mater is generally supposed to have been Vesta. (*Keightley's Mythology*, p. 95, 513, *seq.*)

VESTĀLES, priestesses among the Romans consecrated to the service of Vesta. They are said to have been first established by Numa, who appointed four. Tarquinius Priscus added two more; and the number continued to be six ever after. The Vestal virgins were bound to their ministry for thirty years. After thirty years' service they might leave the temple and marry; which, however, was seldom done, and was always reckoned ominous. (*Dion. Hal.*, 2, 67.) These priestesses were bound to observe the strictest purity of morals. If any one of them violated her vow of chastity, she was buried alive in the *Campus Sceleratus*, and her paramour was scourged to death in the Forum. (*Vid.* Vesta.)

VESTĪNI, a mountaineer race of Italy, whose territory was bounded on the south and southwest by the Peligni and Marsi, on the east by the Adriatic, and on the north and northwest by the Prætutii and Sabines. The history of the Vestini offers no circumstances of peculiar interest: they are first introduced to our notice in the Roman annals as allies of the Samnites, to whom they are said not to have been inferior in valour; but, being separately attacked by the Romans, the Vestini, too weak to make any effectual resistance, were soon compelled to submit, A.U.C. 451. (*Liv.*, 8, 29.—*Id.*, 10, 3.) This people, however, were not behind-hand with their neighbours in taking up arms on the breaking out of the Social war. They bore an active part in the exertions and perils of that fierce and sanguinary contest, and received their share of the rights and privileges which, on its termination, were granted to the confederates. Their chief city was Pinna, now *Civita di Penna*. (*Cramer's Anc. Italy*, vol. 1, p. 335.)

VESVĬUS. *Vid.* Vesuvius.

VESŬLUS, now *Monte Viso*, a mountain at the termination of the Maritime, and commencement of the Cottian, Alps. It is celebrated in antiquity as giving rise to the Padus or *Po*. Pliny (3, 16) mentions the source as being a remarkable sight. The Po flows from two small lakes, the one situate immediately below the highest peak of *Monte Viso*, the other still higher up, between that peak and the lesser one called *Visoletto*. The waters of this second lake find vent in a great cavern; and this, probably, is the source to which Pliny alludes. (*Cramer's Anc. Italy*, vol. 1, p. 28.)

VESUVĬUS, a mountain of Campania, about six miles southeast of Naples, celebrated for its volcano. It appears to have been first known under the name of Vesevus (*Lucr.*, 6, 747.—*Virg.*, *Georg.*, 2, 224.—*Stat.*, *Sylv.*, 4, 8, 4); but the appellations of Vesvius and Vesbius are no less frequently applied to it. (*Sil. Ital.*, 17, 594.—*Val. Flacc.*, 3, 208.—*Mart.*, 4, 44.) Strabo describes this mountain as extremely fertile at its base, an account in which many ancient writers agree, but as entirely barren towards the summit, which was mostly level, and full of apertures and cracks, seemingly produced by the action of fire; whence Strabo was led to conclude that the volcano, though once in a state of activity, had been extinguished from want of fuel. (*Strabo*, 246.) Diodorus Siculus (4, 21) represents it also as being in a quiescent state, since he argues, from its appearance at the time he was writing, that it must have been on fire at some remote period. The volcano was likewise apparently extinct, when, as Plutarch and Florus relate, Spartacus, with some of his followers, sought refuge in the cavities of the mountain from the pursuit of their enemies, and succeeded in eluding their search. (*Plut.*, *Vit. Crass.*—*Flor.*, 3, 20.—*Cramer's Ancient Italy*, vol. 2, p. 178.)—The first great eruption on record took place on the 24th of August, A.D. 79, and on the same day the towns of Herculaneum, Pompeii, and Stabiæ were buried under showers of volcanic sand, stones, and scoriæ. Such was the immense quantity of volcanic sand (called ashes) thrown out during this eruption, that the whole country was involved in pitchy darkness; and, according to Dion, the ashes fell in Egypt, Syria, and various parts of Asia Minor. This eruption proved fatal to the elder Pliny. He had the command of the Roman fleet on the coast of Campania, and, wishing to succour those persons who might want to escape by sea, and also to observe this grand phenomenon more nearly, he left the Cape of Misenum, and approached the side of the bay nearest to Vesuvius. He landed, and advanced towards it, but was suffocated by the sulphureous vapour.—After this, Vesuvius continued a burning mountain for nearly a thousand years, having eruptions at intervals. The fire then appeared to become nearly extinct, and continued so from the beginning of the 12th to that of the 16th century. Since the eruption of 1506, it has remained burning to the present time, with eruptions of lava and ashes at intervals. Vesuvius rises to the height of 3600 feet above the sea. It has two summits, the more northern one of which is called *Somma*, the other is properly called Vesuvius. Somma is supposed to have been part of the cone of a larger volcano, nearly concentric with its present cone, which, in some great eruption, has destroyed all but this fragment.

VETTŌNES, a nation of Lusitania, lying along the eastern boundary. The city of Augusta Emerita (now *Merida*) took from them the name of Vettoniana Colonia. (*Cæs.*, *Bell. Civ.*, 1, 38.—*Plin.*, 4, 20.)

VETULONĬI, one of the most powerful and distinguished of the twelve cities of Etruria, a few miles to the southwest of Veterna. Its position was long a matter of uncertainty, until an Italian antiquary, Ximenes, proved the ruins of the place to exist in a forest still called *Selva di Vetleta*.—If we may believe Silius Italicus (8, 488), it was Vetulonii that first used the insignia of magistracy common to the Etruscans, and with which Rome afterward decorated her consuls and dictators. (*Cramer's Anc. Italy*, vol. 1, p. 187.)

VETURĬA, the mother of Coriolanus. (*Vid.* Coriolanus.)

UFENS, I. the *Aufente*, a river of Latium, rising in the Volscian Mountains, above Setia and Privernum, and, in consequence of the want of a sufficient fall in the Pontine plains, through which it passed, contributing, with other streams, to form the Pontine marshes. It communicated its name, which was originally written Oufens, to the tribe Oufentina, according to Lucilius, as quoted by Festus (*s. v. Oufens*). Virgil alludes to its sluggish character. (*Cramer's Anc. Italy*, vol. 2, p. 97.)—II. A prince who assisted Turnus against Æneas, and was slain by Gyas. He was leader of the Nursian forces. (*Virg.*, *Æn.*, 7, 745.—*Id. ib.*, 10, 518, &c.)

UFENTĪNA, or, more correctly, OUFENTĪNA, a Roman tribe, first created A.U.C. 435, with the tribe *Falerina*, in consequence of the great increase of population at Rome. (*Liv.*, 9, 20.—*Festus*, *s. v. Oufens.*—*Vid.* Ufens.)

VIA, I. ÆMĬLIA. (*Vid.* Æmilia V. and VI.)—II. Appia. (*Vid.* Appia Via, &c.)

VIĂDRUS or VIADUS, a river of Germany, generally regarded as answering to the modern *Oder*. Reichard, however, considers the Viadus as the same with the *Wipper*. (*Bischoff und Möller*, *Wörterb. der Geogr.*, p. 1005.)

VIBĬUS, I. Crispus, a Latin rhetorician, to whom some ascribe the declamation against Cicero which has

come down to us. (*Vid.* Porcius.)—II. Sequester, a Latin writer, who has left a geographical work, containing a kind of nomenclature of rivers, fountains, lakes, forests, marshes, mountains, and nations mentioned by the poets. The work was compiled for the use of Virgilianus, the author's son. As no ancient writer makes mention of this writer, and as his production contains no account either of himself, his country, or the period when he wrote, his era can only be fixed by conjecture. Oberlinus believes that he lived after the fall of the Western empire, in the fifth, sixth, or seventh century. The same critic regards the work as a hasty performance, and as containing, besides numerous errors attributable to the copyists, some which must be ascribed to the author himself. Still the work is not without its value, from its containing several names nowhere else mentioned. The celebrated *Boccacio* compiled a production of a similar nature in the fourteenth century, and made great use of the work of Sequester, without ever citing it. The best edition of Vibius Sequester is that of Oberlinus, *Argent.*, 1778, 8vo.

Vibo, Valentia. *Vid.* Hipponium.

Vica Pota, a goddess at Rome, who presided over victory ("*potis vincendi atque potiundi.*"—*Cic.*, *de Leg.*, 2, 11.—Consult *Goerenz, ad loc.*—*Senec.*, *Apocolocynth.*—*Liv.*, 2, 7.)

Vicentĭa, a town of Gallia Cisalpina, in the territory of Venetia, and situate between Patavium and Verona. The name is sometimes written Vicetia. (*Strab.*, 214.—*Ælian, V. H.*, 14, 8.) It is now *Vicenza.*

Victor, Sext. Aurelius, I. a Latin historian, born in Africa of very humble parents, but who raised himself by his merit to some of the highest offices in the state. The Emperor Julian, who became acquainted with him at Sirmium, A.D. 360, gave him the government of the second Pannonia, and erected in honour of him a statue of bronze. Ammianus Marcellinus, who states this fact, informs us also that AureliusV ictor was conspicuous for the purity of his moral character (21, 10). Sixteen years after this, Theodosius the Great appointed him prefect of Rome. The period of his death is not ascertained. The manner in which he speaks of the apotheosis of Antinoüs, the favourite of Hadrian, shows that he was not a Christian. Three works are ascribed to this writer. The *first* bears the title of *Origo gentis Romanæ*, to which a long additional title has been given by the copyists. What we have remaining of this work comprises only the first year of Rome: it contains extracts from works now lost, and makes us acquainted with several circumstances of which no other writer speaks. The opinion which assigns this work to Aurelius Victor, however, has no historical fact whatever to serve as a basis; it is contrary, also, to the conviction of the grammarians, to whom we owe the long additional title already mentioned. These grammarians regard the work as subsequent to the time of Aurelius Victor.—The *second* work is entitled "*De Viris illustribus Romæ*," and contains the lives of various illustrious Romans, commencing with the seven kings of Rome, and also biographies of some eminent foreigners, such as Hannibal, Antiochus, and Mithradates. This work, inferior in style to the former, has been sometimes ascribed to Cornelius Nepos, to Suetonius, or to Pliny the Younger. It is possible that it is an abridgment merely of Cornelius Nepos, whose work bears a similar title. The *third* work is entitled "*De Cæsaribus, sive historiæ abbreviatæ pars altera, ab Augusto Octaviano, id est, a fine Titi Livii usque ad Consulatum decimum Constantii Augusti et Juliani Cæsaris tertium.*" This production is written in a concise and easy style, and the author has had access to good sources of information, of which he avails himself with impartiality.—The best editions of Aurelius Victor are that of Pitiscus, *c. n. variorum, Traj. ad Rh.*, 1696, 8vo, and that of Arntzenius, *Amst.*, 1733, 4to. —II. Surnamed, for distinction' sake, the Younger, a contemporary of Orosius, who made an abridgment of one of the works of the elder Victor (the third above mentioned), which he entitled "*Epitome de Cæsaribus*," or, according to others, "*De Vita et Moribus Imperatorum Romanorum*," and which he continued down to the death of Theodosius the Great. He made some changes also in the original work, and added some new facts and circumstances. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 171.)

Victorĭa, one of the deities of the Romans, called by the Greeks Νίκη. The goddess of Victory was sister to Strength and Valour, and was one of the attendants of Jupiter. Sylla raised her a temple at Rome, and instituted festivals in her honour. She was represented with wings, crowned with laurel, and holding the branch of a palm-tree in her hand. A golden statue of this goddess, weighing 320 pounds, was presented to the Romans by Hiero, king of Syracuse, and deposited in the temple of Jupiter on the Capitoline Hill. (*Varro, de L. L.*—*Hygin.*, *præf. fab.*)

Victorīnus, an African philosopher, who became a convert to Christianity, and flourished in the fourth century. He gained such a degree of reputation by teaching rhetoric at Rome, that a statue was erected to him in one of the public places. He was led to the perusal of the Scriptures by the study of Plato's works. He was the author of several works of no great value contained in the *Bibliotheca Patrum.*

Viducasses, a people of Gallia Lugdunensis Secunda, on both sides of the river Olina or *Orne*. Their chief city was Aragenus, now *Bayeux*. (*Plin.*, 4, 18.)

Vienna, a city of the Allobroges, in Gallia Transalpina, on the banks of the Rhone, famed for its wealth and the civilization of its inhabitants. At a later period it became the capital of the province of Viennesis, and in the fifth century the residence of the Burgundian kings. It is now *Vienne*. The classical name of this place must not be confounded with the modern appellation of the ancient Vindobona, on the Danube. (*Cæs.*, *B. G.*, 7, 9.—*Tac.*, *Ann.*, 11, 1.—*Mela*, 2, 5. —*Pliny*, 3, 4.—*Amm. Marc.*, 15, 11.)

Villia Lex, *Annalis* or *Annaria*, by L. Villius, the tribune, A.U.C. 574, defined the proper age required for holding offices. There seems, however, to have been some regulation of the kind even before this. (*Livy*, 40, 43.—*Id.*, 25, 2.)

Viminālis, one of the seven hills on which Rome was built, so called from the number of osiers (*vimina*) which grew there. Servius Tullius first made it part of the city. Jupiter had a temple there, whence he was called Viminalis. (*Livy*, 1, 44.—*Varro, L. L.*, 4, 8.—*Festus, s. v. Viminal.*)

Vindelĭci, a people of Germany, whose territory, called Vindelicia, extended from the city of Brigantia, on the Lacus Brigantinus, or Lake of *Constance*, to the Danube; while the lower part of the Œnus or *Inn* separated it from Noricum. Their country answered, therefore, to part of *Wirtemberg* and *Bavaria*. This nation derived their name from the two rivers which water their territory, viz., the Vindo and Licus, now the *Wertach* and the *Lech*. In the angle formed by the two rivers was situate their capital, Augusta Vindelicorum, now *Augsburg*. (*Cluver.*, vol. 1, p. 412, *seqq.*—*Mannert, Geogr.*, vol. 3, p. 518, *seqq.*—*Horat.*, *Od.*, 4, 4, 18.)

Vindex, Julius, a governor of Gaul, who revolted against Nero, and determined to deliver the Roman empire from his tyranny. He wrote to Galba, then in Spain, to take the chief command, and aid him in effecting his purpose; but, before any junction could be effected, he was defeated by the forces of Virginius

Rufus, and destroyed himself. (*Sueton.*, *Vit. Galb.*, 9.—*Id. ib.*, 11.—*Plut.*, *Vit. Galb.*, 4.—*Dio Cass.*, 63, 23, *seqq.*)

VINDICIUS, a slave who discovered the conspiracy to restore Tarquin to his throne. (*Vid.* Brutus I.)

VINIUS, T., a friend of Galba's, who, on the accession of the latter to the imperial throne, became consul, commander of the prætorian guards, and principal minister of the new monarch. He employed his newly-acquired power, however, in criminal and oppressive acts, plundering others to enrich himself. Vinius advised Galba to adopt Otho for his successor; but, Galba having nominated Piso, Otho revolted, dethroned Galba, and Vinius perished along with the latter, notwithstanding his vehement protestations to the soldiery that Otho had not ordered his death. It is probable that Vinius was implicated in the conspiracy of Otho itself against his friend and protector. (*Tacit.*, *Hist.*, 1, 11, &c.)

VIRBIUS (qui *vir bis* fuit), a name given to Hippolytus after he had been brought back to life by Æsculapius, at the instance of Diana, who pitied his unfortunate end. Virgil makes him son of Hippolytus. (*Æn.*, 7, 762.—*Ovid*, *Met.*, 15, 544.)

VIRGILIUS, MARO PUBLIUS, a celebrated Latin poet, born at the village of Andes, a few miles distant from Mantua, about 70 B.C. It has been disputed whether his name should be Vergilius or Virgilius. "*De scriptura nominis*," says Heyne, "*digladiati sunt inter se cum veteres tum recentiores grammatici.*" The letters *e* and *i* were frequently convertible in the old Latin language; and sanction may be found for either mode of spelling, both in MSS. and inscriptions. At the revival of letters, Politian contended strenuously for Vergilius; but even his authority was not sufficient to bring this orthography into general practice. There exist but few authentic materials from which we can collect any circumstances concerning the life of the poet. We possess only some scattered remarks of ancient commentators or grammarians, and a life by Donatus, of very dubious authority. It bears the name of Tiberius Claudius Donatus, who lived in the fifth century, some time after Ælius Donatus, so well known as a commentator on Terence. Heyne thinks that the basis of the Life was laid by Donatus, but that it was altered and interpolated from time to time by the grammarians, and librarians of the convents. It is thus apparently written without any arrangement in the series of events, and many things are recorded which are manifestly fictitious. The monks, indeed, of the middle ages seem to have conspired to accumulate fables concerning Virgil.—It appears that Virgil's father was a man of low birth, and that, at one period of his life, he was engaged in the meanest employments. According to some authorities he was a potter or brickmaker; and, according to others, the hireling of a travelling merchant, called Magus or Maius. He so ingratiated himself, however, with his master, that he received his daughter Maia in marriage, and was intrusted with the charge of a farm which his father-in-law had acquired in the vicinity of Mantua. Our poet was the offspring of these humble parents. The cradle of illustrious men, like the origin of celebrated nations, has been frequently surrounded by the marvellous. Hence the dream of his mother Maia, that she had brought forth a branch of laurel, and the prodigy of the swarm of bees which lighted on the lips of the infant. The studies of Virgil commenced at Cremona, where he remained till he assumed the toga virilis; and to this day the inhabitants of Cremona pretend to show a house, in the street of St. Bartholomew, in which Virgil resided when a youth. (*Cremona Literata*, 2, p. 401, *ap. Fabr.*, *Bibl. Lat.*, lib. 1, c. 12.) At the age of sixteen he removed to Mediolanum, and shortly afterward to Neapolis, where he laid the foundation of that multifarious learning which shines so conspicuously in the Æneid, and which he employed with so much judgment as richly to merit the eulogy of Macrobius, "Virgilius quem nullius unquam disciplinæ error involvit." (*In Somn.*, *Scip.*, 2, 8.) During his residence in this city he perused the most celebrated Greek writers, being instructed in their language and literature by Parthenius Nicenus (*Macrob.*, *Sat.*, 5, 17), well known as the author of a collection of amatory tales, which he wrote for the use of Cornelius Gallus, in order to furnish him with materials for elegies and other poems. Virgil likewise carefully read the Greek historians, particularly Thucydides (*Mureti Opera*, vol. 2, p. 312, *ed. Ruhnk.*), and he studied the Epicurean system of philosophy under Syro, a celebrated teacher of that sect. But medicine and mathematics were the sciences to which he was chiefly addicted; and to this early tincture of geometrical knowledge may, perhaps, in some degree, be ascribed his ideas of luminous order and masterly arrangement, and that regularity of thought, as well as exactness of expression, by which all his writings were distinguished.—Virgil, it is well known, was regarded as a wizard during the dark ages. His character as an adept in magic probably originated in his knowledge of mathematics; in the Pharmaceutria of his eighth eclogue; in his revelation of the secrets of the unknown world in the sixth book of the Æneid; and in the report that he had ordered his books to be burned, which naturally created a suspicion that he had disclosed in them the mysteries of the black art. In whatever way it may have originated, the belief in his magic powers appears to have prevailed as soon as mankind lost the refinement of taste which enabled them to appreciate his exquisite productions. The current fictions concerning the magical operations of Virgil were first incorporated about the beginning of the thirteenth century, in the "*Otia Imperialia*" of Gervase of Tilbury, chancellor of the Emperor Otho IV., to whom he presented his extravagant compilation. The fables of Gervase were transcribed by Helinandus the monk, in his "*Universal Chronicle*;" and similar tales were related in the work of Neckham, "*De Naturis Rerum*," and in "*The Seven Wise Masters*." Such books supplied materials for the old French romances of "Vergilius," and the English "*Lyfe of Vergilius*," in which stories are told of miraculous palaces, wonderful lamps, and magical statues which he constructed. Vergilius, the sorcerer of the middle ages, is identified and connected with the author of the Æneid, from several circumstances being related of the former in the romances which actually occurred in the life of the poet, particularly his residence at Naples, and the loss of his inheritance, which he recovered by the favour of the emperor of Rome. It was also a common opinion in the fourteenth and fifteenth centuries, as appears from the writings of that age, that the Mantuan bard and the sorcerer were one and the same person. It is somewhat in the same spirit that a learned and ingenious writer of our own days seeks to convert the bard into a member of the Druid priesthood! (*Higgins' Celtic Druids*, p. 32.)—Donatus affirms, that, after Virgil had finished his education at Naples, he went to Rome, where his skill in the diseases of all sorts of animals procured him an appointment in the stables of the emperor. Stories are related concerning his prediction as to the defects of a colt, which, to all the jockeys of the Augustan age, appeared to promise remarkable swiftness and spirit; and concerning a query propounded to him, as if he had been a sorcerer, with regard to the parentage of Augustus; all which are evidently inventions of the middle ages, and bear, indeed, much resemblance to a tale in the *Cento Novelle Antiche*, as also to the stories of the "Three Sharpers," and the "Sultan of Yemen with his three Sons," published some years ago in Mr. Scott's additional volume to the Arabian

Tales.—It does not seem certain, or even probable, that Virgil went at all to Rome from Naples. It rather appears that he returned to his native country, and to the charge of his paternal farm; and if, as is generally supposed, he intended to describe his own life and character under the person of Tityrus, in the first eclogue, it is evident that he did not visit Rome until after the battle of Philippi, and consequent division of the lands among the soldiery. Some poems which are still extant, as the Culex and Ciris, were at one time believed to have been the fruits of his genius at this early period. We are also told, that, in the warmth of his earliest youth, he had formed the bold design of writing, in imitation of Ennius, a poem on the wars of Rome, but that he was deterred from proceeding by the ruggedness of the ancient Italian names, which wounded the delicacy of his ear. It seems certain, at least, that, previous to the composition of his Eclogues, he had made imperfect attempts in the higher departments of heroic poetry. (*Eclog.*, 6, 3.)—The battle of Mutina (*Modena*) was fought in 711 A.U.C., and the triumvirate having been shortly afterward formed, Asinus Pollio was appointed, on the part of Antony, to the command of the district in which the farm of Virgil lay. Pollio, who was a noted extortioner, levied enormous contributions from the inhabitants of the territory intrusted to his care; and, in some instances, when the pecuniary supplies failed, he drove the ancient colonists from their lands, and settled his veterans in their place. He was fond, however, of poetry, and was a generous protector of literary man. The rising genius of Virgil had now begun to manifest itself. His poetic talents and amiable manners recommended him to the favour of Pollio; and, so long as that chief continued in command of the Mantuan district, he was relieved from all exaction, and protected in the peaceable possession of his property. Residing constantly in the country, and captivated with the rural beauties of the Idyllia of Theocritus, Virgil early became ambitious of introducing this new species of poetry into his native land; and, accordingly, he seems to have bent his chief endeavours at this time to imitate and rival the sweet Sicilian. The eclogue entitled "*Alexis*," which is usually placed second in the editions of his works, is supposed to have been his first pastoral production, and to have been written in 711, the year in which Pollio came to assume the military command of the territory where our poet resided. It was quickly followed by the "*Daphnis*" and "*Silenus*," as also by the "*Palæmon*," in which he boasts of the favour of Pollio, and expresses his gratitude for the favour that leader had extended to him. But the tranquillity he enjoyed under the protection of Pollio was of short duration. Previously to the battle of Philippi, the triumvirs had promised to their soldiers the lands belonging to some of the richest towns in the empire. Augustus returned to Italy in 712, after his victory at Philippi, and found it necessary, in order to satisfy their claims, to commence a division of lands in Italy on a more extensive scale even than he had intended. In that country there were considerable territories which had been originally and legally the patrimony of the state. But extensive tracts of this species of public property had, from time to time, been appropriated by corporations and individuals, who were unwilling to be disturbed in their possessions. Julius Cæsar had set the example of reclaiming these farms and colonizing them with his soldiers. His successor now undertook a similar but more extensive distribution. In the middle and south of Italy, however, the lands were chiefly private inheritance, or had been so long retained by individuals that a claim had been acquired to them by length of possession; but in the north of Italy they were for the most part public property, on which colonists had been more recently settled. These were the lands first assigned to the soldiers; and the district to the north of the Po was, in consequence, chiefly affected by the partition. Cremona had, unfortunately, espoused the cause of Brutus, and thus peculiarly incurred the vengeance of the victorious party. But as its territory was not found adequate to contain the veteran soldiers of the triumvirs, among whom it had been divided, the deficiency was supplied from the neighbouring district of Mantua, in which the farm of Virgil lay. The discontent which this oppressive measure created in Italy, being augmented by the artifices of Fulvia and Lucius Antony, the wife and brother of the triumvir, gave rise to the war which terminated favourably for Augustus with the capture of Perugia. Pollio, being a zealous partisan of Antony, and supporting the party of his brother and Fulvia, who unsuccessfully opposed the division of the lands, had it probably no longer in his power to protect Virgil from the aggressions of the soldiers. He was dispossessed under circumstances of peculiar violence, and which even threatened danger to his personal safety; being compelled on one occasion to escape the fury of the centurion Arrius by swimming over the Mincius. He had the good fortune, however, to obtain the favour of Alphenus Varus, with whom he had studied philosophy at Naples, under Syro the Epicurean, and who now either succeeded Pollio in the command of the district, or was appointed by Augustus to superintend in that quarter the division of the lands. Under his protection Virgil twice repaired to Rome, where he was received, not only by Mæcenas, but by Augustus himself, from whom he procured the restoration of the patrimony of which he had been deprived. This happened in the commencement of the year 714; and during the course of that season, in gratitude for the favours he had received, he composed his eclogue entitled Tityrus, in which he introduces two shepherds, one of whom laments the distraction of the times, and complains of the aggressions of the soldiery, while the other rejoices over the recovery of his farm, and vows ever to honour as a god the youth who had restored it. The remaining eclogues, with the exception, perhaps, of the tenth, called "*Gallus*," were produced in the course of this and the following year.—Virgil had now spent three years in the composition of pastoral poetry and in constant residence on his farm, except during the two journeys to Rome which he was compelled to undertake for its preservation. In his pastorals, however, though written in his native fields, we do not find many delineations of Mantuan scenery, or very frequent allusions to the Mincius and its borders. His great object was to enrich his native language with a species of poetry unknown in Latium, and, to promote his success, he chose Theocritus as his model. With few attempts at invention, he pretended to little more than the merit of being the first Roman who had imitated the Sicilian poet, and hence he did not hesitate to borrow, not only the sentiments and images, but even the rural descriptions of his master.—The situation of Virgil's residence was low and humid, and the climate chill at certain seasons of the year. His delicate constitution, and the pulmonary complaint with which he was affected, induced him, about the year 714 or 715, when he had reached the age of thirty, to seek a warmer sky. To this change, it may be conjectured, he was farther instigated by his increasing celebrity and the extension of his poetic fame. His countrymen were captivated by the perfect novelty of pastoral composition, and by the successful boldness with which Virgil had transferred the sweet Sicilian strains to a language which, before his attempt, must have appeared, from its hardness and severity, but little adapted to be a vehicle for the softness of rural description or the delicacy of amorous sentiment, and which had scarcely yet been polished or refined to the susceptibility of such smooth

numbers as the pastoral muse demanded. The Bucolics accordingly were relished and admired by all classes of his contemporaries. So universal was their popularity, that the philosophic eclogue of *Silenus*, soon after its composition, was publicly recited in the theatre by Cytheris, a celebrated actress of mimes.—On quitting his paternal fields, Virgil first proceeded to the capital. Here his private fortune was considerably augmented by the liberality of Mæcenas (*Martial*, 8, 56); and such was the favour he possessed with his patron, that we find him, soon after his arrival at Rome, introducing Horace to the notice of the minister (*Hor.*, *Sat.*, 1, 6), and attending him, along with that poet, on a political mission to Brundisium. Nor did Virgil enjoy less favour with the emperor himself than with his minister. It is said that he never asked anything of Augustus that was refused; and Donatus even affirms, though, it must be confessed, without the least probability, that Augustus consulted him with regard to his resignation of the government, as a sort of umpire between Agrippa and Mæcenas. It was probably during this period of favour with the emperor and his minister that Virgil contributed the verses in celebration of the deity who presided over the gardens of Mæcenas; and wrote, though without acknowledging it, that well-known distich in honour of Augustus,

> "*Nocte pluit tota; redeunt spectacula mane;*
> *Divisum imperium cum Jove Cæsar habet.*"

The story goes on to relate, that Bathyllus, a contemptible poet of the day, claimed these verses as his own, and was liberally rewarded. Vexed at the imposture, Virgil again wrote the verses in question near the palace, and under them,

> "*Hos ego versiculos feci, tulit alter honores;*

with the beginning of another line in these words,

> "*Sic vos non vobis,*"

four times repeated. Augustus wished the lines to be finished; Bathyllus seemed unable; and Virgil at last, by completing the stanza in the following order,

> "*Sic vos non vobis nidificatis aves;*
> *Sic vos non vobis vellera fertis oves;*
> *Sic vos non vobis mellificatis apes;*
> *Sic vos non vobis fertis aratra boves,*"

proved himself to be the author of the distich, and the poetical usurper became the sport and ridicule of Rome. During his residence at Rome, Virgil inhabited a house on the Esquiline Hill, which was furnished with an excellent library, and was pleasantly situated near the gardens of Mæcenas. The supposed site, and even ruins of this mansion, were long shown to modern travellers.—Yet, however enviable was Virgil's present lot, the bustle and luxury of an immense capital were little suited to his taste, to his early habits, or to the delicacy of his constitution, while the observance and attention he met with were strongly repugnant to the retiring modesty of his disposition. Such was the popularity which he derived from his general character and talents, that, on one occasion, when some of his verses were recited in the theatre, the whole audience rose to salute Virgil, who was present, with the same respect which they would have paid to the emperor. (*De Caus. corr. eloq.*, c. 13.) And so great was the annoyance which he felt on being gazed at and followed in the streets of Rome, that he sought shelter, it is said, in the nearest shops or alleys from public observation.—At the period when Virgil enjoyed so much honour and popularity in the capital, Naples was a favourite retreat of illustrious and literary men. Thither Virgil retired about A.U.C. 717, when in the thirty-third year of his age; and he continued, during the remainder of his life, to dwell chiefly in that city, or at a delightful villa which he possessed in the Campania Felix, in the neighbourhood of Nola, ten miles east of Naples, leading a life which may be considered as happy when compared with the fate of the other great epic poets, Homer, Tasso, and Milton, in whom the mind or the vision was darkened. About the time when he first went to reside at Naples, he commenced his Georgics by order of Mæcenas, and continued, for the seven following years, closely occupied with the composition of that inimitable poem. During this long period he was accustomed to dictate a number of verses in the morning, and to spend the rest of the day in revising and correcting them, or reducing them to a smaller number, comparing himself in this respect to a she-bear, which licks her misshapen offspring into proper form and proportion. (*Aul. Gell.*, *N. A.*, 17, 10.) Little is known concerning the other circumstances of Virgil's life during the years in which he was employed in perfecting his Georgics. He had a dispute, it is said, with his neighbours, the inhabitants of Nola, from whom he requested permission to convey a small stream of water into his villa, which was adjacent to their town. The citizens would not grant the favour, and the offended poet expunged the name of Nola from the following lines of his Georgics,

> "*Talem dives arat Capua, et Vicina Vesevo*
> *Nola jugo*—"

and substituted the word *ora* instead of the obnoxious city. (*Aul. Gell.*, *N. A.*, 7, 20.) The story, however, is entitled to no credit. (*Vid.* Nola.)—The genius of Virgil, being attended with some degree of diffidence, seems to have gained, by slow steps, the measure of confidence which at length imboldened him to attempt epic poetry. He had begun his experience in verse with humble efforts in the pastoral line; though even there we behold his ardent Muse frequently bursting the barriers by which she ought naturally to have been restrained. He next undertook the bolder and wider topic of husbandry; and it was not till he had finished this subject with unrivalled success that he presumed to write the Æneid. This poem, which occupied him till his death, was commenced in 724, the same year in which he had completed his Georgics. After he had been engaged for some time in its composition, the greatest curiosity and interest concerning it began to be felt at Rome. A work, it was generally believed, was in progress, which would eclipse the fame of the Iliad (*Propert.*, 2, 34, 66); and the passage which describes the shield of Æneas appears to have been seen by Propertius. Augustus himself at length became desirous of reading the poem so far as it had been carried; and, in the year 729, while absent from Rome on a military expedition against the Cantabrians, he wrote to the author from the extremity of his empirè, entreating him to be allowed a perusal of it. Macrobius has preserved one of Virgil's answers to Augustus: "I have of late received from you frequent letters. With regard to my Æneas, if, by Hercules, it were worth your listening to, I would willingly send it. But so vast is the undertaking, that I almost appear to myself to have commenced such a work from some defect in judgment or understanding; especially since, as you know, other and far higher studies are required for such a performance." (*Sat.*, 1, 24.)—Prevailed on, at length, by these importunities, Virgil, about a year after the return of Augustus, recited to him the sixth book, in presence of his sister Octavia, who had recently lost her only son Marcellus, the darling of Rome, and the adopted child of Augustus. The poet, probably, in the prospect of this recitation, had inserted the affect-

ing passage in which he alludes to the premature death of the beloved youth:

"*O nate, ingentem luctum ne quære tuorum*," &c.

But he had skilfully suppressed the name of Marcellus till he came to the line,

"*Tu Marcellus eris—manibus date lilia plenis.*"

It may well be believed that the widowed mother of Marcellus swooned away at the pathos of these verses, which no one, even at this day, can read unmoved. Virgil is said to have received from the afflicted parent 10,000 sesterces (*dena sestertia*) for each verse of this celebrated passage.—It was much the practice among the Roman poets to read their productions aloud; and Virgil is said to have recited his verses with wonderful sweetness and propriety of articulation. During the composition of the Æneid, he occasionally repeated portions of it to those friends whose criticisms he thought might improve the passage he rehearsed. Eros, his librarian and freedman, used to relate, when far advanced in life, that, in the course of his reciting, his master had extemporarily filled up two hemistichs; the one was "*Misenum Æoliden*," to which he immediately added, "*quo non præstantior alter*," and the other the half verse following, "*Ære ciere viros*," to which, as if struck by poetic inspiration, he subjoined, "*Martemque accendere cantu*;" and he immediately ordered his amanuensis to insert these additions in their proper places in the manuscript of his poem.—Having brought the Æneid to a conclusion, but not the perfection which he wished to bestow upon it, Virgil, contrary to the advice and wish of his friends, resolved to travel into Greece, that he might correct and polish this great production at leisure in that land of poetic imagination. It was on undertaking this voyage that Horace addressed to him the affectionate ode beginning,

"*Sic te Diva potens Cypri*," &c. (1, 3).

Virgil proceeded directly to Athens, where he commenced the revisal of his epic poem, and added the magnificent introduction to the third book of the Georgics. He had been thus engaged for some months at Athens, when Augustus arrived at that city, on his return to Italy, from a progress through his eastern dominions. When he embarked for Greece, it had been the intention of Virgil to have spent three years in that country in the correction of his poem; after which he proposed to pass his days in his native country of Mantua, and devote the rest of his life to the study of philosophy, or to the composition of some great historical poem. The arrival of Augustus, however, induced him to shorten his stay, and to embrace the opportunity of returning to Italy in the retinue of the emperor. But the hand of death was already upon him. From his youth he had been of a delicate constitution; and, as age advanced, he was afflicted with frequent headaches, asthma, and spitting of blood. Even the climate of Naples could not preserve him from frequent attacks of these maladies, and their worst symptoms had increased during his residence in Greece. The vessel in which he embarked with the emperor touched at Megara, where he was seized with great debility and languor. When he again went on board, his distemper was so increased by the motion and agitation of the vessel, that he expired a few days after he had landed at Brundisium, on the southeastern coast of Italy. His death happened A.U.C. 734, when he was in the 51st year of his age. When he felt its near approach, he ordered his friends Varius and Plotius Tucca, who were then with him, to burn the Æneid as an imperfect poem. The ancient classical authorities only say that Virgil commanded the Æneid to be burned. (*Plin.*, 7, 30.—*Aul. Gell.*, *N. A.*, 17, 10.—*Macrob.*, *Sat.*, 1, 24.) Donatus says that he had ordered it to be burned, but adds, that on Varius and Tucca representing to him that Augustus would not permit it to be destroyed, he committed it to them for revisal and correction. Moreri relates the story as it is told by Macrobius, Aulus Gellius, and Pliny; and Bayle, as usual, reprehends him because he has not given it according to the version of Donatus. Augustus, however, interposed to save a work which he no doubt saw would at once confer immortality on the poet and on the prince who patronised him. It was accordingly intrusted to Varius and Tucca, with a power to revise and retrench, but with a charge that they should make no additions; a command which they so strictly observed as not to complete even the hemistichs which had been left imperfect. They are said, however, to have struck out twenty-two verses from the second book, where Æneas, perceiving Helen amid the smoking ruins of Troy, intends to slay her, till his design is prevented by his goddess mother. (Consult *Catrou*, *Œuvres de Virgile; Dissert. sur le 2d livre de l'Eneide*, note 10.) These lines, accordingly, were wanting in many of the ancient manuscripts, but they have been subsequently restored to their place. There was also a report long current, that Varius had made a change, which still subsists, in the arrangement of two of the books, by transposing the order of the second and third, the latter having stood first in the original manuscript. According to some accounts, the four lines "*Ille ego quondam*," &c., which are still prefixed to the Æneid in many editions, were expunged by Varius and Tucca; but, according to others, they never were written by Virgil, and are no better than an interpolation of the middle ages.—Virgil bequeathed the greater part of his wealth, which was considerable, to a brother. The remainder was divided among his patron Mæcenas, and his friends Varius and Tucca. Before his death, he had also commanded that his bones should be carried to Naples, where he had lived so long and so happily. This order was fulfilled, under charge of Augustus himself. According to the most ancient tradition and the most commonly received opinion, the tomb of Virgil lies about two miles to the north of Naples, on the slope of the hill of Pausilippo, and over the entrance to the grotto or subterraneous passage which has been cut through its ridge, on the road leading from Naples to Puteoli. Cluverius and Addison, indeed, have placed the tomb on the other side of Naples, near the foot of Mount Vesuvius; but the other opinion is based upon the common tradition of the country, and accords with the belief of Petrarch, Sannazarius, and Bembo: it may still be cherished, therefore, by the traveller who climbs the hill of Pausilippo, and he may still think that he hails the shade of Virgil on the spot where his ashes repose. Notwithstanding, however, the veneration which the Romans entertained for the works of Virgil, his sepulchre was neglected before the time of Martial, who declares that Silius Italicus first restored its long-forgotten honours. What is at present called the tomb, is in the form of a small, square, flat-roofed building, placed on a sort of platform, near the brow of a precipice, on one side, and on the other sheltered by a superincumbent rock. Half a century ago, when More travelled in Italy, an ancient laurel (a shoot, perhaps, of the same which Petrarch had planted) overhung the simple edifice. (*More's Travels*, *Letter* 65.) Within the low vaulted cell was once placed the urn supposed to contain the ashes of Virgil. Pietro Stefano, who lived in the thirteenth century, mentions that he had seen the urn, with the epitaph inscribed on it, which is said to have been written by the poet himself a few moments before his death:

"*Mantua me genuit; Calabri rapuere; tenet nunc*
Parthenope. Cecini pascua, rura, duces."

It was a common practice among the Latin poets to write their own epitaphs; and, if the above distich be the production of Virgil himself, it is eminently expressive of that modesty which is universally allowed to have been one of the many amiable features of his character, and which is by no means observable in the epitaphs composed for themselves by Ennius and Nævius. The Italian writer just cited also remarks, that Robert of Anjou, apprehensive for the safety of such a relic during the civil wars, had the urn conveyed to *Castel Nuovo*. It seems that so much care was taken, that it was concealed too well to be ever afterward discovered.—We have seen that, at Rome, Virgil avoided all public honours, and was disconcerted by marks of general admiration. But, though he loved retirement and contemplation; though he was of a thoughtful and somewhat melancholy temper; and though he felt not that anxiety for paltry distinctions or trivial testimonies of honour which harassed the morbid mind of Tasso, it seems to be a mistaken idea that he was indifferent to glory, as Donatus and Asconius Pedianus have asserted. He was evidently fond of fame, and desirous to obtain the applause of his contemporaries. And while he shunned the vulgar gaze and shrunk from the pressure of the multitude, he was not, in the hours of retirement, without that proud exultation of spirit, that consciousness of high intellectual endowments and strong imaginative powers, which announced to him that he was called to immortality, and destined to confer immortality on his country.—It has already been remarked, that, in his pastoral poetry, Virgil was the professed imitator of Theocritus: his images, indeed, are all Greek, and his scenery such as he found painted in the pages of the Sicilian poet, and not what he had himself observed on the banks of the Mincius. Yet, with all this imitation and resemblance, the productions of the two poets are widely different. Thus, the delineations of character in Theocritus are more varied and lively. His Idyls exhibit a gallery of portraits which entertains by its variety or delights by its truth; and in which every rural figure is so distinctly drawn, that it stands out, as it were, from the canvass, in a defined and certain form. But that want of discrimination of character, which has been so frequently remarked in the Æneid, is also observable in the pastorals of Virgil. His Thyrsis, Daphnis, and Menalcas resemble each other. No shepherd is distinguished by any peculiar disposition or humour; they all speak from the lips of the poet, and their dialogue is modelled by the standard of his own elegant mind. A difference is likewise observable in the scenes and descriptions. Those of Theocritus possess that minuteness and accuracy so conducive to poetic truth and reality; Virgil's representations are more general, and bring only vague images before the fancy. In the Idyls of Theocritus we find a rural, romantic wildness of thought, and the most pleasing descriptions of simple, unadorned nature, heightened by the charm of the Doric dialect. But Virgil, in borrowing his images and sentiments, has seldom drawn an idea from his Sicilian master without beautifying it by the lustre of his language. The chief merit, however, of Virgil's imitations lies in his judicious selections. Theocritus's sketches of manners are often coarse and unpleasing; and his most beautiful descriptions are almost always too crowded. But Virgil refined whatever was gross, and threw aside all that was overloaded or superfluous. He made his shepherds more cultivated than even those of his own time. He represented them with some of the features which are supposed to have belonged to the swains in the early ages of the world, when they were possessed of great flocks and herds, and had acquired a knowledge of astronomy, cosmogony, and music; when the pastoral life, in short, appeared perfection, and nature had lavished all her stores to render the shepherd happy.—Thus much for the pastoral poetry of Virgil. We come next to the Georgics. This poem, which is in four books, derives its title from the Greek Γεωργικά, which last is compounded of γέα (γῆ), "*the earth*," and ἔργον, "*labour*." The subject is husbandry in general. The poem of the Georgics is as remarkable for majesty and magnificence of diction, as the Eclogues are for sweetness and harmony of versification. It is the most complete, elaborate, and finished poem in the Latin, or perhaps in any language; and, though the choice of subject and the situations afforded less expectation of success than the pastorals, so much has been achieved by art and genius, that the author has chiefly exhibited himself as a poet on topics where it was difficult to appear as such. Rome, from its local situation, was not well adapted for commerce: and, from the time of Romulus to that of Cæsar, agriculture had been the chief care of the Romans. Its operations were conducted by the greatest statesmen, and its precepts inculcated by the profoundest scholars. The long continuance, however, and fatal ravages of the civil wars, had now occasioned an almost general desolation. Italy was, in a great measure, depopulated of its husbandmen. The soldiers, by whom the lands were newly occupied, had too long ravished the fields to think of cultivating them; and, in consequence of the farms lying waste, a famine and insurrection had nearly ensued. (*Georg.*, 1, 505.) In these circumstances, Mæcenas resolved, if possible, to revive the decayed spirit of agriculture, to recall the lost habits of peaceful industry, and to make rural improvement, as it had been in former times, the prevailing amusement among the great: and he wisely judged, that no method was so likely to contribute to these important objects as a recommendation of agriculture by all the insinuating charms of poetry. At his suggestion, accordingly, Virgil commenced his *Georgics*, which were thus, in some degree, undertaken from a political motive, and with a view to promote the welfare of his country; and, as in the eclogue which announces the return of the golden age, he strove to render his woods worthy of a consul, so, in his Georgics, he studied to make his fields deserving of Mæcenas and Augustus. But, though written with a patriotic object, by order of a Roman statesman, and on a subject peculiarly Roman, the imitative spirit of Latin poetry still prevailed, and the author could not avoid recurring, even in his Georgics, to a Grecian model. A few verses on the signs and prognostics of the weather have been translated from the *Phænomena* of Aratus. But the *Works and Days* of Hesiod is the pattern which he has chiefly held in view. In reference to his imitation of this model, he himself styles his Georgics an Ascræan poem; and he appears, indeed, to have been a sincere admirer of the ancient bard. In the Works and Days, Hesiod, after a description of the successive ages of the world, points out the means for procuring an honest livelihood. Of these the proper exercise of agriculture is one of the principal. He accordingly gives directions for the labours of the field, and enumerates those days on which the various operations of husbandry ought to be performed. It is chiefly, then, in the first and second books of the Georgics (where Virgil discourses on tillage and planting) that he has imitated the Works and Days. Hesiod has not treated of the breeding of cattle or care of bees, which form the subjects of the third and fourth books of the Roman poet. But in the former books he has copied his predecessor in some of his most minute precepts of agriculture, as well as in his injunctions with regard to the superstitious observance of days. Virgil's arrangement of his topics is at once the most natural, and that which best carries his reader along with him. He begins with the preparation of the inert mass of earth and the sowing of grain, which form the most intractable part of his sub-

ject. Then he discloses to our view a more open prospect and a wider horizon, leading us among the rich and diversified scenes of nature, the shades of vineyards, and blossoms of orchards. He next presents us with pictures of joyous and animated existence. The useful herds, the courageous horse, the Nomades of Africa and Scythia pass before us, and the fancy is excited by images of the whole moving creation. He at length concludes with those insects which have formed themselves into a well-ordered community, and which, in their nature, laws, and government, seem most nearly to approach the human species. Many of Virgil's rules, particularly those concerning the care of cattle, have been taken from the works of the ancient agricultural writers of his own country. Seneca, indeed, talks lightly of the accuracy and value of his precepts. But Columella speaks of him as an agricultural oracle ("*verissimo vati velut oraculo crediderimus*"); and all modern travellers, who have had occasion to examine the mode of agriculture even at this day practised in Italy, bear testimony to his exactness in the minutest particulars. His precepts of the most sordid and trivial descriptions are delivered with dignity, and the most common observations have received novelty or importance by poetic embellishment. It is thus that he contrives, by converting rules into images, to give a picturesque colouring or illustration to the most unpromising topics, to scatter roses amid his fields, and to cover, as it were, with verdure the thorns and briers of agricultural discussion. This talent of expressing with elegance what is trifling and in itself little attractive, is one of the most difficult arts of poetry, and no one was better acquainted with it than Virgil. But, though he has inculcated his precepts with as much clearness, elegance, and dignity as the nature of the subject admits, and even in this respect has greatly improved on Hesiod, still it is not on these precepts that the chief beauty of the Georgics depends. With the various discussions on corn, vines, cattle, and bees, he has interwoven every philosophical, moral, or mythological episode on which he could with propriety seize. In all didactic poems the episodes are the chief embellishments. The noblest passages of Lucretius are those in which he so sincerely paints the charms of virtue, and the delights of moderation and contentment. In like manner, the finest verses of Virgil are his invocations to the gods, his addresses to Augustus, his account of the prodigies before the death of Cæsar, and his description of Italy. How beautiful and refreshing are his praises of a country life! how solemn and majestic his encomiums on the sage who had triumphed, as it were, over the powers of destiny; who had shut his ears to the murmurs of Acheron, and dispelled from his imagination those invisible and inaudible phantoms which wander on the other side of death! In these and many other passages, it is evident that Virgil contends with Lucretius, and strives hard to surpass him. There is a close resemblance in the topics on which these two poets descant, but a wide difference between them in tone and manner. Lucretius is more bold and simple than his successor, and displays more of the *vivida vis animi*; but his outlines are harder, and we never find in Virgil any of those rugged verses or unpolished expressions which we so frequently encounter in Lucretius. In the theological parts, and those which relate to a state of future existence, Lucretius assumes, as it were, a tone of defiance, while Virgil is more calm, contemplative, and resigned. As the works of Virgil were never completely forgotten during the dark ages, or, at all events, were the first classical productions which were brought to light or studied at the revival of literature, we find imitations of the Georgics in the earliest poets who appeared after that period. The "*Rusticus*" of Politian, "*in Virgilii Georgicôn enarratione pronunciata*," is an abridgment of the subject of that poem, and several passages are nearly copied from it. Of other modern Latin poems which have been written in imitation of the Georgics, Vaniere's *Prædium Rusticum* approaches nearest to it in the subject; but it is a tedious and languid production. The Italian poem of Alamanni, in six books, entitled "*Della Coltivazione*," enlarges on the various topics discussed in the first three books of Virgil; while Rucellai, the countryman and contemporary of Alamanni, has, in his poem *Le Api*, nearly translated the fourth book, omitting, however, the fable of Aristæus. Both these poems, in *versi sciolti*, are written with much elegance and purity of style, and contain many passages which might bear a comparison with the most celebrated parts of that immortal work on which they were modelled. A few lines in the fourth book have also given to Rapin the hint for his Latin poem, *Horti*; but, as Addison has remarked, "there is more pleasantness in the little platform of a garden which Virgil gives us, than in all the spacious walks and waterworks of Rapin." The same subject has been enlarged on by Delille, who was a translator and enthusiastic admirer of Virgil, and has borrowed from him some of the finest passages, both in *Les Jardins*, and his other poem, *L'Homme des Champs*, which may be considered as a continuation of the Georgics, by adding a moral part to the Latin poem. St. Lambert, in his *Saisons*, and Roucher, in his *Mois*, have also frequently availed themselves of the Georgics. It is impossible here to point out particular imitations; but it may be observed of these poems in general, that they are vague and diffuse, and never reach that pregnant brevity of style by which their great original is distinguished. It has been remarked by Wharton, that, of all our English poems, "Philip's *Cider*, which is a close imitation of the Georgics, conveys to us the fullest idea of Virgil's manner, whom he has exactly followed in conciseness of style, in throwing in frequent moral reflections, in varying the method of giving his precepts, in his digressions, and in his happy address in returning again to his subject; in his knowledge, and love of philosophy, medicine, agriculture, and antiquity, and in a certain primeval simplicity of manners, which is so conspicuous in both." But no English poet has been so much indebted to Virgil for his fame as Thomson. In his *Seasons* he sometimes assembles together different passages from the Georgics, and sometimes scatters verses belonging to the same passage through different parts of his own production, but at other times he translates straightforward. In his *Spring*, though Lucretius has contributed a share, he has closely imitated from Virgil the description of the golden age, and of the desires which the early season excites among the brute creation. From the same source he has borrowed, in his *Summer*, many circumstances of the thunder-storm, and the panegyric on Great Britain, which is parodied from the praises of Italy. The eulogy which he introduces in his *Autumn* on a philosophical life may be cited as an example of the closeness with which, on some occasions, he imitates the Latin poet. —The Æneïs next claims our attention. It has for its subject the settlement of the Trojans in Italy. This production belongs to a nobler class of poetry than the Georgics, and is, perhaps, equally perfect in its kind. It ranks, indeed, in the very highest order, and it was in this exalted species that Virgil was most fitted to excel. Undisturbed by excess of passion, and never hurried away by the current of ideas, he calmly consigned to immortal verse the scenes which his fancy had first painted as lovely, and which his understanding had afterward approved. The extent, too, and depth of the design proposed in the Æneid, rendered this subjection to the judgment indispensable. It would be absurd to suppose, with some critics, that Virgil intended to give instruction to princes in the art

of settling colonies (*Catrou, Œuvres de Virgile*, vol. 3, p. 486), or to supply Augustus with political rules for the government and legislation of a great empire; but he evidently designed, not merely to deduce the descent of Augustus and the Romans from Æneas and his companions, but, by creating a perfect character in his hero, to shadow out the eminent qualities of his imperial patron; to recommend his virtues to his countrymen, who would readily apply to him the amiable portrait; and perhaps to suggest, that he was the ruler of the world announced of old by the prophecies and oracles of the Saturnian land. (*Æn.*, 6, 789, *seqq.*) No one who has read the Æneid, and studied the historical character of Augustus, or the early events of his reign, can doubt that Æneas is an allegorical representation of that emperor.—The chief objection which critics in all ages have urged against the Æneid, or, at least, against the poetical character of its author, is the defect in what forms the most essential quality of a poet, originality and the power of invention. It has never, indeed, been denied that he possessed a species of invention, if it may be so called, which consists in placing ideas that have been preoccupied in a new light, or presenting assemblages, which have been already exhibited, in a new point of view. Nor has it been disputed that he often succeeds in bestowing on them the charm of novelty, by the power of more perfect diction, and by that poetic touch which transmutes whatever it lights on into gold. But it is alleged that he has contrived few incidents, and opened up no new veins of thought. It is well known that the Roman dramatic writers, instead of contriving plots of their own, translated the master-pieces of Sophocles, Euripides, and Menander. The same imitative spirit naturally enough prevailed in the first attempts at Epic poetry. When any beautiful model exists in an art, it so engrosses and intimidates the mind, that we are apt to think that, in order to execute successfully any work of a similar description, the approved prototype must be imitated. It is supposed that what had pleased once must please always; and circumstances, in themselves unimportant, or perhaps accidental, are converted into general and immutable rules. It was natural, then, for the Romans, struck with admiration at the sublime and beautiful productions of the epic muse of Greece, to follow her lessons with servility. The mind of Virgil also led him to imitation. His excellence lay in the propriety, beauty, and majesty of his poetical character, in his judicious contrivance of composition, his correctness of drawing, his purity of taste, his artful adaptation of the conceptions of others to his own purposes, and his skill in the combination of materials. Accordingly, when Virgil first applied himself to frame a poem, which might celebrate his imperial master, and emulate the productions of Greece, in a department of poetry wherein she was as yet unrivalled, he first naturally bent a reverent eye on Homer; and, though he differed widely from his Grecian master in the qualities of his mind and genius, he became his most strict and devoted disciple. The Latin dramatists, in preparing their pieces for the stage, had frequently compounded them of the plots of two Greek plays, melted, as it were, into one; and thus compensated for the want of invention and severe simplicity of composition by greater richness and variety of incident. From their example, Virgil comprehended in his plan the arguments both of the Iliad and Odyssey; the one serving him as a guide for the wanderings and adventures of his hero previous to the landing in Latium, and the other as a model for the wars which he sustained in Italy, to gain his destined bride Lavinia. He had thus before him all the beauties and defects of Homer, as lights to gaze at and as rocks to be shunned, with the judgment of ages on both, as a chart which might conduct him to yet greater perfection. In the Iliad, however, there was this superiority, that a sense of injury (easily communicated to the reader) existed among the Greeks; and in the Odyssey, we feel, as it were, the hero's desire of returning to his native country. But both these ruling principles of action are wanting in the Æneid, where the Trojans rather inflict than sustain injury, and reluctantly seek a settlement in new and unknown lands. —Besides the well-known and authentic works of Virgil that have now been enumerated, several poems still exist which are very generally ascribed to him, but which, from their inferiority, are supposed to be the productions of his early youth. Of these, the longest is the *Culex*, which has been translated by Spenser under the title of *Virgil's Gnat*. There can be no doubt, from two epigrams of Martial (8, 56; 14, 185), that there was a poem called *Culex* which had been written by Virgil. But it may be questioned if the *Culex* to which Martial alludes be the same with the poem under that name which we now possess. The *Culex*, which still appears in some of the editions of Virgil, is not without passages of considerable merit; but it exhibits few marks of the taste and judgment of the Mantuan bard. A compressed and pregnant brevity is one of the chief characteristics of that great poet's genuine works; but the *Culex*, as we now have it, is overloaded and diffuse, every thought and description being spun out through as many lines as possible. Those critics who contend for the authenticity of the *Culex*, account for this redundancy by supposing that it was the first, and, indeed, a boyish production of its illustrious author. The *Culex*, however, which Virgil wrote, had no claim to such an excuse. For Statius mentions, in his *Genethliacon* of Lucan, that the Pharsalia of that poet had been completed by him before the age at which Virgil wrote the *Culex*. Now the Pharsalia was finished when Lucan was twenty-six; so that, according to Statius, the *Culex* could not have been written till after Virgil had attained that age, and ought, consequently, to have been as perfect in point of composition as his earliest eclogues. The probability therefore is, that the subject was of Virgil's invention, and that some of the verses are truly Virgilian, but that the poem had been lengthened out and interpolated by the transcribers of the middle ages. The subject of the *Culex* may be considered as partly pastoral and partly mock-heroic; but the mockery is of a gentle and delicate description, and much real beauty and tenderness break out amid the assumed solemnity. A goatherd leads out his flocks to feed upon the pastures near Mount Cithæron. Having fallen asleep, he is suddenly roused from his slumbers by the bite of a gnat; and, while awakening, he crushes to death the insect which had inflicted the wound. He then perceives a huge serpent approaching, which, if his sleep had not been broken, would inevitably have destroyed him. The shade of the gnat appears to the shepherd on the following night, and reproaches him with having occasioned its death at the moment when it had saved his life. The insect describes all that it had seen in the infernal regions during its wanderings, having as yet obtained no fixed habitation. Next day the shepherd prepares a tomb, in order to procure repose for the ghost of his benefactor, and celebrates in due form its funeral obsequies. By far the finest, and probably the most genuine, passage of the poem is that near the beginning, in which the author describes the goatherd leading out his flocks to their pasture, and in which he descants on the pleasures of a country life. As amended by Heyne, and cleared from the interpolations of the scholiasts, we may find in it the germe of those flowers of song which afterward expanded to such maturity and perfection in the Georgics.—The *Ciris*, a poem of the same doubtful authenticity with the *Culex*, and which some commentators have attributed to Cornelius Gallus, records the well-known mythological fable of Scylla, daughter of Nisus, and her

transformation into the bird called Ciris, from which the poem derives its title. That part which is introductory to the complaint of Scylla is not very clear in language or lofty in point of conception. The lamentation itself is as good as might be expected, considering the position in which it was uttered, Minos having, on his voyage home, fastened her to the side of his vessel, and thus dragged her along through the sea. Some of the lines are palpable imitations of the soliloquy of Ariadne in Catullus. Perhaps the best passage is one in which that poet has also been closely imitated, describing the effects of ungovernable love in the breast of Scylla. From the *Ciris*, Spenser, who had translated the *Culex*, imitated a long passage, which constitutes part of the *Legend of Britomart*, in the third book of the *Fairy Queen*.—The *Moretum* would certainly be a curious and interesting production, could it be authenticated as the work of Virgil or Septimius Serenus, to whom Wernsdorff has ascribed it, and who flourished at Rome during the reigns of the Flavian family. Its subject is one concerning which few relics have descended to us from antiquity. It gives an account of the occupations and daily life of an Italian peasant; and, so far as it goes, everything is related with the greatest minuteness; but the employments only of the morning are recorded. The peasant Simulus rises with the dawn. He gathers together the ashes of the yesterday's fire. He then bakes some bread; and, with the assistance of an African freedwoman named Cybale, he prepares a sort of food called *Moretum*, which gives name to the poem, and was chiefly composed of herbs culled from his garden. This introduces a curious description of a peasant's kitchen-garden, and the sort of plants which were reared in it. The poem concludes with the peasant's yoking his oxen, and beginning to plough his field. It is probable, however, that what is now extant is only a fragment at the commencement of the *Moretum*, or the first of a series of rustic eclogues, in which the avocations of a peasant were described in succession through the whole day. The *Copa* merely contains an invitation from an hostess, who was a native of Syria, to pass the hours merrily in a place of entertainment which she kept beyond the gates of Rome; but a good-humoured drinking-song by the majestic author of the Georgics and Æneid is in itself a curiosity.—The best edition of Virgil is that of Heyne, which first appeared from the Leipsic press in 1767–68, 4 vols. 8vo. It has been often reprinted: the most complete is that with the additions of Wagner, *Lips.*, 1831. The edition of Forbiger, *Lips.*, 1826–9, 3 vols. 8vo, is also a very useful one. (*Dunlop's Roman Literature*, vol. 3, p. 68, *seqq.*)

Virginĭa, a daughter of the centurion L. Virginius. The maiden had been betrothed to L. Icilius, one of the tribunes, and the author of the law known by his name. Her beauty, however, inflamed the passions of Appius Claudius, the decemvir, and he caused one of his clients, M. Claudius, to seize her as his slave, intending in this manner to get the person of the damsel within his power. Intelligence was immediately sent to the camp to Virginius, who, obtaining leave of absence, hastened to Rome to protect his daughter. But in vain did he claim his child; in vain appeal to the sympathy of the people; in vain address himself to the better mind of Appius. The decemvir, blind to everything but the beauty of Virginia, and deaf to all but the impulse of his own passion, passed sentence, assigning the maiden to Claudius. Upon this, Virginius, snatching up a butcher's knife, exclaimed, "This is the only way left, my child, to keep thee free and unstained!" and plunged it into her heart; then, turning to Appius, he cried, "On thee and on thy head be the curse of this innocent blood!" Appius ordered him to be seized, but in vain. Waving aloft the bloody knife, he burst through the multitude, flew to the gates, mounted a horse, and spurred headlong to the camp near Tusculum. The wild and frantic aspect of Virginius, his attire stained with blood, and the bloody knife still held convulsively in his grasp, instantly drew a crowd of the soldiery around him. In brief but burning terms he told his tale, and called aloud for vengeance. One thrilling sentiment of sympathizing indignation filled every bosom; they called to arms, plucked up their standards, and, marching to Rome, seized upon the Aventine. The army near Fidenæ caught a similar spirit, having received information of the bloody tragedy from Icilius. They, in like manner, threw off the authority of their commanders, chose military tribunes to lead them, and, hastening to Rome, joined their brethren on the Aventine Hill. In the city all was tumult and terror. The decemvirs were unable to make head against the excited multitude, and the senate itself felt its power ineffectual to allay the tempest. They began to treat with the people and the army, yet with dilatoriness, hoping the ferment would soon abate, and they might still retain their power. But the people were in earnest. Leaving a strong body to defend the Aventine for the present, they marched in military array through the city, and once more posted themselves on the sacred mount, followed by vast numbers of the plebeian party, men, women, and children. Then were the patricians compelled to yield, and the decemvirs resigned. (*Vid.* Appius, and Decemviri.)

Virginĭus, the father of Virginia, made tribune of the people after the affair of his daughter. (*Vid.* Virginia.)

Viriăthus, a shepherd of Lusitania, a hunter, a robber, and finally a military hero, almost unrivalled in fertility of resources under defeat, skill in the conduct of his forces, and courage in the hour of battle. Like the guerilla leaders of modern times, he knew how to avail himself of the wild chivalry of his countrymen, and the almost impenetrable fastnesses of his country; but, superior to them, he was equally able to guide a troop and to marshal an army. Six years did he maintain the contest; and at length the consul Cæpio, unable to subdue him in the field, procured his assassination. The Lusitanians, deprived of their brave leader, were soon afterward completely subdued, B.C. 40 (*Flor.*, 2, 17.—*Val. Max.*, 6, 4.)

Visurgis, a river of Germany, now the *Weser*, and falling into the German Ocean. (*Vell. Paterc.*, 2, 105.—*Tac.*, *Ann.*, 1, 70.)

Vistŭla, a river falling into the Baltic, the eastern boundary of ancient Germany, now the *Vistula*, or, as the Germans write the word, the *Weichsel*. (*Mela*, 3, 4.—*Plin.*, 4, 12.—*Amm. Marc.*, 32, 8.)

Vitellius, I. Aulus, a Roman emperor, who came after Otho. He was descended from one of the most illustrious families of Rome, and, as such, he gained an easy admission to the palace of the emperors. The greatest part of his youth was spent at Capreæ, where his willingness to gratify the most vicious propensities of Tiberius raised his father to the dignity of consul and governor of Syria. The applause he gained in this school of debauchery was too great and flattering to induce Vitellius to alter his conduct, and no longer to be one of the votaries of vice. Caligula was pleased with his skill in driving a chariot; Claudius loved him because he was a great gamester; and he recommended himself to the favours of Nero by wishing him to sing publicly in the crowded theatre. With such an insinuating disposition, it is not to be wondered that Vitellius became so great. He did not fall with his patrons, like the other favourites; but the death of an emperor seemed to raise him to greater honours, and to procure him fresh applause. He passed through all the offices of the state, and gained the soldiery by donations and liberal promises. He was at the head of the Roman legions in Germany when Otho was pro-

claimed emperor, and the exaltation of his rival was no sooner heard in the camp, than he was likewise invested with the purple by his soldiers. He accepted with pleasure the dangerous office, and instantly marched against Otho. Three battles were fought, and in all Vitellius was conquered. A fourth, however, in the plains between Mantua and Cremona, left him master of the field and of the Roman empire. Vitellius began his reign by endeavouring to conciliate the favour of the populace and the troops by large donations and expensive amusements. He then gave a loose rein to his own debasing appetites, of which the chief was absolute gluttony of the very grossest kind. It is almost incredible, though stated by historians, that in less than four months he expended on the mere luxuries of the table a sum equal to about seven millions sterling. This bloated and pampered ruler was soon regarded by all his subjects with contempt and disgust. The unrestrained licentiousness of the soldiery tended equally to make his reign hated and feared by all who were exposed to the insults and outrages in which they indulged. To supply the funds necessary for the maintenance of his excessive luxury, he resorted to the too prevalent custom of listening to the accusations of spies, and putting to death all such accused persons, that he might seize upon their property. While thus wallowing in the indulgence of the most debasing appetites, Vitellius was startled by tidings of a very alarming nature. Vespasian, who had been sent to take the command of the army in Syria in the Jewish war, and had been detained there by the desperate resistance of the Jews, had sent his own son Titus to offer his allegiance to Galba. But, before his arrival, Galba was dead, and Otho and Vitellius were contending for the empire. Titus returned to his father for instructions; and, though Vespasian appeared ready to acknowledge Vitellius, his own troops were eager to raise him to the sovereignty. Being at length prevailed on to comply with the wishes of the army, he commenced his march towards Europe. The Illyrian and Pannonian armies immediately declared in his favour; and that of Illyricum, under the command of Antonius Primus, crossed the Alps and marched towards Rome to dethrone Vitellius. The Vitellian army, commanded by Cæcina, encountered that of Antonius near Cremona, but was defeated with great loss, and the city was taken. Antonius continued to advance on Rome, and crossed the passes of the Apennines while the emperor was hastening to secure them. Vitellius fled to Rome, which was soon invested by the victorious army of Antonius. An insurrectionary tumult arose in the city itself, during which the Capitol was burned to the ground, and Sabinus, the brother of Vespasian, was killed. The troops of Antonius at length forced an entrance into the city, stormed the quarters of the prætorian guards, and put those turbulent bands to the sword. Vitellius endeavoured to conceal himself, but was discovered, dragged through the streets to the place of punishment for common malefactors, put to death in the most ignominious manner, and his mangled carcass cast into the Tiber amid the execrations of the multitude. Eight months and five days had this despicable wretch seemed to sway the sceptre of supreme dominion, when thus overtaken by the due reward of his debauchery and crimes. (*Hetherington's History of Rome*, p. 185, *seqq.*)

Vitruvĭus Pollĭo, M., a celebrated writer on architecture, born at Verona, and contemporary with Julius Cæsar and Augustus. Some, as, for example, Newton, his English translator, have placed him in the reign of Titus, but they have been refuted by Hirt, the author of an elaborate history of ancient architecture (*Geschichte der Baukunst bei den alten, Berlin*, 1822, 2 vols. 4to), at the end of his dissertation on the Pantheon. (Compare *Schöll, Hist. Lit. Rom.*, vol. 2, p. 189, *seqq.*, *in notis.*) Under Augustus, who, during the civil contest, had employed him in the construction of military engines, he was appointed inspector of public buildings; and it was at the request of this prince, and availing himself as well of the Greek works already written on that subject, as of the result of his own experience, that Vitruvius published his work on Architecture. It is in ten books. The first seven treat of architecture, in its proper sense; the last three of hydraulic architecture, gnomonics, and mechanics. The style of Vitruvius is unostentatious, concise, and sometimes obscure. Its obscurity, however, is owing to the fact of Vitruvius having been the first Roman who wrote on the subject of architecture, and his using, in consequence, new terms and forms of expression to convey the meaning which he intends. The best edition is that of Schneider, *Lips.*, 1807, in 3 vols. 8vo. It is to be regretted that the plans which originally accompanied the work of Vitruvius are lost to us. (The following works may be consulted with advantage in relation to Vitruvius: *Hirt, Geschichte*, &c., already referred to.—*Stieglitz, Archæologie der Baukunst, Weimar*, 1801.—*Genelli, Briefe über Vitruv., Braunschw. und Berlin*, 1802.—*Röeck, Erläuterungen zu Vitruv's Baukunst, Stuttg.*, 1802.—*Stieglitz archäolog. unterhalt.*, 1 *Abth.*, *Leipz.*, 1820.)

Ulpia Trajāna, a city of Dacia, the residence of Decebalus. It was taken by Trajan, and called by his name. Its previous appellation appears to have been Sarmizegetusa. The modern name is *Varhely* or *Varhel*. (*Inscript.*, *ap. Grut.*—*Inscript.*, *ap. Zamos. Analect.*, 5.)

Ulpiānum, I. a town of upper Mœsia, said by Procopius to have been repaired and embellished by Justinian, and called Justiniana Secunda. It is now *Giustendil*. (*Procop.*, *B. G.*, 4, 25.)—II. One of the principal towns of Dacia, now perhaps *Kolsovar*.

Ulpiānus Domitius, one of those who have conferred the greatest honour on Roman jurisprudence, was born at Tyre. Under Septimius Severus he became the colleague of Sextus Pomponius in the judicial stations which he filled. He continued to discharge these same official duties under Caracalla and Macrinus, but was sent into exile after the death of Heliogabalus. Alexander Severus recalled him, made him one of his council, and treated him with the greatest regard. He appointed him, also, prætorian prefect. In this post he rendered himself odious to the soldiery, who complained that he wished to abridge the privileges which they had enjoyed under Heliogabalus. They frequently demanded his death; and on one occasion, the emperor, to save him, covered him with his purple. Ulpian, however, was at last massacred by them, almost in the very arms of the emperor, to whom he had fled for refuge. The people took up arms to defend him, and a violent contest arose, which lasted during three days. Ulpian wrote the most works of any Roman jurist: we have the titles of more than thirty of his productions, among which was a digest in forty-eight books; a commentary on the *Edictum Perpetuum*, in eighty-three; and another on the *Lex Julia Papia*, in twenty. Of all these works there remain twenty-nine chapters of that entitled *Regulæ Juris*, and which consisted of seven books. They were inserted in the abridgment of the Roman law made by order of Alaric. We have also his commentaries in Greek on Demosthenes. The heathen writers have concurred in their eulogy of Ulpian, but the Christians have reproached him for inciting the emperor to a persecution of their sect. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 286, *seqq.*—*Bähr, Gesch. der Röm. Lit.*, p. 560.)

Ulŭbræ, a small town of Latium, at no great distance, probably, from Velitræ. Its marshy situation is plainly alluded to by Cicero, who calls the inhabitants *little frogs*. (*Ep. ad Fam.*, 7, 18.) Horace

and Juvenal give us but a wretched idea of the place. (*Horat.*, *Ep.*, 1, 11, 30.—*Juv.*, 10, 101.—*Cramer's Anc. Italy*, vol. 2, p. 85.)

Ulysses, a king of Ithaca, son of Anticlea and Laertes, or, according to some, of Sisyphus. (*Vid.* Sisyphus, and Anticlea.) He became, like the other princes of Greece, one of the suiters of Helen; but, as he despaired of success in his application on account of the great number of his competitors, he solicited the hand of Penelope, the daughter of Icarius. Tyndarus, the father of Helen, favoured the addresses of Ulysses, as by him he was directed to choose one of his daughter's suiters without offending the others, and to bind them all by a solemn oath that they would unite together in protecting Helen if any violence were ever offered to her person. Ulysses had no sooner obtained the hand of Penelope than he returned to Ithaca, where his father resigned him the crown, and retired to peace and rural solitude. The abduction of Helen, however, by Paris, did not long permit him to remain in his kingdom; and as he was bound, in common with the rest, to defend her against every intruder, he was summoned to the war with the other princes of Greece. Pretending to be insane, not to leave his beloved Penelope, he yoked a horse and a bull together, and ploughed the seashore, where he sowed salt instead of grain. The artifice, however, was soon detected; and Palamedes, by placing before the plough of Ulysses his infant son Telemachus, convinced the world that the father was not insane, who had the foresight to turn away the plough from the furrow, not to hurt his child. Ulysses was therefore obliged to go to the war; but he did not forget him who had exposed his pretended insanity. (*Vid.* Palamedes.) During the Trojan war, the King of Ithaca distinguished himself by his prudence and sagacity as well as by his valour. By his means Achilles was discovered among the daughters of Lycomedes, king of Scyros (*vid.* Achilles); and Philoctetes was induced to abandon Lemnos, and to come to the Trojan war with the arrows of Hercules. (*Vid.* Philoctetes.) With the assistance of Diomedes he slew Rhesus, and destroyed many of the sleeping Thracians in the midst of their camp (*vid.* Rhesus, and Dolon); and, in conjunction with the same warrior, he carried off the Palladium of Troy. (*Vid.* Palladium, where, however, other accounts are given.) These, as well as other services, obtained for him the armour of Achilles, which Ajax had disputed with him. After the Trojan war Ulysses embarked on board his ships to return to Greece, but he was exposed to a number of misfortunes before he reached his native country: he was thrown by the winds upon the coasts of Africa, and visited the country of the Lotophagi (*vid.* Lotophagi), and afterward that of the Cyclopes, where his adventure in the cave of Polyphemus occurred. (*Vid.* Cyclopes, and Polyphemus.) He came next, in the course of his wanderings, to the island of Æolus, monarch of the winds, who gave him, tied up in a bag of ox-hide, all the winds which could obstruct his return to Ithaca; but the curiosity of his companions to know what the bag contained proved nearly fatal. The winds rushed out, and hurried them back to Æolia; the king of which, judging, from what had befallen them, that they were hated by the gods, drove them with reproaches from his isle. Thence he was carried to the land of the Læstrygonians (*vid.* Læstrygones), where he lost all his vessels except the one in which he himself was; and, on escaping from this gigantic and cannibal race, he came to the island of Ææa, the abode of Circe. After dwelling here for an entire year, the warrior and his companions were anxious to depart; but the goddess told the hero that he must previously cross the ocean, and enter the abode of Hades, to consult the blind prophet Tiresias. Accordingly, they left Ææa rather late in the day, as it would appear, and, impelled by a favouring north wind, their ship reached by sunset the opposite coast of ocean, the land of perpetual gloom. Ulysses obeyed the directions of the goddess in digging a small pit, into which he poured mulse, wine, water, flour, and the blood of the victims. The dead came trooping out of the abode of Hades, and Ulysses there saw the heroines of former days, and conversed with the shades of Agamemnon and Achilles. Terror at length came over him; he hastened back to his ship; the stream carried it along, and they reached Ææa while it was yet night. Leaving Ææa on their homeward voyage, Ulysses and his companions came to the islands of the Sirens (*vid.* Sirenes), and, after having escaped from these, and shunned the Wandering Rocks, they reached the terrific Scylla and Charybdis. (*Vid.* Scylla and Charybdis.) As he sailed by Scylla, Ulysses saw six of his followers seized and devoured by the monster, after which he came to Thrinakia, the island of the sun-god. (*Vid.* Thrinakia.) Here his companions sacrilegiously fed upon the sacred herds, and were punished immediately after their departure. No sooner had they lost sight of land than a violent storm arose; their vessel was struck by a thunderbolt; it went to pieces, and all were drowned except Ulysses. When his ship had been thus destroyed, he fastened the mast and keel together, and placed himself upon them. The wind, changing to the south, carried him back to Scylla and Charybdis. As he came by the latter, she absorbed the mast and keel; but the hero caught hold of a wild fig-tree that grew on the rock above, and held by it till they were thrown out again. He then floated along for nine days, and on the tenth reached Ogygia, the isle of Calypso. After eight years' residence with this ocean-nymph (*vid.* Calypso), Ulysses resumed his wanderings on a raft of his own construction; and he had already come in sight of the island of the Phæacians (*vid.* Phæacia), when Neptune, still mindful that his son Polyphemus had been deprived of sight by means of the King of Ithaca, raised a storm and sunk his raft. He was carried along, after this, as he swam, by a strong northerly wind for two days and nights, and on the third day landed on the island of Phæacia, where he was kindly received by King Alcinoüs and his daughter Nausicaa. Here he recited the narrative of his adventures, and after this he was conveyed in a Phæacian vessel to the shore of Ithaca. He had been absent twenty years, and he found, on his return, his palace beset by numerous suiters for the hand of Penelope, who were indulging day after day in riotous carousals, and wasting the resources of the monarch of Ithaca. Disguising himself as a beggar, Ulysses made himself known merely to his son Telemachus and his faithful herdsman Eumæus. With them he concerted measures to re-establish himself on his throne. These measures were crowned with success. The suiters were all slain, and Ulysses was restored to the bosom of his family. (*Vid.* Laertes, Penelope, Telemachus, Eumæus.) He lived about sixteen years after his return, and was at last killed by his son Telegonus, who had landed in Ithaca with the hope of making himself known to his father. This unfortunate event had been foretold to him by Tiresias, who assured him that he should die by the violence of something that was to issue from the bosom of the sea. (*Vid.* Telegonus.) The adventures of Ulysses, on his return from the Trojan war, form the subject of Homer's Odyssey. (*Keightley's Mythology*, p. 259, *seqq.*)

Umbria, a country of Italy, to the east of Etruria and north of the Sabine territory. The Latin writers were evidently acquainted with no people of Italy more ancient than the Umbri (compare *Florus*, 1, 17.—*Plin.*, 3, 14), and Dionysius of Halicarnassus assures us that they were one of the oldest and most nu-

masous nations of the land (1, 19). From his account, as well as from Herodotus (1, 94), it would appear that the Umbri were already settled in Italy long before the arrival of the Tyrrhenian colony. To the Greeks they were known under the name of 'Ὀμβρικοί, a word which they supposed to be derived from ὄμβρος, under the idea that they were a people saved from an unusual deluge. (*Plin.*, *l. c.*—*Solin.*, 5.) Dionysius has farther acquainted us with some particulars respecting the Umbri, which he derived from Zenodotus, a Greek of Trœzene, who had written a history of this people. This author appears to have considered the Umbri an indigenous race, whose primary seat was the country around Reate, a district which, according to Dionysius, was formerly occupied by the Aborigines. Zenodotus was also of opinion that the Sabines were descended from the Umbri. Connected with the origin of the ancient Umbri, there is another question not unworthy our attention. It was confidently stated by Cornelius Bocchus, a Roman writer quoted by Solinus (c. 8.—*Serv. ad Æn.*, 12, 753) and Isidorus (*Orig.*, 8, 2), that the Umbri were of the same race with the ancient Gauls. This opinion has been rejected, on the one hand, by Cluverius and Maffei, while it has served, on the other, as a foundation for the systems of Freret and Bardetti, who contend for the Celtic origin of the Umbri.—On the rise of the Etrurian nation, the Umbrian name began to decline. They were forced to withdraw from the right bank of the Tiber, while nearly the whole of northern Italy fell under the power of their more enterprising and warlike neighbours, though an ancient Greek historian makes honourable mention of the valour of the Umbri. (*Nic. Damasc.*, *ap. Stob.*, 7, 39.) It was then, probably, that the Tuscans, as we are told, possessed themselves of three hundred towns previously occupied by the Umbri. (*Plin.*, 3, 5.) A spirit of rivalry was still kept up, however, between the two nations; as we are assured by Strabo that, when either made an expedition into a neighbouring district, the other immediately directed its efforts to the same quarter. (*Strab.*, 226.) Both nations, however, had soon to contend with a formidable foe in the Gauls who invaded Italy; and, after vanquishing and expelling the Tuscans from the Padus, penetrated still farther, and drove the Umbri from the shores of the Adriatic into the mountains. These were the Senones, who afterward defeated the Romans on the banks of the Allia, and sacked their city. The Umbri, thus reduced, appear to have offered but little resistance to the Romans; nor is it improbable that this politic people took advantage of their differences with the Etruscans to induce them to remain neuter while they were contending with the latter power. The submission of Southern Umbria appears to have taken place A.U.C. 446 (*Liv.*, 9, 41). The northern and maritime parts were reduced after the total extirpation of the Senones, about twenty-five years afterward. (*Cramer's Anc. Italy*, vol. 1, p. 251, *seqq.*—Compare *Niebuhr's Roman History*, vol. 1, p. 119, *seqq.*, *Cambridge transl.*)

Unelli, a people of Gallia Lugdunensis Secunda, whose country formed part of the Tractus Armoricus, and answers to that part of modern Normandy in which are *Valognes*, *Coutances*, and *Cherbourg*, in the department *de la Manche*. Their capital, at first, was Crociatonum, answering to the modern *Valognes*. Afterward, however, their chief city was Constantini Castra, now *Coutances*. (*Lemaire, Index Geogr. ad Cæs.*, p. 373.)

Voconĭa Lex, *de Testamentis*, by Q. Voconius Saxa, the tribune, A.U.C. 584, enacted that no one should make a woman his heiress (*Cic. in Verr.*, 1, 42), nor leave to any one, by way of legacy, more than to his heir or heirs. This law is supposed to have referred chiefly to those who were rich, to prevent the extinction of opulent families. On account of its severity, however, it fell into disuse. (*Cic.*, *de Fin.*, 2, 17.—*Aul. Gell.*, 20, 1.)

Vocontii, a people of Gallia Narbonensis, in the immediate vicinity of the Alps, on the banks of the Druma or *Drome*. Their principal cities were Vasio, now *Vaison*; Lucus Augusti, now *Luc*; and Dea Vocontiorum, now *Die*. (*Cæs.*, *B. G.*, 1, 10.—*Lemaire, Index Geogr. ad Cæs.*, p. 401.)

Vogĕsus, now *la Vosge*, a mountain of Belgic Gaul, a branch of the chain of Jura, stretching in a northern direction; and in which are the sources of the Arar (now *Saône*), the Mosa (now *Meuse*), and the Mosella (now *Moselle*). Its greatest height, *Donnon*, is about 400 toises above the level of the sea, and its length 50 leagues. (*Lucan*, 1, 397.—*Cæs.*, *B. G.*, 4, 10.)

Volaterræ, a city of Etruria, northwest of Sena, and northeast of Vetulonii. It stood nearly fifteen miles inland, on the right bank of the river Cæcina. The modern name is *Volterra*; its Etrurian appellation, as appears on numerous coins, was Velathri. Even if we had not the express authority of Dionysius of Halicarnassus (3, 51) for assigning to Volaterræ a place among the twelve principal cities of ancient Etruria, the extent of its remains, its massive walls, vast sepulchral chambers, and numerous objects of Etruscan art, would alone suffice to show its antique splendour and importance, and claim for it that rank. From the monuments alone which have been discovered within its walls and in the immediate vicinity, no small idea is raised of the power, civilization, and taste of the ancient Etruscans. Its walls were formed, as may yet be seen, of huge massive stones, piled on each other without cement; and their circuit, which is still distinctly marked, embraced a circumference of between three and four miles. The citadel was built, as Strabo reports, on a hill, the ascent to which was fifteen stadia (*Strab.*, 223); and it is supposed that the Tyrrhenian city of which Aristotle (*De Mirab.*, p. 1158) speaks, under the name of Œnarea, as being built on a hill thirty stadia high, is Volaterræ. The first mention of Volaterræ in the Roman history occurs in Livy (10, 12), where an engagement of no great importance is stated to have taken place near this city, at the close of a war, in which the Etruscans were leagued with the Samnites against the Romans, A.U.C. 454. In the second Punic war we find Volaterræ among the other cities of Etruria that were zealous in their offers of naval stores to the Romans. (*Liv.*, 28, 45.) Many years afterward Volaterræ sustained a siege, which lasted two years, against Sylla; the besieged consisting principally of persons whom that dictator had proscribed. On its surrender Italy is said to have enjoyed peace for the first time after so much bloodshed. Finally, we hear of Volaterræ as a colony somewhat prior to the reign of Augustus. (*Front.*, *de Col.*—Compare *Plin.*, 3, 5.—*Cramer's Anc. Italy*, vol. 1, p. 186.)

Volaterrāna Vada, a harbour on the coast of Etruria, deriving its name from the city of Volaterræ, which lay inland. It is still known by the name of *Vada*. (*Cic.*, *pro Quinct.*, 6.—*Plin.*, 3, 5.—*Rutil.*, *Itin.*, 1, 453.)

Volcæ, a numerous and powerful nation of southern Gaul, divided into two great branches, the Arecomici and Tectosages. I. The Volcæ Arecomici occupied the southwestern angle of the Roman province in Gaul, and had for their chief city Nemausus, now *Nismes*.—II. The Volcæ Tectosages lay without the Roman province, in a southwest direction from the Arecomici. Their capital was Tolosa, now *Toulouse*.—The nation of the Volcæ would appear from their name to have been of German origin. Compare the German *volk*, "people," &c., whence comes the English "folk." The Roman pronunciation of Volcæ, moreover, was *Volkæ*. (*Cæs.*, *B. G.*, 7, 74, *seqq.*)

Vologeses, a name common to many of the kings of Parthia, who made war against the Roman emperors. (*Vid.* Parthia.)

Volsci, a people of Latium, along the coast below Antium. No notice appears to be taken by any Latin writer of the origin of this people. According to Cato, they occupied the country of the Aborigines (*ap. Priscian.*, 5), and were at one time subject to the Etruscans. (*Id.*, *ap. Serv.*, *Æn.*, 11, 567.) We learn from Titinnius, an old comic writer quoted by Festus (*s. v.* Oscum), that the Volsci had a peculiar idiom distinct from the Oscan and Latin dialects. They used the Latin characters, however, both in their inscriptions and on their coin. Notwithstanding the small extent of country which they occupied, reaching only from Antium to Terracina, a line of coast of about fifty miles, and little more than half that distance from the sea to the mountains, it swarmed with cities filled with a hardy race, destined, says the Roman historian, as it were by fortune, to train the Roman soldier to arms by their perpetual hostility. (*Liv.*, 6, 21.) The Volsci were first attacked by the second Tarquin, and war was carried on afterward between the two nations, with short intervals, for upward of two hundred years (*Liv.*, 1, 53); and though this account is no doubt greatly exaggerated by Livy, and the numbers much overrated, enough will remain to prove that this part of Italy was at that time far more populous and better cultivated than at present. (*Cramer's Anc. Italy*, vol. 2, p. 92.)

Voltumnæ Fanum, a spot in Etruria where the general assembly of the Etrurians was held on solemn occasions. (*Liv.*, 4, 23.—*Id.*, 5, 17.) Some trace of the ancient name is preserved in that of a church called *Santa Maria in Volturno*. (*Lanzi*, vol. 2, p. 107.—*Cramer's Anc. Italy*, vol. 2, p. 228.)

Volsinium. *Vid.* Vulsinii.

Volubĭlis, a city in Mauritania Tingitana, between Tocolosida and Aquæ Daciæ, in a fruitful part of the country. It is now *Walili*. (*Itin. Ant.*, 23.—*Mela*, 3, 10.)

Volumnia, the wife of Coriolanus. (*Liv.*, 2, 40.)

Vopiscus, one of the writers of the Augustan History. He was a native of Syracuse, and contemporary with Trebellius Pollio, having flourished towards the close of the third and in the early part of the fourth century. His father and grandfather lived on terms of intimacy with the Emperor Dioclesian. In the year 291 or 292, the prefect of Rome, Junius Tiberianus, prevailed upon Vopiscus to write a life of Aurelian, which no Latin historian had as yet taken up. He supplied him with various materials from the private papers of that prince, and also from the Ulpian library. Among the books consulted by him, Vopiscus names some Greek works. This biography was followed by the lives of Tacitus, Florian, Probus, Firmus, Saturninus, Proculus, Bonosus, Carus, Numerian, and Carinus. Flavius Vopiscus is distinguished from his brethren in the Augustan collection by possessing more of order and method: the letters and official papers, moreover, which he has inserted in his history, impart a considerable value to the work. As to style, however, he is on a level with the other writers in the Augustan History. He states, in his life of Aurelian, his intention of writing the life of Apollonius of Tyana, a project which he never executed. His works are given in the *Historiæ Augustæ Scriptores*. (*Schöll*, *Hist. Lit. Rom.*, vol. 3, p. 156.)

Urania, the muse of Astronomy, usually represented as holding in one hand a globe, in the other a rod, with which she is employed in tracing out some figure. (*Vid.* Musæ.) By some she was said to be the mother of Hymenæus. (*Catullus*, 61, 2.—*Nonnus*, 33, 67.)

Uranopŏlis, according to most geographers, a city on the peninsula of Athos, founded by Alexander, brother of Cassander (*Athen.*, 3, 54), and the site of which is called *Callitzi*. (*Cramer's Anc. Greece*, vol. 1, p. 260.) Gail, however, maintains that no such city ever existed, and that the name was a general appellation for the whole peninsula of Athos, with its five cities. (*Gail*, *Atlas*, p. 21.)

Urănus (Οὐρανός, "*Heaven*" or "*sky*"), a deity, the same as Cœlus, the most ancient of all the gods. He married Terra, or the Earth, by whom he had the Titans. (*Vid.* Titanes.)

Urcinium, a town on the western coast of Corsica, east of the Rhium Promontorium. It was fabled to have been founded by Eurysaces, the son of Ajax, and is now *Ajaccio*.

Uria (Urium or Hyrium), a town on the coast of Apulia, giving name to the Sinus Urias, or Gulf of *Manfredonia*. The position of this town has never been very clearly ascertained, partly from the circumstance of there being another town of the same name in Messapia, and partly from the situation assigned to it by Pliny, to the south of the promontory of Garganus, not agreeing with the topography of Strabo. (*Plin.*, 3, 11.—*Strabo*, 284.) Hence Cluverius and Cellarius were led to imagine that there were two distinct towns named Uria and Hyrium; the former situated to the south, the latter to the north of Garganus. (*Ital. Antiq.*, vol. 2, p. 1212.—*Geogr. Ant.*, lib. 2, c. 9.) It must be observed, however, that Dionysius Periegetes and Ptolemy (p. 62) mention only Hyrium, and therefore it is probable that the error has originated with Pliny. At any rate, we may safely place the Hyreium of Strabo at *Rodi*. (*Cramer's Anc. Italy*, vol. 2, p. 273, *seqq.*)

Usipĕtes or Usipii, a German tribe. Driven by the Suevi from the interior of Germany, the Usipetes presented themselves on the banks of the Lower Rhine, crossed that stream, and passed through the territories of the Menapii into Gaul. Cæsar defeated them and drove them back over the Rhine, and we then find them settling to the north of the Luppia or *Lippe*, and reaching to the eastern mouth of the Rhine. At a subsequent period they had their settlement between the *Sieg* and *Lahn*, but gradually merged into the name of Allemanni. (*Mannert*, *Geogr.*, vol. 3, p. 153, 229.)

Ustica, a mountain and valley in the Sabine territory, near Horace's farm. (*Horat.*, *Od.*, 1, 17, 11.)

Utĭca, a city of Africa, on the seacoast, northwest of Carthage, and separated from its immediate district by the river Bagradas. The Greeks called the name Ityke (Ἰτύκη), probably by a corruption. Utica was the earliest, or one of the earliest colonies planted by Tyre on the African coast, and Bochart deduces the name from the Phœnician *Atica*, i. e., "ancient." (*Geogr. Sacr.*, 1, 24, col. 474, l. 1.) Velleius Paterculus makes it to have been founded about the time that Codrus was king at Athens, about 1150 B.C., consequently in the period when the Greeks were beginning to make their settlements along the coast of Asia Minor (1, 2). Justin asserts that Utica was more ancient than Carthage (18, 4, 5). It was originally a free and independent city, like all the other large settlements of the Phœnicians, and had a senate and suffetes, or presiding magistrates, of its own. As Carthage, however, rose gradually into power, it assumed a kind of protection over Utica, as would appear in particular from the language of the second treaty between Rome and Carthage, where the latter state speaks not only for itself, but also for the people of Utica. (*Polyb.*, 3, 24.) At a subsequent period we find Utica, it is true, still with a separate constitution of its own, but, in reality, more or less dependent upon the power of Carthage. Hence the disaffection frequently shown by the inhabitants to the Carthaginian cause, the ease with which Agathocles made himself master of the place, and its siding with the re-

volted mercenaries after the first Punic war. (*Diod. Sic.*, 20, 54. — *Polyb.*, 1, 82, 88.) The punishment inflicted by the Carthaginians on the people of Utica, on the quelling of this rebellion, probably drew more closely the connexion between the two cities; at least Scipio besieged Utica in vain during the second Punic war. At the beginning of the third Punic contest, however, the inhabitants of Utica regarded it as the safer course to separate their interests from those of Carthage. They gave themselves up, therefore, voluntarily to the power of Rome, and this latter state had now a firm foothold for the prosecution of all her ambitious plans in relation to Africa. (*Polyb.*, 36, 1.) As some recompense to the Uticenses for the valuable aid they had afforded during the war, the Romans, at its close, bestowed upon them a large portion of the territory immediately adjacent to Carthage (*Appian, Bell. Pun.*, c. 135); and Utica was now, and remained as long as Carthage continued in ruins, the first city of Africa in point of importance, and the seat of the proconsul. And yet it never became a very flourishing city, since in all the civil wars of the Romans detachments of one party or the other invariably landed near this place, and fought many of their battles here. Thus, it was near Utica that Pompey defeated the opponents of Sylla (*Orosius*, 5, 21); here, too, Curio contended for Cæsar, and, not long after, Cæsar's opponents selected Utica as the chief seat of the war. The issue was an unfortunate one for the republican party, and Cato (hence called *Uticensis*) found here a death by his own hand. Hitherto Utica had remained a free city, with its old constitution; and hence Hirtius speaks of its senate. (*Auct.*, *Bell. Afr.*, c. 87, 90.) Augustus declared the place a Roman colony. (*Dio Cass.*, 49, 16.—*Plin.*, 5, 4.) It still, however, retained, in some measure, its early constitution, and hence is styled by Aulus Gellius a municipium (16, 13). At a later period, Utica was regarded, after Carthage, the latter having been rebuilt, as the second in Africa. Utica had no harbour, but safe roads in front of the town. Its ruins are to be seen at the present day near *Porto Farina*. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 288, *seqq.*)

VULCANALĬA, festivals in honour of Vulcan, brought to Rome from Præneste, and observed in the month of August. The streets were illuminated, fires kindled everywhere, and animals thrown into the flames, as a sacrifice to the deity. (*Varro*, *L. L.*, 5, 3.—*Plin.*, 18, 13.)

VULCĀNI INSŬLÆ. *Vid.* Æoliæ (Insulæ), and Lipara.

VULCĀNUS, the god of fire, the same with the Hephæstus (Ἥφαιστος) of the Greeks. Hephæstus, the Olympian artist, is in Homer the son of Jupiter and Juno. (*Il.*, 1, 572, 578.) According to Hesiod, however, he was the son of Juno alone, who was unwilling to be outdone by Jupiter when he had given birth to Minerva. (*Theog.*, 927.) He was born lame, and his mother was so shocked at the sight of him that she flung him from Olympus. The Ocean-nymph Eurynome and the Nereïd Thetis saved and concealed him in a cavern beneath the Ocean, where, during nine years, he employed himself in manufacturing for them various ornaments and trinkets. (*Il.*, 18, 394, *seqq.*) We are not informed how his return to Olympus was effected; but we find him, in the Iliad, firmly fixed there; and all the mansions, furniture, ornaments, and arms of the Olympians were the work of his hands. It would be an almost endless task to enumerate all the articles formed by Hephæstus. Only the chief of them will here be noticed. One thing is remarkable concerning them, that they were all made of the various metals; no wood, or stone, or any other substance entering into their composition: they were, moreover, frequently endowed with automatism. Hephæstus made armour for Achilles and other mortal heroes. (*Il.*, 8, 195.) The fatal collar of Harmonia was the work of his hands. (*Apollod.*, 3, 4, 3.) The brass-footed, brass-throated, fire-breathing bulls of Æetes, king of Colchis, were the gift of Hephæstus to Æetes' father Helius. (*Apollon. Rhod.*, 3, 230.) He also made for Alcinoüs, king of the Phæacians, the gold and silver dogs which guarded his house. (*Od.*, 7, 91.) For himself he formed the golden maidens, who waited on him, and whom he endowed with reason and speech. (*Il.*, 18, 419.) He gave to Minos, king of Crete, the brazen man Talus, who each day compassed his island three times to guard it from the invasion of strangers. (*Apollod.*, 1, 9, 26.) The brazen cup, in which the Sun-god and his horses and chariot are carried round the earth every night, was also the work of this god. The only instances we meet of Hephæstus' working in any other substance than metal are in Hesiod, where, at the command of Jupiter, he forms Pandora of earth and water (*Op. et D.*, 60), and where he uses gypsum and ivory in the formation of the shield which he makes for Hercules. (*Scut.*, *Herc.*, 141.) That framed by him for Achilles in the Iliad is all of metal.—In the Iliad (18, 382), the wife of Hephæstus is named Charis; in Hesiod (*Theog.*, 945), Aglaia, the youngest of the Graces; in the interpolated tale in the Odyssey (8, 266, *seqq.*), Aphrodite, the goddess of beauty.—The favourite haunt of Hephæstus on earth was the isle of Lemnos. It was here that he fell when flung from Heaven by Jupiter for attempting to aid his mother Juno, whom Jupiter had suspended in the air with anvils fastened to her feet. As knowledge of the earth increased, Ætna and all other places where there was subterranean fire were regarded as the forges of Hephæstus; and the Cyclopes were associated with him as his assistants. In Homer, when Thetis wants Hephæstian armour for her son, she seeks Olympus, and the armour is fashioned by the artist-god with his own hand. In the Augustan age Venus prevails on her husband, the master-smith, to furnish her son Æneas with arms; and he goes down from Heaven to Hiera (one of the Liparean isles), and directs his men, the Cyclopes, to execute the order. (*Æn.*, 8, 407, *seqq.*) It is thus that mythology changes with modes of life. Hephæstus and Minerva are frequently joined together as the communicators unto men of the arts which embellish life and promote civilization. The philosophy of this view of the two deities is correct and elegant. (*Od.*, 6, 233.—*Ib.*, 23, 160.—*Hom.*, *Hymn.*, 20.—*Plato*, *Polit.*, p. 177.—*Völcker*, *Myth. der Iap.*, p. 21, *seq.*)—The artist-god is usually represented as of ripe age, with a serious countenance and muscular form: his hair hangs in curls on his shoulders. He generally appears with hammer and tongs at his anvil, in a short tunic, and his right arm bare; sometimes with a pointed cap on his head. The Cyclopes are occasionally placed with him.—Hephæstus must have been regarded originally as simply the fire-god, a view of his character which we find even in the Iliad (20, 73; 21, 330, *seqq.*). Fire being the great agent in reducing and working the metals, the fire-god naturally became an artist. The former was probably Hephæstus' Pelasgian, the latter his Achæan character.—The Vulcan of the Latins was also, like Hephæstus, the god of fire, but he is not represented as an artist. He was said, in one legend, to be the father of Servius Tullius, whose wooden statue was, in consequence, spared by the flames when they consumed the temple of Fortune in which it stood. (*Ovid*, *Fast.*, 6, 627.—*Dion. Hal.*, 4, 40.) He was also the reputed father of Cæculus, the founder of Præneste, the legend of whose birth is nearly similar to that of Servius. (*Virg.*, *Æn.*, 7, 678, *seqq.*—*Servius*, *ad loc.*) Vulcan was united with a female power named Maia. (*Keightley's Mythology*, p. 107, 518.)

VULCATĬUS, Gallicanus, one of the writers of the

Augustan History. He has the title of *Vir Clarissimus*, which indicates that he was a senator. Vulcatius lived under Dioclesian, and proposed to himself to write a history of all the Roman emperors; we have from him, however, only the life of Avidius Cassius. Some manuscripts even assign this biography to Spartianus.

Vulsinii or Volsinii, and also Vulsinium or Volsinium, a city of Etruria, situate on the northern shore of the Lacus Vulsiniensis. It is generally allowed to rank among the first cities of the country. An account of its early contest with Rome is to be found in Livy (5, 31). About the time of the war against Pyrrhus, Vulsinii, which the Roman writers represent as a most opulent and flourishing place, becomes so enervated by its wealth and luxury as to allow its slaves to overthrow the constitution, and give way to the most unbridled licentiousness and excess, till at last the citizens were forced to seek for that protection from Rome which they could not derive from their own resources. The rebels were speedily reduced, and brought to condign punishment. (*Val. Max.*, 8, 1.—*Flor.*, 1, 21.—*Oros.*, 4, 5.) As a proof of the ancient prosperity of Vulsinii, it is stated by Pliny, on the authority of Metrodorus Scepsius, that it possessed, when taken by the Romans, no less than 2000 statues. (*Plin.*, 34, 7.) From Livy we learn that the Etruscan goddess Nortia was worshipped there, and that it was customary to mark the years by fixing nails in her temples (7, 3). Vulsinii, at a later period, is noted as the birthplace of Sejanus. (*Tac.*, *Ann.*, 4, 1.) It is now *Bolsena*. (*Cramer's Anc. Italy*, vol. 1, p. 221, *seqq.*)

Volturnum, a town of Campania, at the mouth of the river Vulturnus, and on the left bank. It is now *Castel di Volturno*. The origin of this city was probably Etruscan, but we do not find it mentioned in history until it became a Roman colony, A.U.C. 558. (*Liv.*, 34, 45.) According to Frontinus, a second colony was sent thither by Cæsar. Festus includes it among the præfecturæ. (*Cramer's Anc. Italy*, vol. 2, p. 145.)

Vulturnus, I. a river of Campania, now *Volturno*, rising among the Apennines, in the territory of Samnium, and discharging its waters into the lower sea. At its mouth stood the town of Vulturnum. The modern name is the *Volturno*. A magnificent bridge, with a triumphal arch, was thrown over this river by Domitian when he caused a road to be constructed from Sinuessa to Puteoli; a work which Statius has undertaken to eulogize in some hundred lines of indifferent poetry. (*Sylv.*, 4, 3.—*Cramer's Anc. Italy*, vol. 2, p. 144.)—II. A name applied by the Latin writers to the southeast wind, and answering to the Greek Εὐρόνοτος. (*Aul. Gell.*, 2, 22.—*Vitruv.*, 1, 6.)

Uxantis, an island off the coast of Gaul, now *Ushant*. (*Itin. Hieros.*, 509.)

Uxellodūnum, a city in Aquitanic Gaul, in the territory of the Cadurci; now *Pueche d'Issolon*. (*Cæs.*, *B. G.*, 8, 32.)

Uxii, a mountaineer race occupying the ranges that run on each side of the river Orontes, and separate Persis from Susiana. They were predatory in their habits. (*Diod.*, 27, 67.—*Arrian*, *Ind.*, 3, 18.—*Plin.*, 6, 27.)

X.

Xanthippe (Ξανθίππη), less correctly Xantippe, the wife of Socrates, represented by many of the ancient writers as a perfect termagant. It is more than probable, however, that the infirmities of this good woman have been exaggerated, and that calumny has had some hand in finishing her picture; for Socrates himself, in a dialogue with his son Lamprocles (*Mem.*, 2, 2), allows her many domestic virtues; and we find her afterward expressing great affection for her husband during his imprisonment. She must have been as deficient in understanding as she was froward in disposition if she had not profited by the daily lessons which, for twenty years, she received from such a master. (*Enfield's History of Philosophy*, vol. 1, p. 171.—Compare the remarks of Mendelsohn, in his life of Socrates, prefixed to his German version of *Plato's Phædon*, p. 17, *seqq.*)

Xanthippus, I. a Spartan leader, who fought on the side of the Carthaginians in the first Punic war, and defeated Regulus. He is said to have left Carthage soon after this success, apprehending evil consequences to himself from the jealousy of the inhabitants. (*Vid.* Regulus.)—II. An Athenian commander, who led the forces of Athens at the battle of Mycale. He was father of the celebrated Pericles. (*Vid.* Mycale.)

Xanthus or Xanthos, I. a river of Troas in Asia Minor, the same as the Scamander, and, according to Homer, called Xanthus by the gods and Scamander by men. (*Vid.* remarks under the article Troja, "Topography of Troy.")—II. A river of Lycia, falling into the sea above Patara. It was the most considerable of the Lycian streams, and at an early period bore the name of Sirbes, as Strabo writes it, but Sibrus according to Panyasis (*ap. Steph. Byz.*, *s. v.* Τρεμίλη). This stream was navigable for small vessels; and at the distance of seventy stadia from its mouth was Xanthus, the principal city of the Lycians. (*Cramer's Asia Minor*, vol. 2, p. 247.) Bochart, with great probability on his side, regards the name Xanthus as a mere translation into Greek of the Oriental and earlier name, since the term *Zirba*, both in Arabic and Phœnician, is equivalent to the Greek ξανθός, "yellow." (*Geogr. Sacr.*, 1, 6, col. 363.)—III. The chief city of Lycia, situate on the river of the same name, at the distance of seventy stadia from its mouth. Pliny says it was fifteen miles from the sea; but that distance is too considerable, there being no doubt that the Lycian capital occupied the site of *Aksenide*, which occurs in the situation described by Strabo (666.—Compare *Hecatæus*, *ap. Steph. Byz.*, *s. v.* Ξάνθος). The Xanthians have twice been recorded in history for the dauntless courage and perseverance with which they defended their city against a hostile army. The first occasion occurred in the invasion of Lycia by the army of Cyrus under Harpagus, after the conquest of Lydia, when they buried themselves under the ruins of their walls and houses. (*Herod.*, 1, 176.) The second event here alluded to took place many centuries later, during the civil wars consequent on the death of Cæsar. The Xanthians having refused to open their gates to the republican army commanded by Brutus, that general invested the town, and, after repelling every attempt made by the citizens to break through his lines, finally entered it by force. The Xanthians are said to have resisted still, and even to have perished in the flames, with their wives and children, rather than fall into the hands of the Roman general, who made many attempts to turn them away from their desperate purpose. (*Plut.*, *Vit. Brut.*—*Appian*, *Bell. Civ.*, 4, 18.—*Dio Cass.*, 47, 34.)—Mr. Fellows describes the remains at Xanthus as all of the same date, and that a very early one. "The walls are many of them Cyclopean. The language of the innumerable and very perfect inscriptions is like the Phœnician or Etruscan; and the beautiful tombs in the rocks are also of very early date. The city has not the appearance of having been very large, but its remains show that it was highly ornamented, particularly the tombs." A detailed account of several of these tombs, and of the sculptures upon them, is also given by the same traveller. (*Fellows' Asia Minor*, p. 225, *seqq.*)—IV. An ancient historian of Lydia. We learn from Suidas (*s. v.* Ξάνθος) that his father's name was Candaules; that he flourished at the time of the capture of Sardis by the Ionians (Ol. 69); and that he

wrote a History of Lydia in four books. Suidas cites the second. Dionysius of Halicarnassus also quotes this work, and speaks of the author in terms of high commendation. (*Ant. Rom.*, vol. 1, p. 22, *ed. Reiske.*) The *Lydiaca* are quoted by Parthenius, in Stephanus of Byzantium, and probably by the scholiast on Apollonius Rhodius: by Hephæstion also (p. 14, *ed. Gaisf.*). The fragments of Xanthus are given by Creuzer in his "*Historicorum Græcorum Antiquiss. Fragmenta,*" *Heidelb.*, 1806, 8vo, p. 148, *seqq.* (*Mus. Crit.*, vol. 2, p. 109, *seqq.*)

Xenŏcles, an Athenian tragic poet, ridiculed by Aristophanes, and yet the conqueror of Euripides on one occasion (Olym. 91.2, B.C. 415). He was of dwarfish stature, and son of the tragic poet Carcinus. In the *Pax*, Aristophanes applies the term μηχανοδίφας to the family. From the scholiast it appears that Xenocles was celebrated for introducing machinery and stage-shows, especially in the ascent or descent of his gods. (*Theatre of the Greeks*, 3d ed., p. 66.)

Xenocrătes, I. an ancient philosopher, born at Chalcedon in the 95th Olympiad, B.C. 400. H first attached himself to Æschines, but afterward became a disciple of Plato, who took much pains in cultivating his genius, which was naturally heavy. Plato, comparing him with Aristotle, who was also one of his pupils, called the former a dull ass, who needed the spur, and the latter a mettlesome horse, who required the curb. His temper was gloomy, his aspect severe, and his manners little tinctured with urbanity. These material defects his master took great pains to correct, frequently advising him to sacrifice to the Graces; and the pupil was patient of instruction, and knew how to value the kindness of his preceptor. He compared himself to a vessel with a narrow orifice, which receives with difficulty, but firmly retains whatever is put into it. So affectionately was Xenocrates attached to his master, that when Dionysius, in a violent fit of anger, threatened to find one who should cut off his head, he said, "Not before he has cut off this," pointing to his own. As long as Plato lived, Xenocrates was one of his most esteemed disciples; after his death he closely adhered to his doctrine; and, in the second year of the hundred and tenth Olympiad, B.C. 339, he took the chair in the Academy as the successor of Speusippus. Aristotle, who, about this time, returned from Macedonia, in expectation, as it should seem, of filling the chair, was greatly disappointed and chagrined at this nomination, and immediately instituted a school in the Lyceum, in opposition to that of the Academy where Xenocrates continued to preside till his death. Xenocrates was celebrated among the Athenians, not only for his wisdom, but also for his virtues. (*Val. Max.*, 2, 10.—*Cic.*, *ad Att.*, 2, 16.—*Diog. Laert.*, 4, 7.) So eminent was his reputation for integrity, that when he was called upon to give evidence in a judicial transaction, in which an oath was usually required, the judges unanimously agreed that his simple asseveration should be taken, as a public testimony to his merit. Even Philip of Macedon found it impossible to corrupt him. When he was sent, with several others, upon an embassy to that prince, he declined all private intercourse with him, that he might escape the temptation of a bribe. Philip afterward said, that of all those who had come to him on embassies from foreign states, Xenocrates was the only one whose friendship he had not been able to purchase. (*Diog. Laert.*, 4, 8.) During the time of the Lamiac war, being sent an ambassador to the court of Antipater for the redemption of several Athenian captives, he was invited by the prince to sit down with him at supper, but declined the invitation in the words of Ulysses to Circe. (*Odyss.*, 10, 383.) This pertinent and ingenious application of a passage in Homer, or, rather, the generous and patriotic spirit which it expressed, was so pleasing to Antipater that he immediately released the prisoners. It may be mentioned as another example of moderation in Xenocrates, that when Alexander, to mortify Aristotle, against whom he had an accidental pique, sent Xenocrates a magnificent present of fifty talents, he accepted only thirty *minæ*, returning the rest to Alexander with this message: that the large sum which Alexander had sent was more than he should have been able to spend during his whole life. So abstemious was he with respect to food, that his provision was frequently spoiled before it was consumed. His chastity was invincible. Laïs, a celebrated Athenian courtesan, attempted, without success, to seduce him. Of his humanity, no other proof can be necessary than the following pathetic incident. A sparrow, which was pursued by a hawk, flew into his bosom; he afforded it shelter and protection till its enemy was out of sight, and then let it go, saying that he would never betray a suppliant. (*Æl.*, *V. H.*, 13, 31.) He was fond of retirement, and was seldom seen in the city. He was discreet in the use of his time, and carefully allotted a certain portion of each day to its proper business. One of these he employed in silent meditation. He was an admirer of the mathematical sciences, and was so fully convinced of their utility, that, when a young man who was unacquainted with geometry and astronomy desired admission, he refused his request, saying that he was not yet possessed of the handles of philosophy. In fine, Xenocrates was eminent both for the purity of his morals and for his acquaintance with science, and supported the credit of the Platonic school by his lectures, his writings, and his conduct. (*Plut.*, *de Virt. Mor.*, 2, p. 399.) He lived to the first year of the 116th Olympiad, B.C. 316, or the 82d of his age, when he lost his life by accidentally falling, in the dark, into a reservoir of water. The philosophical tenets of Xenocrates were truly Platonic, but in his method of teaching he made use of the language of the Pythagoreans. He made Unity and Diversity principles in nature, or gods; the former of whom he represented as the father, and the latter as the mother of the universe. He taught that the heavens are divine, and the stars celestial gods; and that, besides these divinities, there are terrestrial demons of a middle order, between the gods and man, which partake of the nature both of mind and body, and are therefore, like human beings, capable of passions and liable to diversity of character. (*Diog. Laert.*, 4, 9, 10.—*Plut. in Alex.*, vol. 5, p. 551.—*Val. Max.*, 4, 3.—*Stob.*, *Ecl. Phys.*, 1, 3.—*Plut.*, *de Is. et. Os.*, vol. 2, p. 157.—*Enfield's Hist. Philos.*, vol. 1, p. 244, *seqq.*)—II. A Greek physician of Aphrodisias, a work of whose is still remaining, on the aliment afforded by fishes. The best edition is that published at Naples in 1794, 8vo, and which is based upon the edition of Franzius, which last appeared in 1774, *Lips.*, 8vo. (*Sprengel*, *Hist. de la Med.*, vol. 2, p. 57.)

Xenophănes, the founder of the Eleatic sect, was a native of Colophon, and born, according to Eusebius, about B.C. 556. From some cause which is not related, Xenophanes early left his country and took refuge in Sicily, where he supported himself by reciting, at the court of Hiero, elegiac and iambic verses, which he had written in reprehension of the Theogonies of Hesiod and Homer. From Sicily he passed over into Magna Græcia, where he took up the profession of philosophy, and became a celebrated preceptor in the Pythagorean school. Indulging, however, a greater freedom of thought than was usual among the disciples of Pythagoras, he ventured to introduce new opinions of his own, and in many particulars to oppose the doctrines of Epimenides, Thales, and Pythagoras. He possessed the Pythagorean chair of philosophy about 70 years, and lived to the extreme age of 100 years. In metaphysics, Xenoph-

ance taught that if there ever had been a time when nothing existed, nothing could ever have existed. That whatever is, always has been from eternity, without deriving its existence from any prior principle; that nature is one and without limit; that what is one is similar in all its parts, else it would be many; that the one infinite, eternal, and homogeneous universe is immutable and incapable of change; that God is one incorporeal eternal being, and, like the universe, spherical in form; that he is of the same nature with the universe, comprehending all things within himself; is intelligent, and pervades all things, but bears no resemblance to human nature either in body or mind. (*Enfield's History of Philosophy*, vol. 1, p. 414.)

XENŎPHON, I. a celebrated Athenian, son of Gryllus, distinguished as an historian, philosopher, and commander, born at Ercheia, a borough of the tribe Ægeïs, B.C. 445. (*Letronne*, *Biogr. Univ.*, vol. 51, p. 370.) Xenophon was unquestionably one of the most respectable characters among the disciples of Socrates. He strictly adhered to the principles of his master in action as well as opinion, and employed philosophy, not to furnish him with the means of ostentation, but to qualify him for the offices of public and private life. While he was a youth, Socrates, struck with the comeliness of his person (for he regarded a fair form as a probable indication of a well-proportioned mind), determined to admit him into the number of his pupils. Meeting him by accident in a narrow passage, the philosopher put forth his staff across the path, and, stopping him, asked where those things were to be purchased which are necessary to human life. Xenophon appearing at a loss for a reply to this unexpected salutation, Socrates proceeded to ask him where honest and good men were to be found. Xenophon still hesitating, Socrates said to him, "Follow me, and learn." From that time Xenophon became a disciple of Socrates, and made a rapid progress in that moral wisdom for which his master was so eminent. Xenophon accompanied Socrates in the Peloponnesian war, and fought courageously in defence of his country. It was at the battle of Delium, in the early part of this war, that Socrates, according to some accounts, saved the life of his pupil. In another battle, also fought in Bœotia, but of which history has preserved no trace, Xenophon would seem to have been made prisoner by the enemy; for Philostratus (*Vit. Soph.*, 1, 12) informs us that he attended the instructions of Prodicus of Ceos while he was a prisoner in Bœotia. How his time was employed during the period which preceded his serving in the army of Cyrus is not ascertained; it is more than probable, however, that he was engaged during the interval in several campaigns, since the skill and experience displayed in conducting the retreat of the Ten Thousand presuppose a familiar acquaintance with the art of war. At the age of forty-three or forty-four years, he was invited by Proxenus the Bœotian, formerly a disciple of Gorgias of Leontini, and one of Xenophon's intimate friends, to enter into the service of Cyrus the younger, the brother of Artaxerxes Mnemon of Persia. Xenophon consulted Socrates in relation to this step, and the philosopher disapproved of it, being apprehensive lest his old pupil might incur the displeasure of the Athenians by joining a prince who had shown himself disposed to aid the Lacedæmonians in their war against Athens. He advised him, however, to visit Delphi, and consult the god about his intended scheme. Xenophon obeyed, but merely asked the oracle to which one of the gods he ought to sacrifice and offer up vows in order to ensure the success of what he was then meditating. For this Socrates blamed him, but, nevertheless, advised him to do what the god had enjoined, and then to take his departure. At Sardis, Xenophon met his friend Proxenus, and obtained, through him, an introduction to Cyrus, by whom he was well received. The prince promised, if he would enter into his service, to send him home in safety after his expedition against the Pisidians should have terminated. Xenophon, believing the intended expedition to have no other end than this, consented to take part in it, being equally deceived with Proxenus himself; for, of all the Greeks who accompanied Cyrus, Clearchus alone was from the beginning in the secret. The army of Cyrus marched from Sardis, through Lydia, Phrygia, Lycaonia, and Cappadocia, crossed the mountains of Cilicia, passed through Cilicia and Syria to the Euphrates, forded this river, passed through a part of Arabia and Babylonia, until they reached the plain of Cunaxa. After the fatal battle of Cunaxa and the fall of Cyrus, Xenophon advised his fellow-soldiers rather to trust to their own bravery than surrender themselves to the victor, and to attempt a retreat into their own country. They listened to his advice; and, having had many proofs of his wisdom as well as courage, they elected him one of the five new commanders, chosen to supply the place of their former leaders, who had been entrapped and slain by Tissaphernes. Xenophon was appointed in the room of Proxenus, and soon became the soul of all the movements of the Greeks in their memorable retreat, acquiring great glory by the prudence and firmness with which he conducted them back, through the midst of innumerable dangers. The particulars of this memorable adventure are related by Xenophon himself, in his *Anabasis, or Retreat of the Ten Thousand*. In retreating, the object of the Greeks was to strike the Euxine; but the error they committed was in making that sea extend too far to the east. From Cunaxa they turned their course to the Tigris, crossed that river, marched through Media, northward, still following the course of the Tigris. They then crossed the mountains of the Carduchi, and, after great exertions, reached the sources of the river just mentioned. After this they traversed Armenia, crossed the Euphrates not far from its source, lost many of their number in the marshes through the cold and snow, and came to the Phasis. Leaving this stream, they passed through the countries of the Taochi, Chalybes, Macrones, Colchians, and at last reached the Greek colony of Trapezus on the coast of the Euxine Sea. As there were not ships enough there to receive them all, they determined to return home by land, and, marching along the coast of the Euxine, came to Chrysopolis opposite Byzantium. After having crossed over to the latter city, and been deceived by the promises of Anaxibius, the Spartan admiral, they entered into the service of Seuthes, king of Thrace, who had solicited their aid. This prince, however, proving faithless, and paying them only a part of their stipulated recompense, they finally entered into the service of Thymbron, who had been directed by the Spartans to raise an army and make war upon the satraps Pharnabazus and Tissaphernes. According to Xenophon, the whole distance traversed by the Greeks, both in going and returning, was 1155 parasangs, or 34,650 stadia. The whole time taken up was fifteen months, of which the retreat itself occupied less than eight.—Having returned to Greece, Xenophon, after an interval of four or five years, joined Agesilaus, king of Sparta, and fought with him, not only in Asia, but also against the Thebans at home, in the battle of Coronea. The Athenians, displeased at this alliance, brought a public accusation against him for his former conduct in engaging in the service of Cyrus, and condemned him to exile. The Spartans, upon this, took Xenophon, as an injured man, under their protection, and provided him with a comfortable retreat at Scillus in Elis, making him a present of a dwelling there, with considerable land attached to it. According to Pausanias (5, 6), they gave him the entire town of Scillus. Here he remained, if we believe the same Pausanias, for the remainder of his

days, and in this retreat dedicated his time to literary pursuits. Xenophon himself has given us, in the Anabasis (5, 3, 7), an interesting account of his residence at Scillus, where he erected a temple to the Ephesian Diana, in performance of a vow made during the famous retreat which he so ably conducted. In this place he died, in the 90th year of his age. Pausanias, who visited the ruins of Scillus, states that the tomb of Xenophon was pointed out to him, and over it his statue of Pentelic marble. He adds, that when the Eleans took Scillus, they brought Xenophon to trial for having accepted the estate at the hands of the Spartans, but that he was acquitted, and allowed to reside there without molestation. The common account, however, makes him to have retired to Corinth when a war had broken out between the Spartans and Eleans, and to have ended his days there. The integrity, the piety, and the moderation of Xenophon rendered him an ornament to the Socratic School, and proved how much he had profited by the precepts of his master. His whole military conduct discovered an admirable union of wisdom and valour. And his writings, at the same time that they have afforded, to all succeeding ages, one of the most perfect models of purity, simplicity, and harmony of language, abound with sentiments truly Socratic.—By his wife Phitesia Xenophon had two sons, Gryllus and Diodorus; the former of whom fell with glory in the battle of Mantinea, after having inflicted a mortal wound on Epaminondas, the Theban commander. (*Vid.* Gryllus.) —The works of Xenophon, who has been styled, from the sweetness and graceful simplicity of his language, the "Attic bee," are as follows: 1. Ἑλληνικά ("*Grecian History*"), in seven books. In this work Xenophon gives a continuation of the history of Thucydides, down to the battle of Mantinea. It was undertaken at an advanced age, amid the retirement of Scillus, and completed either there or at Corinth. The work is full of lacunæ and falsified passages. The recital of the battle of Leuctra is not given with sufficient development, and it is evident that Xenophon relates with regret the victory of Epaminondas over his adopted country. Xenophon does not imitate in this production the manner of Thucydides. That of Herodotus accorded better with his general character as a writer, and had more analogy to the style of eloquence that marked the school of Isocrates, of which Xenophon had been a disciple.—2. Ἀνάβασις ("The *Expedition* into *Upper* Asia"), otherwise called "the Retreat of the Ten Thousand." Xenophon, as has already been remarked, bore a large share in this glorious expedition. His narrative, written with great clearness and singular modesty, forms one of the most interesting works bequeathed to us by antiquity.—3. Κύρου Παιδεία ("*The Education of Cyrus*"). This work not only gives a view of the earlier years of Cyrus the Great, but also of his whole life, and of the laws, institutions, and government employed by him at home and abroad, in peace and in war. Dionysius of Halicarnassus (*Ep. ad Cn. Pomp.—Op.*, vol. 6, p. 777, *ed. Reiske*) characterizes the work as the εἰκόνα βασιλέως ἀγαθοῦ καὶ εὐδαίμονος, and Cicero (*Ep. ad Q. Fr.*, 1, 1, 8) warns us not to consider this treatise as constructed with historic faith, but as a mere pattern of just government. In fact, the Cyropædia is less a history than a species of historical romance. Cyrus is represented to us as a wise and magnanimous, a just, generous, and patriotic king; as a great and experienced, a prudent and invincible commander; a bright exemplar to those who are called to wield the military energies of nations, to defend their father-land from hostile aggression, to conquer on a foreign soil the enemies of their country, to enlarge the boundaries of their empire, and to diffuse over subject millions the blessings of civil order and peaceful industry, of extended manufactures, trade, and commerce. Plato (*de Leg.*, 3.—*Op.*, vol. 8, p. 142, *ed. Bip.*) denies that Cyrus ὀρθῆς παιδείας ἧφθαι, and this statement is considered by Valckenaer to have been directed against the representations of Xenophon; and hence we need feel no surprise at the opposition between the Banquet of Xenophon and that written by Plato. From Aulus Gellius (*N. A.*, 14, 3) we discern some traces of this personal hostility between these great philosophers. (*Barker, de Xen., Cyrop.*, 1, 1.—Compare remarks under the article Plato.)—As regards the more received accounts relative to the elder Cyrus, the student is referred to that article itself.—Some modern critics have thought that Xenophon, in this work, is not as romantic in his details as he is commonly supposed to be, but that he gives us the mode of education adopted in the case of the young Persians that belonged to a privileged caste, that of the warriors namely, and not the manner of rearing which was common to the people at large. One thing at least is certain, that nothing in the Cyropædia indicates the intention of its author to produce a work of the imagination. Others have supposed that Xenophon's object in writing the treatise in question was to criticise the first two books of Plato's Republic, and that the latter retaliated in his third book of laws by drawing a character of Cyrus quite different from that which Xenophon had depicted. (Consult *Aul. Gell.*, *l. c.*, and, in relation to the Cyropædia generally, the Dissertation of *Fraguier, Mem. de l'Acad. des Inscr.*, &c., vol. 2, p. 48.—*Sainte-Croix, Observations*, &c., *ibid.*, vol. 46, p. 399.—*Baden, Opuscula Latina, Havn.*, 1763, 8vo, n. 2.—*Damm, Berliner Monatschrift*, 1796, vol. 1, p. 69.) Though the Cyropædia be certainly the work of Xenophon, some doubts have nevertheless arisen with respect to the latter part of the history, and which Valckenaer, Schneider, F. A. Wolfe, and many other modern scholars regard as the addition of some later writer, who wished to weaken the favourable impression towards the Persians which the perusal of the main work could not fail to produce. (Compare *Schulz, De Cyropædiæ epilogo*, &c. *Hal.*, 1806, 8vo.—*Bornemann, Epilog. der Cyropædie*, &c., *Leipz.*, 1819, 8vo.)—4. Λόγος εἰς Ἀγησίλαον ("*Eloge on Agesilaus*"). Xenophon had followed this prince in his expedition into Asia, and had been an eyewitness of his victories in that country. He had accompanied him also in his Grecian campaigns, and his attachment to this eminent commander was the secret cause of his banishment from Athens. No one, therefore, was better qualified to write the biography of this celebrated Spartan. Cicero, in speaking of this work of Xenophon's, says that it surpasses all the statues ever erected to the Lacedæmonian monarch (*Ep. ad Fam.*, 5, 12); and yet some modern critics, with Valckenaer at their head, have regarded this piece of biography as below the standard of Xenophon's acknowledged abilities as a writer, and the production of some sophist or rhetorician of a subsequent age.—5. Ἀπομνημονεύματα Σωκράτους ("*Memoirs of Socrates*"), the best of Xenophon's philosophical works. It gives, first, a justification of Socrates against the charge of having introduced strange deities instead of worshipping the national ones, and of having corrupted the young by his example and maxims. It then goes on to adduce various conversations between Socrates and his disciples on topics of a moral and religious nature. (Consult *Dissen, De philosophia morali in Xenophontis de Socrate commentariis tradita, Gött.*, 1812.) This work, written with singular grace and elegance, offends in many instances against the rules and the form of the dialogue, and becomes, on these occasions, an actual monologue. It is divided into four books, but is thought to have been anciently more voluminous.—6. Σωκράτους Ἀπολογία πρὸς τοὺς δικαστάς ("*Defence of Socrates before his Judges*"). This piece is not, as the title

indicates, a pleading delivered in the presence of his judges; neither is it a defence of himself, on the part of Socrates, against the vices and crimes laid to his charge; it is rather a development of the motives which induced the sage to prefer death to the humiliation of addressing entreaties and supplications to prejudiced judges. Valckenaer and Schneider consider the work unworthy of Xenophon. The former of these critics sees in this the production of the same individual who fabricated the latter part of the Cyropædia; while Schneider thinks that it once formed a portion of the Memoirs of Socrates, and that the grammarians, after detaching it from this work, falsified and corrupted it in many places.—7. Συμπόσιον φιλοσόφων ("*Banquet of Philosophers*"). The object which Xenophon had in view in writing this piece, which is a *chef d'œuvre* in point of style, was to place in the clearest light the purity of his master's principles relative to friendship and love, and to render a just homage to the innocence of his moral character. Some of the ancients were persuaded that Xenophon had another and secondary object, that of opposing his "Banquet" to Plato's dialogue which bears the same title, and in which Socrates had not been depicted, as Xenophon thought, with all the simplicity that marked his character. Schneider and Weiske, two celebrated commentators on Xenophon, as well as an excellent judge in matters of taste, the distinguished Wieland (*Attische Museum*, vol. 4, p. 76), have adopted this same opinion; but it has been attacked by two other scholars, Boeckh and Ast. The former believes that Plato wrote his dialogue after having read the Banquet of Xenophon, and that, in place of Socrates as he really was, the founder of the Academy wished to trace, under the name of this philosopher, the beau ideal of a true sage, such as he had conceived the character to be. (*Commentatio Academica de simultate quæ Platoni cum Xenophonte intercessisse fertur, Berol.*, 1811, 4to.) Ast goes still farther, and pretends to find in the Banquet of Xenophon sure indications of its having been one of the works of his youth. (*Ast, Platons Leben und Schriften*, p. 314.)—8. Ἱέρων ἢ Τύραννος ("*Hiero*"), a dialogue between the Syracusan monarch and Simonides, in which Xenophon compares the troublesome life of a prince with the tranquil existence of a private individual, intermingling from time to time observations on the art of governing.—9. Οἰκονομικὸς λόγος ("*Discourse on Economy*"). This piece is in the form of a dialogue between Socrates and Critobulus, son of Crito, and one of his disciples. Some critics have regarded it as the fifth book of the Memoirs. It is less a theory of, than a eulogium on, rural economy, or, in other words, a treatise on morality as applied to rural and domestic life. It contains also some interesting and instructive details relative to the state of agriculture among the Greeks: we find in it, likewise, some anecdotes respecting the younger Cyrus. Cicero translated this work into Latin, and Virgil has drawn from it the materials for some passages in his Georgics.—11. Περὶ ἱππικῆς ("*On the Knowledge of Horses*"). A very useful treatise, in which Xenophon makes known the marks by which a good horse may be discovered. He cites, abridges, and completes the work of a certain Simon, who had written on this subject before him.—11. Ἱππαρχικός ("*Hipparchicus, or the duties of an officer of cavalry*"). After having said something respecting the knowledge of horses necessary for an officer of cavalry to have, Xenophon lays down the rules that ought to guide in the selection of the officer himself, and then traces the general duties appertaining to the station.—12. Κυνηγετικός ("*Of the chase*"). A eulogium on the exercise of hunting, after which Xenophon unfolds the theory of the sport.—13. Πόροι ἢ περὶ προσόδων ("*On the revenues of Attica*"). The object of this treatise is to show that the revenues of Attica, if well regulated, are sufficient for its population, without the need of the Athenians rendering themselves odious by exactions from their allies or subjects.—14. Λακεδαιμονίων πολιτεία ("*Government of the Lacedæmonians*").—15. Ἀθηναίων πολιτεία ("*Government of the Athenians*"). These two small works are very probably not Xenophon's.—We have also seven letters of this same writer.—The best editions of the works of Xenophon are, that of Schneider, *Lips.*, 1800, reprinted at Oxford, 1812, 6 vols. 8vo, and that of Weiske, *Lips.*, 1798–1802, 5 vols. 8vo. There are numerous editions also of the separate works, some very useful.—II. A Greek romance writer, a native of Ephesus, whose era and history are equally unknown. With the exception of Suidas, no ancient writer makes any mention of him, not even Photius, who has recorded the names of so many writers of the middling class. The Baron di Locella places him in the age of the Antonines, and others in the fourth and fifth centuries. Peerlkamp, on the other hand, one of his editors, considers him to be the earliest of the Greek romancers, and fancies that he is able to detect the imitations of the rest. The same author affirms that Xenophon is an assumed name, and, farther, that no Greek romancer, with the exception of Heliodorus, has written in his real name. Mr. Dunlop, in his History of Fiction, mentions three Xenophons, who lived about the time of Chariton; but Chariton must have lived in or after the fifth century, at a distance of no less than 800 years from the time in which we have placed Xenophon, on the best authorities we can find. The three Xenophons, according to Mr. Dunlop, were Antiochus, Cyprius, and Ephesius, and their works, "Babylonica," "Cypriaca," and "Ephesiaca." Of these, only the last has been published. It is entitled Ἐφεσιακὰ τὰ κατὰ Ἀνθίαν καὶ Ἀβροκόμην ("*Ephesiaca, or the Loves of Abrocomes and Anthia*"). The story is commonplace, and yet improbable; but the style is simple, and the action busy without confusion. For a long time the existence of this work was denied. In the fifteenth century, Angelo Poliziano quoted a passage from this romance; but the incredulity of the learned was still manifested two centuries after. At length, in 1726, an Italian translation was published by Antonio Maria Salvini, and in the same year the Greek text appeared in print. Even this, however, was insufficient; for, eight years after, we find Lenglet du Fresnoy, in his pseudonymous work on the customs of the Romans, asserting that "neither the original Greek, nor any other version," was known. The best edition of Xenophon of Ephesus is that of Peerlkamp, *Harlem*, 1818, 4to. There is also a good edition by Passow, *Lips.*, 1833, 12mo. (*Foreign Quarterly Review*, vol. 5, p. 124, *seqq.*)

Xerxes, I. son and successor of Darius Hystaspis on the throne of Persia. He was, in fact, the second son of that monarch, but the first born unto him of Atossa, the daughter of Cyrus, whom Darius had married after he came to the throne. The elder son was Artabanus, born unto Darius while yet in a private station. The two princes contended for the empire, Artabanus grounding his claim on the common law of inheritance, Xerxes, the younger, on his descent from the founder of the monarchy. Demaratus, the exiled king of Sparta, aided Xerxes with his counsels, and suggested to him another argument, drawn from the Spartan rule of succession, by which a son born after the accession of a king was preferred to his elder brother. Darius decided in his favour, and declared him his heir; swayed, perhaps, much more by the influence of Atossa, which was always great with him, than by reason or usage. In the following year (B.C. 485), before he had ended his preparations against Egypt and Attica, he died, and Xerxes ascended the throne. Thus the Persian sceptre passed from the hands of a

pline who had acquired it by his boldness and prudence, to one born in the palace, the favourite son of the favourite queen, who had been accustomed, from his infancy, to regard the kingdom as his inheritance, perhaps to think that the blood of Cyrus which flowed in his veins raised him above his father. Bred up in the pompous luxury of the Persian court, among slaves and women, a mark for their flattery and intrigues, he had none of the experience which Darius had gained in that period of his life when Syloson's cloak was a welcome present. He was probably inferior to his father in ability; but the difference between them in fortune and education seems to have left more traces in their history than any disparity of nature. Ambition was not the prominent feature in the character of Xerxes; and, had he followed his unbiassed inclination, he would, perhaps, have been content to turn the preparations of Darius against the revolted Egyptians, and have abandoned the expedition against Greece, to which he was not spurred by any personal motives. But he was surrounded by men who were led by various passions and interests to desire that he should prosecute his father's plans of conquest and revenge. Mardonius was eager to renew an enterprise in which he had been foiled through unavoidable mischance, not through his own incapacity. He had reputation to retrieve, and might look forward to the possession of a great European satrapy, at such a distance from the court as would make him almost an absolute sovereign. He was warmly seconded by the Greeks, who had been drawn to Susa by the report of the approaching invasion of their country, and who wanted foreign aid to accomplish their designs. The Thessalian house of the Aleuads, either because they thought their power insecure, or expected to increase it by becoming vassals of the Persian king, sent their emissaries to invite him to the conquest of Greece. The exiled Pisistratids had no other chance for the recovery of Athens. They had brought a man named Onomacritus with them to court, who was one of the first among the Greeks to practise an art, afterward very common, that of forging prophecies and oracles. While their family ruled at Athens, he had been detected in fabricating verses, which he had interpolated in a work ascribed to the ancient seer Musæus, and Hipparchus, before his patron, had banished him from the city. But the exiles saw the use they might make of his talents, and had taken him into their service. They now recommended him to Xerxes as a man who possessed a treasure of prophetical knowledge, and the young king listened with unsuspecting confidence to the encouraging predictions which Onomacritus drew from his inexhaustible stores. These various engines at length prevailed. The imagination of Xerxes was inflamed with the prospect of rivalling or surpassing the achievements of his glorious predecessors, and of extending his dominion to the ends of the earth. (*Herod.*, 7, 8.) He resolved on the invasion of Greece. First, however, in the second year of his reign, he led an army against Egypt, and brought it again under the Persian yoke, which was purposely made more burdensome and galling than before. He intrusted it to the care of his brother Achæmenes, and then returned to Persia, and bent all his thoughts towards the West. Only one of his counsellors, his uncle Artabanus, is said to have been wise and honest enough to endeavour to divert him from the enterprise, and especially to dissuade him from risking his own person in it. If any reliance could be placed on the story told by Herodotus about the deliberations held on this question in the Persian cabinet, we might suspect that the influence and arts of the Magian priesthood, which we find in this reign rising in credit, had been set at work by the adversaries of Artabanus to counteract his influence over the mind of his nephew, and to confirm Xerxes in his martial mood. The vast preparations were continued with redoubled activity, to raise an armament worthy of the presence of the king. His aim was not merely to collect a force sufficient to ensure the success of his undertaking, and to scare away all opposition, but also, and perhaps principally, to set his whole enormous power in magnificent array, that he might enjoy the sight of it himself, and display it to the admiration of the world. For four years longer Asia was still kept in restless turmoil: no less time was needed to provide the means of subsistence for the countless host that was about to be poured out upon Europe. Besides the stores that were to be carried in the fleet which was to accompany the army, it was necessary that magazines should be formed along the whole line of march as far as the confines of Greece. But, in addition to these prudent precautions, two works were begun, which scarcely served any other purpose than that of showing the power and majesty of Xerxes, and proving that he would suffer no obstacles to bar his progress. It would have been easy to transport his troops in ships over the Hellespont; but it was better suited to the dignity of the monarch, who was about to unite both continents under his dominion, to join them by a bridge laid upon the subject channel, and to march across as along a royal road. The storm that had destroyed the fleet which accompanied Mardonius in his unfortunate expedition, had made the coast of Athos terrible to the Persians. The simplest mode of avoiding this formidable cape would have been to draw their ships over the narrow, low neck that connects the mountain with the mainland. But Xerxes preferred to leave a monument of his greatness and of his enterprise, in a canal cut through the isthmus, a distance of about a mile and a half. This work employed a multitude of men for three years. The construction of the two bridges which were thrown across the Hellespont was intrusted to the skill of the Phœnicians and Egyptians. When these preparations were drawing to a close, Xerxes set forth for Sardis, where he designed to spend the following winter, and to receive the re-enforcements which he had appointed there to join the main army (B.C. 481). During his stay at Sardis, the Phœnician and Egyptian engineers completed their bridges on the Hellespont; but the work was not strong enough to resist a violent storm, which broke it to pieces soon after it was finished. How far this disaster was owing to defects in its construction, which might have been avoided by ordinary skill and foresight, does not appear. But Xerxes is said to have been so much angered by the accident that he put the architects to death. Such a burst of passion would be credible enough in itself, and is only rendered doubtful by the extravagant fables that gained credit on the subject among the Greeks, who, in the bridging of the *sacred Hellespont*, saw the beginning of a long career of audacious impiety, and gradually transformed the fastenings with which the passage was finally secured into fetters and scourges, with which the barbarian, in his madness, had thought to chastise the aggression of the rebellious stream. The construction of new bridges was committed to other engineers, perhaps to Greeks; but their names have not passed down, like that of Mandrocles. By their art two firm and broad causeways were made to stretch from the neighbourhood of Abydus to a projecting point in the opposite shore of the Chersonesus, resting each on a row of ships, which were stayed against the strong current that bore upon them from the north by anchors and by cables fastened to both sides of the channel; the length was not far short of a mile. When all was in readiness, the mighty armament was set in motion. Early in the spring (B.C. 480), Xerxes began his march from Sardis, in all the pomp of a royal progress. The baggage led the way: it was followed by the first division of the armed crowd that had been brought together from the tributary nations; a motley throng, in-

cluding many strange varieties of complexion, dress, and language, commanded by Thessalian generals, but retaining each tribe its national armour and mode of fighting. An interval was then left, after which came 1000 picked Persian cavalry, followed by an equal number of spearmen, whose lances, which they carried with the points turned downward, ended in knobs of gold. Next, ten sacred horses, of the Nisæan breed, were led in gorgeous caparisons, preceding the chariot of the Persian Jove, drawn by eight white horses, the driver following on foot. Then came the royal chariot, also drawn by Nisæan horses, in which Xerxes sat in state; but from time to time he exchanged it for an easier carriage, which sheltered him from the sun and the changes of the weather. He was followed by two bands of horse and foot, like those which went immediately before him, and by a body of 10,000 Persian infantry, the flower of the whole army, who were called the Immortals, because their number was kept constantly full. A thousand of them, who occupied the outer ranks, bore lances knobbed with gold; those of the rest were similarly ornamented with silver. They were followed by an equal number of Persian cavalry. The remainder of the host brought up the rear. In this order the army reached Abydus, and Xerxes, from a lofty throne, surveyed the crowded sides and bosom of the Hellespont, and the image of a seafight; a spectacle which Herodotus might well think sufficient to have moved him with a touch of human sympathy. The passage did not begin before the king had prayed to the rising sun, and had tried to propitiate the Hellespont itself by libations, and by casting into it golden vessels and a sword. After the bridges had been strewed with myrtle and purified with incense, the Ten Thousand Immortals, crowned with chaplets, led the way. The army crossed by one bridge, the baggage by the other; yet the living tide flowed without intermission for seven days and seven nights before the last man, as Herodotus heard, the king himself, the tallest and most majestic person in the host, had arrived on the European shore. In the great plain of Doriscus, on the banks of the Hebrus, an attempt was made to number the land force. A space was enclosed large enough to contain 10,000 men; into this the myriads were successively poured and discharged, till the whole mass had been rudely counted. They were then drawn up according to their natural divisions, and Xerxes rode in his chariot along the ranks, while the royal scribes recorded the names, and most likely the equipments, of the different races. It is an ingenious and probable conjecture of Heeren's (*Ideen*, 1, p. 137), that this authentic document was the original source from which Herodotus drew his minute description of their dress and weapons. The real military strength of the armament was almost lost among the undisciplined herds which could only impede its movements as well as consume its stores. The Persians were the core of both the land and sea force; none of the other troops are said to have equalled them in discipline or in courage; and the four-and-twenty thousand men who guarded the royal person were the flower of the whole nation. Yet these, as we see from their glittering armour, as well as from their performances, were much better fitted for show than for action; and of the rest, we hear that they were distinguished from the mass of the army, not only by their superior order and valour, but also by the abundance of gold they displayed, by the train of carriages, women, and servants that followed them, and by the provisions set apart for their use. Though Xerxes himself was elated by the spectacle he viewed on the plains and the shores of Doriscus, it must have filled the clear-sighted Greeks who accompanied him with misgivings as to the issue of the enterprise. The language of Demaratus, in the conversation which Herodotus supposes him to have had with Xerxes after the review, though it was probably never uttered, expressed thoughts which could scarcely fail to occur to the Spartan. Poverty, he is made to observe, was the endowment which Greece had received from nature; but law and reason had armed her with instruments, with which she had cultivated her barren inheritance, and might still hope to repel the invasion even of Xerxes and his host. (*Thirlwall's History of Greece*, vol. 2, p. 249, *seqq.*)—Our limits will not allow us to enter here into a detail of the movements of Xerxes; and, besides, we have already given, under other articles, a brief summary of the campaign. (*Vid.* Artemisium, Thermopylæ, Salamis, &c.)—After the disastrous defeat at Salamis, Xerxes felt desirous of escaping from a state of things which was now becoming troublesome and dangerous, and Mardonius saw that he would gladly listen to any proposal that would facilitate his return. He was aware, that, without a fleet, the war might probably be tedious, in which case the immense bulk of the present army would be only an encumbrance, from the difficulty of subsisting it. Besides, the ambition of Mardonius was flattered with the idea of his becoming the conqueror of Greece, while he feared that, if he now returned, he might be made answerable for the ill success of the expedition which he had advised. He therefore proposed to Xerxes to return into Asia with the body of the army, leaving himself, with 300,000 of the best troops, to complete the conquest of Greece. Xerxes assented, and the army having retired into Bœotia, Mardonius made his selection, and then, accompanying the king into Thessaly, there parted from him, leaving him to pursue his march towards Asia, while he himself prepared to winter in Thessaly and Macedonia.—Widely different from the appearance of the glittering host, which a few months before had advanced over the plains of Macedonia and Thrace to the conquest of Greece, was the aspect of the crowd which was now hurrying back along the same road. The splendour, the pomp, the luxury, the waste, were exchanged for disaster and distress, want and disease. The magazines had been emptied by the careless profusion or peculation of those who had the charge of them; the granaries of the countries traversed by the retreating multitude were unable to supply its demands; ordinary food was often not to be found; and it was compelled to draw a scanty and unwholesome nourishment from the herbage of the plains, the bark and leaves of the trees. Sickness soon began to spread its ravages among them, and Xerxes was compelled to consign numbers to the care of the cities that lay on his road, already impoverished by the cost of his first visit, in the hope that they would tend their guests, and would not sell them into slavery if they recovered. The passage of the Strymon is said to have been peculiarly disastrous. The river had been frozen in the night hard enough to bear those who arrived first. But the ice suddenly gave way under the heat of the morning sun, and numbers perished in the waters. It is a little surprising that Herodotus, when he is describing the miseries of the retreat, does not notice this disaster, which is so prominent in the narrative of the Persian messenger in Æschylus. There can, however, be no doubt as to the fact; and perhaps it may furnish a useful warning not to lay too much stress on the silence of Herodotus, as a ground for rejecting even important and interesting facts which are only mentioned by later writers, though such as he must have heard of, and might have been expected to relate. It seems possible that the story he mentions of Xerxes embarking at Eïon (8, 118) may have arisen out of the tragical passage of the Strymon.—In forty-five days after he had left Mardonius in Thessaly, he reached the Hellespont; the bridges had been broken up by foul weather, but the fleet was there to carry the army over to Abydus. Here it rested from its fatigues, and found

plentiful quarters; but intemperate indulgence rendered the sudden change from scarcity to abundance almost as pernicious as the previous famine. The remnant that Xerxes brought back to Sardis was a wreck, a fragment, rather than a part of his huge host. —The history of Xerxes, after the termination of his Grecian campaign, may be comprised in a brief compass. He gave himself up to a life of dissolute pleasure, and was slain by Artabanus, a captain of the royal guards, B.C. 464. (*Vid.* Artabanus II.—*Thirlwall's History of Greece*, vol. 2, p. 315, *seq.*)—II. A son of Artaxerxes Mnemon, who succeeded his father, but was slain, after a reign of forty-five days, by his brother Sogdianus. (*Vid.* Sogdianus.)

Xoïs, a city of Egypt, situate on an island in the Phatnetic branch of the Nile, below Sebennytus. Mannert takes it to be the same with the Papremis of Herodotus (*Geogr.*, vol. 10, p, 571).

Xuthus, a son of Hellen, grandson of Deucalion. (*Vid.* Hellas, § 1).

Z.

Zabătus, a river in the northern part of Assyria, rising in Mount Zagrus, and falling into the Tigris. It is called Zabatus by Xenophon, but otherwise Zabus or Zerbis, and traverses a large portion of Assyria. This stream was also termed Lycus (Λύκος), or "*the wolf*," by the Greeks; but it has resumed its primitive denomination of *Zab*, or, according to some modern travellers, *Zarb*. (*Polyb.*, 5, 51.—*Amm. Marc.*, 23, 14.—*Xen.*, *Anab.*, 2, 5.—*Plin.*, 6, 26.) Farther down, another river, named Zabus Minor, and called by the Macedonians Caprus (Κάπρος), or "*the boar*," is also received by the Tigris, and is now called by the Turks *Altonson*, or *the river of gold*. (*Polyb.*, 5, 51.)

Zabdicēne, a district in Mesopotamia, in which was situated a city named Zabda or Bezabda. It was yielded to the Persians by Jovian. (*Amm. Marc.*, 25, 7.)

Zabus, a river of Assyria, falling into the Tigris. (*Vid.* Zabatus.)

Zacynthus (Ζάκυνθος), an island in the Ionian Sea, to the west of the Peloponnesus, and below Cephallenia. Pliny affirms that it was once called Hyrie; but this fact is not recorded by Homer, who constantly uses the former name (*Il.*, 2, 634.—*Od.*, 1, 246), which was said to be derived from Zacynthus, the son of Dardanus, an Arcadian chief. (*Pausan.*, 8, 24.) A very ancient tradition ascribed to Zacynthus the foundation of Saguntum in Spain, in conjunction with the Rutuli of Ardea. (*Liv.*, 21, 7.) Thucydides informs us that, at a later period, this island received a colony of Achæans from Peloponnesus (2, 66.) Not long before the Peloponnesian war, the island was reduced by Tolmides, the Athenian general, from which period we find Zacynthus allied to, or, rather, dependant upon, Athens. It subsequently fell into the hands of Philip III., king of Macedon (*Polyb.*, 5, 4), and was afterward occupied by the Romans, under Val. Lævinus, during the second Punic war. On this occasion, the chief city of the island, which bore the same name, was captured, with the exception of its citadel. (*Liv.*, 26, 24). Zacynthus, however, was subsequently restored to Philip. It was afterward sold to the Achæans, and given up by them to the Romans on its being claimed by the latter. The modern name is *Zante*. (*Cramer's Anc. Greece*, vol. 2, p. 56, *seqq.*)

Zaleucus, a lawgiver in Magna Græcia, and the founder of the Locrian state in that quarter of Italy. Eusebius places him in Olymp. 29, which is 40 years before Draco, and 60 before Pythagoras was born. (*Bentley, on Phalaris*, vol. 1, p. 380, *ed. Dyce.*) According to the ordinary account, he was of obscure birth, and in his youth lived in servitude, in the capacity of a shepherd. But his extraordinary abilities and merit obtained him his freedom, and at length raised him to the chief magistracy. The laws which he framed were severe; but they were so well adapted to the situation and manners of the Locrians, that their constitution was, for several ages, highly celebrated. So vigorous was the discipline of Zaleucus, that he prohibited the use of wine except in cases where it was prescribed as a medicine; and he ordained that adulterers should be punished with the loss of their eyes. When his own son had subjected himself to this penalty, Zaleucus, in order, at the same time, to preserve the authority of the laws, and show some degree of paternal lenity, shared the punishment with the offender, and, that he might only be deprived of one eye, submitted to lose one of his own. (*Clem. Alex.*, *Strom.*, 1, p. 309.—*Val. Max.*, 1, 2, 4.—*Id.*, 6, 5, 3.—*Diog. Laert.*, 8, 16.—*Stob.*, *Serm.*, 39.)—Bentley throws doubt on the existence of such a person as Zaleucus, and regards his code of laws as the forgery of a sophist. (*Diss. on Phalaris*, vol. 1, p. 378, *ed. Dyce.*) Against this opinion, however, see Fabricius, *Biblioth. Gr.*, lib. 2, c. 14, and Warburton, *Div. Leg. of Moses*, vol. 1, book, 2, § 3. (*Dyce ad Bentl.*, *l. c.*)

Zamolxis, a celebrated personage among the Scythians, whom many represent not only as the father of wisdom with respect to the Scythians, but as the teacher of the doctrines of immortality and transmigration to the Celtic Druids and to Pythagoras. (*Origen.*, *Philos.*, c. 25, p. 170.—*Suid.*, *s. v.*) Others suppose him to have been a slave of Pythagoras, who, after having attended him into Egypt, obtained his manumission, and taught his master's doctrine among the Getæ. But there can be no doubt that the doctrine of immortality was known to the northern nations long before the time of Pythagoras; and Herodotus, mentioning a common tradition, that Zamolxis was a Pythagorean, expressly says (4, 95), that he flourished at a much earlier period than Pythagoras. The whole story of the connexion of Zamolxis with Pythagoras seems to have been invented by the Pythagoreans, to advance the fame of their master. (*Enfield, Hist. Philos.*, vol. 1, p. 118.)

Zama, I. a city of Africa, called Zama Regia, and lying some distance to the southwest of Carthage, and to the northwest of Hadrumetum. Sallust describes it as a large place, and strongly fortified. It became the residence subsequently of Juba, and the deposite for his treasures. (*Auct.*, *Bell. Afr.*, 91.) Strabo speaks of it as being in his days a ruined city; it probably met with this fate during the civil wars. It appears to have been afterward rebuilt, and to have become the seat of a bishopric. The modern *Zowaria* marks the ancient site. (*Mannert*, vol. 10, pt. 2, p. 355.)—II. A city of Numidia, five days' journey west of Carthage, according to Polybius (15, 5). Near this place was fought the famous battle between the elder Africanus and Hannibal. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 366.)

Zancle, the earlier name of Messana in Sicily. (*Vid.* Messana.)

Zarangæi or Drangæ, a nation of Upper Asia, southeast of Aria, having for their capital Prophthasia, now *Zarang*. (*Plin.*, 6, 23.—*Arrian, Exp. Alex.*, 3, 2.) Some authorities, however, make the Zarangæi only a part of the Drangæ. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 1013.)

Zariaspa Bactra, the capital of Bactriana, on the river Bactrus, now *Balkh*. (*Plin.*, 6, 16.)

Zela, a city of Pontus, southeast of, and not far from, Amasea. It was originally a village, but Pompey increased it, and raised it to the rank of a city. Here Mithradates defeated the Romans under Triarius; and here, too, Cæsar defeated Pharnaces. It was in writing home word of this victory that Cæsar made

use of the well-known expressions, "*Veni, vidi, vici.*" —The modern village of *Zile* or *Ziel* occupies the site of the ancient city. (*Plin.*, 63.—*Hirtius*, *B. A.*, 72.)

Zeno, I. the founder of the sect of the Stoics, born at Citium, in the island of Cyprus. His father was by profession a merchant, but, discovering in his son a strong propensity towards learning, he early devoted him to the study of philosophy. In his mercantile capacity, the former had frequent occasions to visit Athens, where he purchased for the young Zeno several of the writings of the most eminent Socratic philosophers. These he read with great avidity; and, when he was about thirty years of age, he determined to take a voyage to a city which was so celebrated both as a mart of trade and of science. Whether this voyage was in part mercantile, or wholly undertaken for the sake of conversing with those philosophers whose writings Zeno had long admired, is uncertain. If it be true, as some writers relate, that he brought with him a valuable cargo of Phœnician purple, which was lost by shipwreck upon the coast of Attica, this circumstance will account for the facility with which he at first attached himself to a sect whose leading principle was contempt of riches. Upon his first arrival in Athens, going accidentally into the shop of a bookseller, he took up a volume of the commentaries of Xenophon, and, after reading a few passages, was so much delighted with the work, and formed so high an idea of its author, that he asked the bookseller where he might meet with such men. Crates, the Cynic philosopher, happening at that instant to be passing by, the bookseller pointed to him, and said, "Follow that man." Zeno soon found an opportunity of attending upon the instructions of Crates, and was so well pleased with his doctrine that he became one of his disciples. But, though he highly admired the general principles and spirit of the Cynic school, he could not easily reconcile himself to their peculiar manners. Besides, his inquisitive turn of mind would not allow him to adopt that indifference to every scientific inquiry which was one of the characteristic distinctions of the sect. He therefore attended upon other masters, who professed to instruct their disciples in the nature and causes of things. When Crates, displeased at his following other philosophers, attempted to drag him by force out of the school of Stilpo, Zeno said to him, "You may seize my body, but Stilpo has laid hold of my mind." After continuing to attend upon the lectures of Stilpo for several years, he passed over to other schools, particularly those of Xenocrates and Diodorus Chronus. By the latter he was instructed in dialectics. At last, after attending almost every other master, he offered himself as a disciple of Polemo. This philosopher appears to have been aware that Zeno's intention in thus removing from one school to another was to collect materials from various quarters for a new system of his own; for, when he came into Polemo's school, the latter said to him, "I am no stranger to your Phœnician arts, Zeno; I perceive that your design is to creep slyly into my garden and steal away my fruit." Polemo was not mistaken in his opinion. Having made himself master of the tenets of others, Zeno determined to become the founder of a new sect. The place which he made choice of for his school was called the *Pœcile* (Ποικίλη Στοά), or *Painted Porch*; a public portico, so called from the pictures of Polygnotus, and other eminent masters, with which it was adorned. This portico, being the most famous in Athens, was called, by way of distinction, Στοά, *the Porch*. It was from this circumstance that the followers of Zeno were called *Stoics*, i. e., *the men of the Porch*. Zeno excelled in that kind of subtle reasoning which was then popular. At the same time, he taught a strict system of moral doctrine, and exhibited a pleasing picture of moral discipline in his own life. The Stoic sect, in fact, was a branch of the Cynic, and, as far as respected morals, differed from it more in words than in reality. Its founder, while he avoided the singularities of the Cynics, retained the spirit of their moral doctrine: at the same time, from a diligent comparison of the tenets of other masters, he framed a new system of speculative philosophy. It is not at all surprising, therefore, that he obtained the applause and affection of numerous followers, and even enjoyed the favour of the great. Antigonus Gonatas, king of Macedon, while he was resident at Athens, attended his lectures, and, upon his return, earnestly invited him to his court. He possessed so large a share of esteem among the Athenians, that, on account of his approved integrity, they deposited the keys of their citadel in his hands. They also honoured him with a golden crown, and a statue of brass. Among his countrymen, the inhabitants of Cyprus, and with the Sidonians, from whom his family was derived, he was likewise highly esteemed. In his person Zeno was tall and slender; his aspect was severe, and his brow contracted. His constitution was feeble, but he preserved his health by great abstemiousness. The supplies of his table consisted of figs, bread, and honey; notwithstanding which, he was frequently honoured with the company of great men. He paid more attention to neatness and decorum in his personal appearance than the Cynic philosophers. In his dress, indeed, he was plain, and in his expenses frugal; but this is not to be imputed to avarice, but to a contempt of external magnificence. He showed as much respect to the poor as to the rich, and conversed freely with persons of the meanest occupations. He had only one servant, or, according to Seneca, none. Although Zeno's sobriety and continence were even proverbial, he was not without enemies. Among his contemporaries, several philosophers of great ability and eloquence employed their talents against him. Arcesilaus and Carneades, the founders of the Middle Academy, were his professed opponents. Towards the close of his life he found another powerful antagonist in Epicurus, whose temper and doctrines were alike inimical to the severe gravity and philosophical pride of the Stoic sect. Hence mutual invectives passed between the Stoics and other sects, to which little credit is due. (*Vid.* remarks under the article *Epicurus*.) Zeno lived to the extreme age of 98, and at last, in consequence of an accident, put an end to his life. As he was walking out of his school, he fell down, and in the fall broke one of his fingers. He was so affected, upon this, with a consciousness of infirmity, that, striking the earth, he exclaimed, Ἔρχομαι, τί μ' ἀύεις; "*I am coming, why callest thou me?*" and immediately went home and strangled himself. He died B.C. 264. The Athenians, at the request of Antigonus, erected a monument to his memory in the Ceramicus. From the particulars that have been related concerning Zeno, it will not be difficult to perceive what kind of influence his circumstances and character must have had upon his philosophical system. If his doctrines be diligently compared with the history of his life, it will appear that, having attended upon many eminent preceptors, and been intimately conversant with their opinions, he compiled out of their various tenets a heterogeneous system, on the credit of which he assumed to himself the title of a founder of a new sect. When he resolved, for the sake of establishing a new school, to desert the philosophy of Pythagoras and Plato, in which he had been perfectly instructed by Xenocrates and Polemo, it became necessary either to invent opinions entirely new, or to give an air of novelty to old systems by the introduction of new terms and definitions. Of these two undertakings, Zeno prudently made choice of the easier. Cicero says concerning him, that he had little reason for de-

serting his masters, especially those of the Platonic school, and that he was not so much an inventor of new opinions as of new terms. That this was the real character of the Porch will fully appear from an attentive perusal of the clear and accurate comparison which Cicero has drawn between the doctrines of the Old Academy and those of the Stoics, in his Academic Questions. As to the moral doctrine of the Cynic sect, to which Zeno adhered to the last, there can be no doubt that he transferred it almost without alloy into his own school. In morals, the principal difference between the Cynics and the Stoics was, that the former disdained the cultivation of nature, the latter affected to rise above it. On the subject of physics, Zeno received his doctrine from Pythagoras and Heraclitus through the channel of the Platonic school, as will fully appear from a careful comparison of their respective systems. The moral part of the Stoical philosophy partook of the defects of its origin. It may as justly be objected against the Stoics as the Cynics, that they assumed an artificial severity of manners and a tone of virtue above the condition of man. Their doctrine of moral wisdom was an ostentatious display of words, in which little regard was paid to nature and reason. It professed to raise human nature to a degree of perfection before unknown; but its real effect was merely to amuse the ear and captivate the fancy with fictions that can never be realized. The Stoical doctrine concerning *nature* is as follows: according to Zeno and his followers, there existed from eternity a dark and confused chaos, in which were contained the first principles of all future beings. This chaos being at length arranged, and emerging into variable forms, became the world as it now subsists. The world, or nature, is that whole which comprehends all things, and of which all things are parts and members. The universe, though one whole, contains two principles, distinct from elements, one passive and the other active. The passive principle is pure matter without qualities; the active principle is reason, or God. This is the fundamental doctrine of the Stoics concerning nature. If the doctrine of Plato, which derives the human mind from the soul of the world, has a tendency towards enthusiasm, much more must this be the case with the Stoical doctrine, which supposes that all human souls have immediately proceeded from, and will at last return into, the divine nature. As regards a divine providence, if we compare the popular language of the Stoics upon this head with their general system, and explain the former with the fundamental principles of the latter, we shall find that the agency of deity is, according to them, nothing more than the active motion of a celestial ether, or fire, possessed of intelligence, which at first gave form to the shapeless mass of gross matter, and being always essentially united to the visible world, by the same necessary agency, preserves its order and harmony. Providence, in the Stoic creed, is only another name for absolute necessity, or fate, to which God and matter, or the universe, which consists of both, is immutably subject. The Stoic doctrine of the resurrection of the body, upon which Seneca has written with so much elegance, must not be confounded with the Christian doctrine; for, according to the Stoics, men return to life, not by the voluntary appointment of a wise and merciful God, but by the law of fate; and are not renewed for the enjoyment of a better and happier condition, but drawn back into their former state of imperfection and misery. Accordingly, Seneca says, "This restoration many would reject, were it not that their renovated life is accompanied with a total oblivion of past events." Upon the principles of physics depends the whole Stoic doctrine of *morals*. Conceiving God to be the principal part of nature, by whose energy all bodies are formed, moved, and arranged, and human reason to be a portion of the Divinity, it was their fundamental doctrine in ethics, that, in human life, one ultimate end ought for its own sake to be pursued; and that this end is to live agreeably to nature, that is, to be conformed to the law of fate by which the world is governed, and to the reason of that divine and celestial fire which animates all things. Since man is himself a microcosm, composed, like the world, of matter and a rational principle, it becomes him to live as a part of the great whole, and to accommodate all his desires and pursuits to the general arrangement of nature. Thus, to live according to nature, as the Stoics teach, is virtue, and virtue is itself happiness; for the supreme good is to live according to a just conception of the real nature of things, choosing that which is itself eligible, and rejecting the contrary. Every man, having within himself a capacity of discerning and following the law of nature, has his happiness in his own power, and is a divinity to himself. Wisdom consists in distinguishing good from evil. Good is that which produces happiness according to the nature of a rational being. Since those things only are truly good which are becoming and virtuous, and virtue, which is seated in the mind, is alone sufficient for happiness, external things contribute nothing towards happiness, and, therefore, are not in themselves good. The wise man will only value riches, honour, beauty, and other external enjoyments as means and instruments of virtue; for, in every condition, he is happy in the possession of a mind accommodated to nature. Pain, which does not belong to the mind, is no evil. The wise man will be happy in the midst of torture. All external things are indifferent, since they cannot affect the happiness of man. Every virtue being a conformity to nature, and every vice a deviation from it, all virtues and vices are equal. One act of beneficence or justice is not more truly so than another; one fraud is not more a fraud than another; therefore there is no difference in the essential nature of moral actions, except that some are vicious and others virtuous. This is the doctrine which Horace ridicules in the 4th satire, 1st book. The Stoics advanced many extravagant assertions concerning their wise man; for example, that he feels neither pain nor pleasure; that he exercises no pity; that he is free from faults; that he is divine; that he does all things well; that he alone is great, noble, ingenuous; that he is a prophet, a priest, a king, and the like. These paradoxical vauntings are humorously ridiculed by Horace. In order to understand all this, we must bear in mind that the Stoics did not suppose such a man actually to exist, but that they framed in their imagination an image of perfection, towards which every man should continually aspire. All the extravagant notions which are to be found in their writings on this subject may be referred to their general principle of the entire sufficiency of virtue to happiness, and the consequent indifference of all external circumstances. The sum of man's duty, according to the Stoics, with respect to himself, is to subdue his passions of joy and sorrow, hope and fear, and even pity. He who is, in this respect, perfectly master of himself, is a wise man; and, in proportion as we approach a state of apathy, we advance towards perfection. A wise man, moreover, may justly and reasonably withdraw from life whenever he finds it expedient; not only because life and death are among those things which are in their nature indifferent, but also because life may be less consistent with virtue than death. Concerning the whole moral system of the Stoics, it must be remarked, that, although deserving of high encomium for the purity, extent, and variety of its doctrines, and although it must be confessed that, in many select passages of the Stoic writings, it appears exceedingly brilliant, it is nevertheless founded in false notions of nature and of man, and is raised to a degree of refinement which is

extravagant and impracticable. The piety which it teaches is nothing more than a quiet submission to irresistible fate; the self-command which it enjoins annihilates the best affections of the human heart; the indulgence which it grants to suicide is inconsistent, not only with the general principles of piety, but even with that constancy which was the height of Stoical perfection; and even its moral doctrine of benevolence is tinctured with the fanciful principle, which lay at the foundation of the whole Stoical system, that every being is a portion of one great whole, from which it would be unnatural and impious to attempt a separation. (*Enfield's History of Philosophy*, vol. 1, p. 315, *seqq.*)—II. A philosopher, a native of Tarsus, or, according to some, of Sidon, and the immediate successor of Chrysippus in the Stoic school. He does not appear to have receded in any respect from the Stoic tenets, except that he withheld his assent to the doctrine of the final conflagration. (*Diog. Laert.*, 7, 38. —*Euseb.*, *Præp. Ev.*, 15, 18.)—III. A philosopher of Elea, called the Eleatic, to distinguish him from Zeno the Stoic. He flourished about 444 B.C. Zeno was a zealous friend of civil liberty, and is celebrated for his courageous and successful opposition to tyrants; but the inconsistency of the stories related by different writers concerning him in a great measure destroys their credit.—The invention of the dialectic art has been improperly ascribed to him; but there can be no doubt that this philosopher, and other metaphysical disputants in the Eleatic seat, employed much ingenuity and subtlety in exhibiting examples of most of the logical arts which were afterward reduced to rule by Aristotle and others. According to Aristotle, Zeno of Elea taught that nothing can be produced either from that which is similar or dissimilar; that there is only one being, and that is God; that this being is eternal, homogeneous, and spherical, neither finite nor infinite, neither quiescent nor moveable; that there are many worlds; that there is in nature no vacuum, &c. If Seneca's account of this philosopher deserves credit, he reached the highest point of scepticism, and denied the real existence of external objects. (*Seneca*, *Ep.*, 58.—*Enfield*, *Hist. Philos.*, vol. 1, p. 419, *seq.*)

Zenobia, a celebrated princess, wife of Odenatus, and after his death queen of Palmyra. (*Vid.* Odenatus, and Palmyra.) With equal talents for jurisprudence and finance, thoroughly skilled in the arts and duties of government, and adapting severity and clemency with nice discernment to the exigency of the circumstances, her agile and elastic frame enabled her to direct and share the labours and enterprises of war. Disdaining the female litter, she was continually on horseback, and could even keep pace on foot with the march of her soldiery. History has preserved some reminiscences of her personal appearance, her dress, and her habits, which represent this apparent amazon as a woman of the most engaging beauty, gifted with the versatile graces of a court, and accomplished in literary endowments. In complexion a brunette, her teeth were of a pearly whiteness, and her eyes black and sparkling; her mien was animated, and her voice clear and powerful. With a helmet on her head, and wearing a purple mantle fringed with gems and clasped with a buckle at the waist, so as to leave one of her arms bare to the shoulder, she presented herself at the council of war; and affecting, from the policy of her country, a regal pomp, she was worshipped with Persian prostration. Pure in her manners to the utmost refinement of delicacy, and temperate in her habits, she would nevertheless challenge in their cups her Persian and Armenian guests, and retire the victor without ebriety. Chiefly versed in the languages of Syria and Egypt, her modesty restrained her from conversing freely in Latin; but she had read the Roman history in Greek, was herself an elegant historian, and had compiled the Annals of Alexandrea and the East. Her authority was acknowledged by a large portion of Asia Minor when Aurelian succeeded to the empire. Envious of her power, and determined to dispossess her of some of the rich provinces comprehended in her dominions, he marched at the head of a powerful army to Asia. Having defeated the queen's general near Antioch, he compelled her to retreat to Emesa. Under the walls of this city another engagement was fought, in which the emperor was again victorious. The queen fled to Palmyra, determined to support a siege. Aurelian followed her, and, on making his approaches to the walls, found them mounted in every part with mural engines, which plied the besiegers with stones, darts, and missile fires. To the summons for a surrender of the city and kingdom, on the condition of her life being spared, Zenobia replied in a proud and spirited letter, written in Greek by her secretary, the celebrated Longinus. Her hopes of victory soon vanished; and, though she harassed the Romans night and day by continual sallies from her walls and the working of her military engines, she despaired of success when she heard that the armies which were marching to her relief from Armenia, Persia, and the East had either been intercepted or gained over by the foe. She fled from Palmyra in the night on her dromedaries, but was overtaken by the Roman horse while attempting to cross the Euphrates, and was brought into the presence of Aurelian, and tried before a tribunal at Emesa, Aurelian himself presiding. The soldiers were clamorous for her death; but she, in a manner unworthy of her former fame, saved her own life by throwing the blame on her counsellors, especially on Longinus, who was, in consequence, put to death. Zenobia was carried to Rome, to grace the emperor's triumph, and was led along in chains of gold. She is said to have almost sunk beneath the weight of jewels with which she was adorned on that occasion. She was treated with great humanity, and Aurelian gave her large possessions near Tibur, where she was permitted to pass the remainder of her days. Her two sons afterward married into distinguished families at Rome. (*Flav. Vopisc.*, *Vit. Aurel.*—*Treb. Pollio*, *Trigint. Tyrann.*—*Vit. Herennian.*)

Zenodōrus, a statuary, whose native country is uncertain. He exercised his art in Cisalpine Gaul, and also in Rome during the reign of Nero. Pliny speaks of a Mercury of his, and also of a colossal statue of Nero, afterward dedicated to the sun on the downfall of that emperor. (*Thiersch*, *Epoch.* 3, *Adnot.* 102. —*Sillig*, *Dict. Art.*, *s. v.*)

Zephyrīum, I. a promontory of Magna Græcia, on the eastern coast of the lower extremity of Bruttium, whence the Locrians derived the appellation of Epizephyrii. It is now *Capo di Bruzzano*. (*Strabo*, 259.)—II. A promontory on the western coast of the island of Cyprus, and closing the Bay of *Baffo* to the west. (*Strab.*, 683.)

Zephȳrus, one of the winds, son of Astræus and Aurora, the same as the *Favonius* of the Latins. He had a son named Carpus (Καρπός, *fruit*) by one of the Seasons. (*Serv. ad Virg.*, *Eclog.*, 5, 48.) Zephyrus is described by Homer as a strong-blowing wind; but he was afterward regarded as gentle and soft-breathing. In the days of Homer, the idea of darkness was also associated with the *western* regions of the world, and hence the wind Zephyrus derived its name from ζόφος, "*darkness*," "*gloom*." In a succeeding age, when the west wind began to be regarded as genial in its influence both on man and all nature, the name was considered as synonymous with ζωηφόρος, *life-bearing*. (*Hesiod*, *Theog.*, 377.—*Virgil*, *Æn.*, 1, 135.—*Ovid*, *Met.*, 1, 64; 15, 700.—*Propertius*, 1, 16, 34, &c.)

Zetes, a son of Boreas, king of Thrace, and Orith-

tis, who accompanied the Argonauts to Colchis along with his brother Calaïs. In Bithynia, the two brothers, who are represented with wings, delivered Phineus from the persecution of the Harpies, and drove these monsters as far as the islands called Strophades. (*Vid.* Strophades, and Harpyiæ.—*Apollod.*, 1, 9; 3, 15.—*Hygin.*, *fab.*, 14.—*Ovid*, *Met.*, 8, 716.—*Pausan.*, 3, 16.)

Zethus, a son of Jupiter and Antiope, brother to Amphion. (*Vid.* Amphion.)

Zeugis or Zeugitana, a district of Africa in which Carthage was situated. It extended from the river Tusca to the Hermæan promontory, and from the coast to the mountains that separated it from Byzacium. (*Isid.*, *Hist.*, 14, 5.—*Plin.*, 5, 4.)

Zeugma, or the *Bridge*, the name of the principal passage of the river Euphrates, southwest of Edessa. An ancient fortress by which it was commanded is still called *Roum-Cala*, or the Roman Castle; to which may be added, that on the opposite shore there is a place called *Zeugme*. (*Plin.*, 5, 24.—*Curt.*, 3, 7.—*Tacit.*, *Ann.*, 12, 12.)

Zeus, the name of Jupiter among the Greeks. (*Vid.* remarks under the article Jupiter.)

Zeuxis, a celebrated painter, born at Heraclea, in Magna Græcia, and who flourished about B.C. 400. (*Plin.*, 35, 9, 36.—*Ælian*, *V. H.*, 4, 12.—*Hardouin*, *ad Plin*, *l. c.*—*Sillig*, *Dict. Art.*, p. 130, not.) He studied under either Demophilus or Neseas, artists respecting whom nothing is known but that one of them was his master. Soon, however, he far outstripped his instructer, as Apollodorus intimated in verses expressive of his indignation that Zeuxis should have moulded to his own use all previous inventions, and stolen the graces of the best masters; thus paying a high though involuntary compliment to his gifted rival. Apollodorus having first practised chiaro-oscuro, could not endure that his glory should be eclipsed by a younger artist, who availed himself of his improvements to rise to a higher degree of excellence. Zeuxis seems to have rapidly risen to the highest distinction in Greece, and acquired by the exercise of his art, not only renown, but riches. Of the latter advantage he was more vain than became a man of exalted genius. He appeared at the Olympic games attired in a mantle on which his name was embroidered in letters of gold, a piece of most absurd display in one whose name was deeply impressed on the hearts and imaginations of those by whom he was surrounded. He does not, however, seem to have been chargeable with avarice; or, at least, this passion, if it existed, was subservient to his pride; for, when he had attained the height of his fame, he refused any longer to receive money for his pictures, but made presents of them, because he regarded them as above all pecuniary value. In the earlier part of his career he was accustomed, however, to exhibit his productions for money, especially his most celebrated painting of Helen. The truth seems to have been, that the ruling passion of Zeuxis was the love of pomp, an ever-restless vanity, a constant desire and craving after every kind of distinction.—Very little is known respecting the events of the life of this celebrated painter. He was not only successful in securing wealth and the applause of the multitude, but was honoured with the friendship of Archelaüs, king of Macedon. For the palace of this monarch he executed numerous pictures. Cicero informs us, that the inhabitants of Crotona prevailed on Zeuxis to come to their city, and to paint there a number of pieces, which were intended to adorn the temple of Juno, for which he was to receive a large and stipulated sum. On his arrival, he informed them that he intended only to paint the picture of Helen, with which they were satisfied, because he was regarded as peculiarly excellent in the delineation of women. He accordingly desired to see the most beautiful maidens in the city, and, having selected five of the fairest, copied all that was most beautiful and perfect in the form of each, and thus completed his Helen. Pliny, in his relation of the same circumstance, omits to give the particular subject of the painting, or the terms of the original contract, and states that the whole occurred, not among the people of Crotona, but those of Agrigentum, for whom, he says, the piece was executed, to fulfil a vow made by them to the goddess. This great artist, on several occasions, painted pictures for cities and states. He gave his Alcmena, representing Hercules strangling the serpents in his cradle, in the sight of his parents, to the Agrigentines, and a figure of Pan to his patron Archelaüs of Macedon. The most celebrated of the pictures of Zeuxis, besides the Helen and the Alcmena, were, a Penelope, in which Pliny assures us that not only form, but character, was vividly expressed; a representation of Jupiter seated on his throne, with all the gods around doing him homage; a Marsyas bound to a tree, which was preserved at Rome; and a wrestler, beneath which was inscribed a verse, to the effect that it was easier to envy than to imitate its excellence. Lucian has left us an admirable description of another painting of his, representing the Centaurs, in which he particularly applauds the delicacy of the drawing, the harmony of the colouring, the softness of the blending shades, and the excellence of the proportions. He left many draughts in a single colour on white. Pliny censures him for the too great size of the heads and joints, in comparison with the rest of the figures. Aristotle complains that he was a painter of forms rather than of manners, which seems contrary to the eulogium passed by Pliny on the representation of Penelope.—The story respecting the contest between Zeuxis and Parrhasius has been frequently related. It is said that the former painted a cluster of grapes with such perfect skill that the birds came and pecked at them. Elated with so unequivocal a testimony of his excellence, he called to his rival to draw back the curtain, which he supposed concealed his work, anticipating a certain triumph. Now, however, he found himself entrapped, for what he took for a curtain was only a painting of one by Parrhasius; upon which he ingenuously confessed himself defeated, since he had only deceived birds, but his antagonist had beguiled the senses of an experienced artist. Another story is related of a similar kind, in which he overcame himself, or, rather, one part of his work was shown to have excelled at the expense of the other. He painted a boy with a basket of grapes, to which the birds as before resorted; on which he acknowledged that the boy could not be well painted, since, had the similitude been in both cases equal, the birds would have been deterred from approaching. From these stories, if they may be credited, it would appear that Zeuxis excelled more in depicting fruit than in painting the human form. If this were the case, it is strange that all his greater efforts, of which any accounts have reached us, were portraits, or groups of men or deities. The readiness which Zeuxis has, in these instances, been represented as manifesting to acknowledge his weakness, is scarcely consistent with the usual tenour of his spirit. At all events, the victory of Parrhasius proved very little respecting the merit of the two artists. The man who could represent a curtain to perfection would not necessarily be the greatest painter in Greece. Even were exactness of imitation the sole excellence in the picture, regard must be had to the cast of the objects imitated, in reference to the skill of the artists by whom they were chosen. —Zeuxis is said to have taken a long time to finish his chief productions, observing, when reproached for his slowness, that he was painting for eternity.—Festus relates that Zeuxis died with laughter at the picture of an old woman which he himself had painted. So

extraordinary a circumstance, however, would surely have been alluded to by some other writer, had it been true. There seems good reason, therefore, to believe it fictitious. (*Encyclop. Metropol.*, div. 2, vol. 1, p. 405, *seqq.*)

ZOÏLUS, a sophist and grammarian of Amphipolis, who rendered himself known by his severe criticisms on the poems of Homer, for which he received the name of *Homeromastix*, or the chastiser of Homer, and also on the productions of Plato and other writers. Ælian (*V. H.*, 11, 10) draws a very unfavourable picture of both his character and personal appearance. In all this, however, there is very probably much of exaggeration. Dionysius of Halicarnassus (*Ep. ad Pomp.*) appears, on the other hand, to praise the man; he ranks him, at least, among those who have censured Plato, not from a feeling of envy or enmity, but a desire for the truth. The age of Zoilus is uncertain. Vitruvius (*Præf.*, *ad* lib. 7) refers him to the time of Ptolemy Philadelphus, and is followed by Vossius. Reinesius, however (*Var. Lect.*, 3, 2), and Ionsius (*de Script. Hist. Phil.*, c. 9) are opposed to this, because Zoilus is said to have been a hearer of Polycrates, who lived in the time of Socrates. (Consult the remarks of Perizonius on this subject, *ad Ælian.*, *V. H.*, *l. c.*) Some say that Zoilus was stoned to death, or exposed on a cross, by order of Ptolemy, while others maintain that he was burned alive at Smyrna. According to another account, he recited his invectives against Homer at the Olympic games, and was thrown from a rock for his offence. (*Ælian*, *V. H.*, *l. c.*—*Longin.*, 9, 4.)

ZONA or ZONE, a city on the Ægean coast of Thrace, near the promontory of Serrhium. It is mentioned by Herodotus (7, 59) and by Hecatæus (*ap. Steph. Byz.*). Here Orpheus sang, and by his strains drew after him both the woods and the beasts that tenanted them. (*Apollon. Rhod.*, 1, 28.)

ZONĂRAS, a Byzantine historian, who flourished towards the close of the eleventh and the commencement of the twelfth centuries. He held the offices originally of Grand Dungarius (commander of the fleet) and chief secretary of the imperial cabinet; but he afterward became a monk, and attached himself to a religious house on Mount Athos, where he died subsequently to A.D. 1118. His *Annals*, or Chronicle, extend from the creation of the world down to 1118 A.D., the period of the death of Alexis I. They possess a double interest: for more ancient times, he has availed himself, independently of Eutropius and Dio Cassius, of other authors that are lost to us; and at a later period he details events of which he himself was a witness. Though deficient in critical spirit, he has still displayed great good sense in adding nothing of his own to the extracts which he has inserted in his history, except what might serve to unite them together in regular order. There results from this, it is true, a great variety of style in his work, but this is easily pardoned, and the only regret is, that Zonaras had not indicated with more exactness the authors whence he drew his materials. The impartiality of the writer is worthy of praise. This work is found in the collections of the Byzantine Historians.—Zonaras was the author also of a Glossary or Lexicon, in the manner of Hesychius and Suidas. It was published by Tittman, in 1808, at the Leipzig press, along with the Lexicon of Photius, in 3 vols. 4to, the first two volumes being devoted to the Lexicon of Zonaras. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 288.)

ZOPŸRUS, a Persian, son of Megabyzus, who gained possession of Babylon for Darius Hystaspis by a stratagem similar to that by which Sextus Tarquinius gained Gabii for his father. (*Vid.* Tarquinius III.—*Herod.*, 3, 154, *seqq.*)

ZOROASTER, a celebrated reformer of the Magian religion, whose era is altogether uncertain. In what points his doctrines may have differed from those of the preceding period is an obscure and difficult question. It seems certain, however, that the code of sacred laws which he introduced, founded, or at least enlarged, the authority and influence of the Magian caste. Its members became the keepers and expounders of the holy books, the teachers and counsellors of the king, the oracles from whom he learned the Divine will and the secrets of futurity, the mediators who obtained for him the favour of Heaven, or propitiated its anger. According to Hyde, Prideaux, and many others of the learned, Zoroaster was the same with the Zerdusht of the Persians, who was a great patriarch of the Magi, and lived between the beginning of the reign of Cyrus and the latter end of that of Darius Hystaspis. This, however, seems too late a date.—The so-called "*Oracles of Zoroaster*" have been frequently published. (Consult, on this whole subject, the very learned and able remarks of Parisot, *Biogr. Univ.*, vol. 52, p. 434, *seqq.*, and also Rhode, *die heilige Sage*, &c., *der Baktrer*, *Meder*, &c., p. 112, *seqq.*)

ZOSĬMUS, I. a Greek historian, who appears to have flourished between A.D. 430 and 591. He was a public functionary at Constantinople. Zosimus wrote a history of the Roman emperors from the age of Augustus down to his own time. His object in writing this was to trace the causes which led to the downfall of the Roman empire, and among these he ranks the introduction of Christianity. There are many reasons which induce the belief that the work of Zosimus was not published in his lifetime, one of the strongest of which is the boldness with which he speaks of the Christian emperors. It is probable that he intended to continue the work to his own times, a design which his death prevented. A certain negligence of style, which indicates the absence of a revision on the part of the author, strongly countenances this supposition. The best editions of Zosimus have been that of Cellarius, 8vo, *Jenæ*, 1728, and that of Reitemier, 8vo, *Lips.*, 1784. The best edition now, however, is that by Bekker in the Corpus Byz. Hist., *Bonn*, 1837, 8vo. —II. A native of Panopolis, in Egypt, who wrote, according to Suidas, a work on Chemistry (Χυμευτικά), in 28 books. The Paris and Vienna MSS. contain various detached treatises of this writer, which formed part, in all likelihood, of this voluminous production; such as a dissertation on the sacred and divine art of forming gold and silver, &c. There exist also five other works of this same writer, such as "*On the Art of making Beer*" (περὶ ζύθων ποιήσεως), &c. An edition of this last-mentioned work was published in 1814, by Grüner, *Solisbac.*, 8vo. (*Hoffman, Lex. Bibliogr.*, vol. 3, p. 830.—*Schöll, Hist. Lit. Gr.*, vol. 7, p. 210.)

AN

ESSAY

ON THE

MEASURES, WEIGHTS, AND MONEYS

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The metrological systems of the Greeks and Romans, and the methods pursued in the determination of their standards, have been regarded with interest by those curious in antiquarian researches. While the relations of the various parts of each system have been satisfactorily ascertained, the values which have been assigned to their units, whether of length, capacity, or weight, when referred to those of modern times, exhibit considerable discrepance. This may not excite surprise when it is considered that these values have been deduced from observations, made with different degrees of nicety, upon models possessing conflicting claims to perfection. A learned professor of Stutgard* has reviewed the labours of his predecessors in these inquiries with masterly skill, and has imparted to his investigations a precision which entitles them to reliance. His results have been adopted, and his mode of procedure exhibited in the following pages. In conformity with his plan, and for the reason that we possess more numerous specimens of the Roman standards than of those of the Greeks, which furnish more accurate data for the estimate of both, the former will be first treated of.

§ 1. ROMAN MEASURES OF LENGTH.

The Romans, like other nations of antiquity, derived their measures of length from the different members of the human body, the unit of which was the foot. Their *Pes* was divided both into 12 *unciæ* and 16 *digiti*. The first division, by which it was recognised as the †*As* or unit, and its parts expressed by *unciæ*, was generally adopted. Thus, when authors make mention of *pes uncialis*, they understand the $\frac{1}{12}$ of *pes*; thus, also, *pes dodrantalis* means $\frac{3}{4}$, *bessalis* $\frac{2}{3}$, *quincunqualis* $\frac{5}{12}$, *trientalis* $\frac{1}{3}$, *quadrantalis* $\frac{1}{4}$, and *semiuncialis* $\frac{1}{24}$ of *pes*. The second division, into 16 *digiti*, is the more natural, and was principally used by architects and land surveyors; and, though it latterly came into more general use, is seldom found in the specimens of the *pes*, unaccompanied by the first. *Palmus*, the palm, or the width of the hand, is the *παλαιστή* of the Greeks, and was invariably received by the Romans as the fourth of *pes*; but St. Jerome, in his comments on Ezechiel (*cap.* 40), has assumed it as the three fourths, by which admeasurement it nearly answers to the Greek *σπιθαμή*, and the modern Italian Palm. *Cubitus* is *sesquipes* or $1\frac{1}{2}$ *pedes*, and is seldom met with except when it is used in translating the Greek *πῆχυς*. It is sometimes improperly confounded with *Ulna*. *Ulna* is the Greek ὄργυια ("*dicta ulna ἀπὸ τῶν ὠλένων, id est a brachiis; proprie est spatium in quantum utraque extenditur manus.*"—*Servius ad Virg.*, *Ecl.*, 3, 105.) *Pes sestertius*=$2\frac{1}{2}$ *ped.* is rendered by Boëthius and Frontinus *gradus* or "step," a term, however, not found in any classical writer. *Passus* ("*a passis pedibus*") was a pace, equal to five *pedes*. *Decempeda* or *Pertica* (modern Perch) was employed in measuring roads, buildings, land, &c. *Actus* is the length of a furrow, or the distance a plough is sped before it turns, and corresponds to our Furlong: it equalled 120 *ped.* The Itinerary unit, by which the Romans assigned the length of their own roads, was *milliare* (*mille passuum*)=5000 *ped.*; that by which they expressed the valuation of maritime distance, or that between places situated in Greece, was the *stadium*=125 *passus*=725 *ped.*; and that employed in measuring the roads of the Gauls was the *leuca* or *leuga* (whence our League is derived, though more than double in value)=$1\frac{1}{2}$ *milliaria*.

§ 2. ROMAN MEASURES OF EXTENT.

The unit of extent was *Jugerum* (nearly $\frac{5}{8}$ of our acre), which was also distributed into *unciæ*: Columella describes it as being 240 *pedes* in length and 120 in breadth=28,800 *pedes quadrati*; and, consequently, *uncia*=2400, *Siciliquus*=600, *Sextula*=400, and *Scrupulum*=100 *ped. quad.*; which last is evidently a *decempeda quadrata*. These were used by surveyors; but those more commonly mentioned by writers on husbandry were *Clima*, *Actus*, *Jugerum*, *Heredium*, *Centuria*, and *Saltus*. *Clima* is a square whose side is 60 *ped.* (*Columella*, 5, 1.) *Actus quadratus* ("*in quo boves agerentur cum aratro, cum impetu justo.*"—*Plin.*, 18, 3) is thus explained by Columella: "*Actus quadratus undique finitur pedibus 120, et hoc duplicatum facit jugerum, et ab eo, quod erat junctum, nomen jugeri usurpavit.*" (*Colum.*, *l. c.*) *Actus minimus* or *simplex* was 120 *ped.* in length and four in breadth. Varro (*R. R.*, 1, 10) thus describes the *Heredium*, *Centuria*, and *Saltus*: "*Bina Jugera, quæ a Romulo primum divisa dicebantur viritim, quod heredem sequerentur, heredium appellarunt. Heredia centum centuria dicta. Hæ porro quatuor centuriæ conjunctæ, ut sint in utramque partem binæ, appellatur in agris viritim divisis publice saltus.*" *Versus*=10,000 *ped. quad.* answers to the Greek *πλέθρον*.

§ 3. ROMAN MEASURES OF CAPACITY.

1. For liquids. The standard measure of capacity was the *Quadrantal* or *Amphora* (derived from the Greek ἀμφορεύς), being a cubic vessel each of whose sides was a Roman foot; and, according to an old decree of the people preserved by Festus, it contained 80 *libræ* (Roman pounds) of wine. Columella fre-

* J. F. Wurm. His determinations are given in the old French measures, weights, &c., and have been reduced to the English and American standards by a comparison of the "Manual des Poids et Mesures" of M. Tarbé, and Mr. Hassler's able report to the Treasury Department in 1832. Other works have been consulted, of which may be mentioned those of Greaves, Hooper, and Arbuthnot, the papers of Raper in the Philosophical Transactions of the Royal Society of London for the years 1760 and 1771, and the profound report of President Adams to the Senate of the United States in 1821.

† See the section on Roman Weights.

quently makes *cadus* synonymous with it, and by the Greeks it was called κεράμιον, ἀμφορεύς, and μετρητὴς Ἰταλικός. The greatest liquid measure was the *Culeus* or *Culleus*=20 *amphoræ*. The divisions of the amphoræ are easily inferred from the plebiscitum just mentioned, and from the following passage of Volusius Mæcianus: "*Quadrantal, quod, nunc plerique amphoram vocant, habet urnas* 2, *modios* 3, *semimodios* 6, *congios* 8, *sextarios* 48, *heminas* 96, *quartarios* 192, *cyathos* 576." The *Urna* was so called, according to Varro, "*ab urinando, quod in aquâ hauriendâ, urinat, hoc est mergitur, ut urinator.*" *Congius* was the cube of half a *pes*; one of Vespasian's is still extant, marked with the letters P. X., which denote *pondo decem*, ten being the number of pounds it contained by law. Congii of wine or oil were given to the people by the emperors and chief magistrates on holydays, which gifts were hence called *congiarii*, and persons frequently derived surnames from the number of congii of wine they were in the habit of drinking at a draught; hence Cicero's son was called *Bicongius*, and Novellus Torquatus, a Milanese, *Tricongius*. (*Plin.*, 14, 22.)

Sextarius was $\frac{1}{6}$ of the congius=2 *heminæ*=4 *quartarii*=12 *cyathi*; hence the sextarius, from the fact of its containing 12 *cyathi*, was regarded as the *as* or unit of liquid measures, and its *unciæ* or cyathi were denominated, according to their numbers, *sextans*, *quadrans*, &c. It may be remarked that the ancients, at their entertainments, were in the habit of drinking as many cyathi as there were letters in the names of their mistresses. (*Martial, Epig.*, 9, 93; 1, 72.) There were two kinds of *sextarii*, the *castrensis* and *urbicus*, the former being double of the latter, or common sextarius. *Acetabulum* was half the *quartarius*, and was so called, in imitation of the Greeks (to whose ὀξύβαφον it corresponded), from *acetum*, since it was first used for holding sauce for meat. *Ligula* or *lingula* at first simply signified a spoon, but was afterward regarded by the Latin physicians as a fourth of the cyathus; Pliny and Columella make *cochlear* or *cochleare* synonymous with it.

2. For things dry. The unit of this measure was the *modius*, which contained two *semimodii*, and was $\frac{1}{3}$ of the amphora, as is apparent from the passage of Volusius Mæcianus above quoted. The remaining measures, *sextarius*, *hemina*, &c., bear the same relation to the amphora in the dry as in the liquid measure.

§ 4. DETERMINATION OF THE ROMAN MEASURES.

The measures of Length, Extent, and Capacity are so intimately connected that the determination of their values will easily be deduced from that of the *pes*. Various measurements have been made, and various modes of investigation been pursued, for the purpose of assigning the value of the Roman foot, which, from the imperfection of instruments, the want of accuracy of observation, and of attention paid to the degree of injury which the specimens examined may have suffered, differ considerably in their results. We shall give a brief account of most of these observations, and, as far as possible, assign to each its proper degree of credence. All that has served as a means of calculating the value of the Roman foot may be arranged under the following classes: (*a*) Specimens of the pes found on tombstones. (*b*) Foot-rules. (*c*) Milestones. (*d*) Distances of places. (*e*) Congii. (*f*) Dimensions of ancient buildings at Rome.

(*a*) There remain four celebrated specimens of the Roman foot represented on tombstones, which have been respectively named the Statilian, Cossutian, Æbutian, and Capponian feet. 1. The Statilian foot was discovered in the 16th century in the Vatican Gardens at Rome, on the tombstone of a certain Statilius: though in a state of good preservation, it is of clumsy workmanship, and carelessly subdivided. Greaves found it .972 feet, which measurement, however accurately it may have been determined, can now be of little use, inasmuch as the present standard foot is greater than that employed by him, by an excess not easily ascertained, though it has been estimated by Raper at $\frac{1}{800}$, which, applied as a correction, would give the Statilian foot .970056 ft. Auzout, according to Raper, found it .96996 ft., and Revillas .96979 ft. The mean value of the Statilian foot deduced from these observations is then 11.639224 inch.—2. The Cossutian foot was found on the tombstone of Cn. Cossutius (probably the same with a celebrated architect mentioned by Vitruvius), and dug up about the same time with the Statilian, in the gardens of Angelo Colozzi, from whom it has taken the name of Colotian; the divisions are scarcely perceptible; Greaves found it .967 ft., which, corrected, is .965066 ft.—3. The Æbutian foot was discovered on the monument of M. Æbutius, in the Villa Mattei; it is but rudely divided into palmi, and its mean length is 11.6483 inch.—4. The Capponian foot was found on a marble without inscription in the Via Aurelia, and presented by the Marquis Capponi to the Capitoline Museum, where it is preserved with the three others. Revillas found it 11.625 inch. The value of the pes, if considered as the mean of these four feet, is 11.623326 inch.

(*b*) From the foot-rules we might expect to derive a result more worthy of reliance, since they were constructed for the direct purpose of measurement, those on the marble being probably intended to explain the profession of the individuals to whose memory they were erected. The foot-rules were bars of iron or brass, of the length of a pes. Those most celebrated are the three discovered by Pœtus, equal in length, of which a model, cut in marble, was placed by him in the Capitol, whence the foot has been styled the Capitoline, and has been generally considered as the true Roman foot. From the numerous measurements it has undergone, it has sensibly increased, so that its value must be assumed=128.695 Par. lin., its original determination by Pœtus, reduced to the French standard by Wurm. Now the Paris line being (according to the mean value of the toises of Canivet and Lenoir, as given by Mr. Hassler) equal to .007401829 English feet, the Capitoline foot equalled .95258 feet. Besides the Pætian, other foot-rules remain, not, however, celebrated; their values are mostly between .967 and .97 ft.

(*c*) The distances between the milestones might furnish a correct determination of the Roman foot, were it not that none are now standing within 30 miles of Rome, and, therefore, none to be much relied on as having been originally measured off with accuracy. Bianchinus, however, a celebrated Italian philosopher and mathematician of the 17th century, from the distances of the milestones on the Appian road, deduced the Roman foot=130.6 Par. lin.=11.60015 inch.

(*d*) The measures of the public roads recorded in the Itinerary of Antoninus and in the Peutinger Table, can be of little assistance in our inquiry, since those records not only omit fractions, which must have existed, but are frequently at variance with each other. Besides, it is not known whether the distances are reckoned from the market-places or from the gates; and an error of half a mile in sixty, being equivalent to an error of the tenth part of an inch in a foot, no exact value of the Roman foot could be hence derived, even though the mensurations of Cassini, Riccioli, and others were totally unexceptionable.

(*e*) In the description of the measures of capacity, it was stated that the congius, in accordance with a plebiscitum (the Silian law), contained ten Roman pounds of wine or water. By the determination of the libra, which is given in section v., the congius weighed 50495.3064 grs.; now as a cubic inch of distilled water, at maximum density, weighs 252.632

grs., the congius contains 199.876921 cubic inches, and, consequently, its side is 5.8468 inch. But the side of the congius was half the Roman foot; hence the value of the Roman foot, as deduced from the congius, is 11.6936 inch. Though this result is very near the correct one, much reliance cannot be placed on this mode of arriving at it, in consequence of the weight of the ancient wine (80 libræ of which were contained in the congius) being unknown. But, as Rhemnius Fannius informs us that the ancients accounted no difference to exist in the specific gravities of wine and water, we have considered them equal, and supposed distilled water of maximum density to be of the same specific gravity with that employed by them, which was very probably pure rain-water. There remain two congii, of which the most celebrated was placed by Vespasian in the Capitol, as its inscription imports, and is commonly called the Farnesian; the other is preserved at Paris. These have been filled with water and weighed by Pætus, Villalpandus, Auzout, and others, who have hence sought to determine the libra and pes; but the results of their experiments are so much at variance as to render any inferences drawn from them objectionable.

(*f*) The last method we shall notice, and which leads to the most satisfactory conclusion, consists in the measurement of the ancient buildings now standing at Rome; and though many have ascertained the length of some single parts of them, yet no one has compared the measures of the principal parts with so much assiduity and success as Mr. Raper. Having carefully examined the work entitled "*Les Edifices antiques de Rome*," by M. Desgodetz, he very ingeniously deduced the value of the Roman foot from 65 dimensions=.97075 ft. From this value of the pes, which is the one now generally adopted in Germany and France, are easily deduced all the measures of length. (See Tables I. and II.) The jugerum being 28800 *ped. quad.*, equals 27139 sq. ft.=2 roods, 19 poles, and 187 ft.; whence the superficial measures in Tables III., IV., and V. have been calculated. The amphora being the cube of the pes, equals 1580.75 cub. inch.; but as a cubic inch of distilled water at maximum density weighs 252.632 grs., and a gallon 10 lbs. avoirdupoise or 70,000 grs., the amphora equals 5 galls., 2 qts., 1.64 pts.; whence the Capacious measures in Tables VI. and VII. have been computed.

§ 5. ROMAN WEIGHTS.

The unit of weight was originally denominated *As*, and subsequently *Libra* or *As Libralis*. It corresponded nearly with our Troy pound. Its multiples were *Dupondius* (2 pondo or libræ), *Sestertius* (2½ asses), *Tressis* (3 asses), *Quatrussis*, *Quinquessis*, and so on till *Centussis*. The term *as*, though properly applied to a piece of copper of the weight of a Roman pound, was extended not only to all the Roman measures expressing their units, but also denoted the entire amount of inheritances, interest, houses, farms, and all things which it was customary to divide; and reference being constantly made by authors to it and its subdivisions, it is important that they should be thoroughly understood. The following table exhibits the relations subsisting between the *as* and its several parts.

	Unciæ	As		Unciæ	As		Unciæ
As	12	1	Semis	6	$\frac{1}{2}$	Semiuncia	$\frac{1}{2}$
Decunx	11	$\frac{11}{12}$	Quincunx	5	$\frac{5}{12}$	Duella	$\frac{1}{3}$
Dextans	10	$\frac{5}{6}$	Triens	4	$\frac{1}{3}$	Sicilicus	$\frac{1}{4}$
Dodrans	9	$\frac{3}{4}$	Quadrans	3	$\frac{1}{4}$	Sextula	$\frac{1}{6}$
Bes	8	$\frac{2}{3}$	Sextans	2	$\frac{1}{6}$	Scrupulum	$\frac{1}{24}$
Septunx	7	$\frac{7}{12}$	Sescunx	1½	$\frac{1}{8}$	Obolus	$\frac{1}{48}$
			Uncia	1	$\frac{1}{12}$	Siliqua	$\frac{1}{144}$

The Romans made their weights of marble, iron, or brass. A few specimens of these are now extant, and have been weighed by Rome de l'Isle and Eisenschmid, whose results vary from 4900 to 5100 grs. Others have attempted the determination of the libra from the relation existing between it and the congius, the latter having been determined to contain 197.6 cub. inch. nearly. If we assume the weight of a cubic inch of water=253 grs., a congius of water would weigh 49992 grs., and the libra would equal 4999.2 grs.; but if we suppose a cubic inch of the Roman wine, which was employed in the adjustment of the libra and congius with regard to one another, to weigh 256 grs., the value of the libra would be 5058.5 grs. It is then evident that, from our ignorance of the specific gravity of the ancient wine, we can arrive at no more accurate conclusion with regard to the value of the libra from a knowledge of the exact dimensions of the congius, than from the weight of those rough specimens just noticed. This assertion may be substantiated by mentioning the valuations given by different metrologists, who have employed either the congius or the specimens as the basis of their calculations. Budæus makes the libra=5904 grs., Rome de l'Isle 4958, Auzout 5105, Eisenschmid 5097, Paucton 5175, and Arbuthnot 5245⅘ grs. The mode of investigation founded on the hypothesis that the ancients exercised at least a tolerable degree of nicety in standarding their moneys, has been justly recommended as the most perfect we can employ. It consists in ascertaining the value of the scrupulum, and hence that of the libra, from certain aurei which are extant, and which were coined of the weight of a certain number of scrupula, indicated by the stamp they bear. Letronne, whose accurate and laborious experiments on the ancient coins have entitled him to implicit reliance, from the weight of 54 aurei deduced the scrupulum=21.4 Par. grs.; hence 288 scrupula or the libra=6163.2 Par. grs. We may safely put the Roman pound, as Letronne advises, =6160 Par. grs., since an error of the hundredth part of a grain in the value of the scrupulum just assigned would produce one of 2.88 grs. in that of the libra. The libra then equals 6160 Par. grs.=5049.53 mint-pound grs.,* and the remaining weights are hence easily calculated. (See Tables VIII. and IX.)

§ 6. ROMAN MONEYS.

Festus informs us that the Romans during the reign of Romulus had not established coined money as a medium of exchange, but used for this purpose leather, painted wood, and pieces of metal, the values of which were determined by weight. That Numa caused copper to be cut into rough pieces (*æra rudia*) of the weight of a libra, is asserted by some authors, while others are of opinion that leather, &c., were still used in the time of Numa, and that Servius Tullius first ordered round pieces of copper to be made, of a pound weight, called *asses librales*, with the images of cattle (*pecudes*) rudely sketched on them, and that hence the term *pecunia* was applied to money. Copper continued to be in general circulation till A.U.C. 485, when silver was first coined at Rome, though foreign coins of this metal had been previously introduced; the coinage of gold followed 62 years after. The temple of Juno Moneta was appropriated as the general depository of standards, and the coins were issued from it, having been previously inspected by *Nummularii* or

* The Paris grain equals .819729 mint-pound grs., or .820072 Troughton's grs.; since the French Kilogram equals 18827.15 Par. grs., 15433.159 mint-pound grs., or 15439.619 Troughton's grs. It may be here remarked, that we have employed the mint-pound grs. of Philadelphia, of which the mint-pound contains 7000, in assigning the values of the Greek and Roman weights, and those who wish to obtain them in Troughton's grs. can effect their object by multiplying those we have given by 1.0004184. (See Mr. Hassler's Report.)

assaymasters. The entire mint was under the general superintendence of three men, appointed by the people at the Comitia Tributa, denominated *Triumviri Monetales*. The Romans counted by *asses*, *sestertii*, *denarii*, and *aurei*. The *as* (originally *assis*, from *aes*), or *assipondium*, was at first libralis, and bore the impression of Janus geminus, or bifrons, on one side; on the reverse, the rostrum of a ship, and was at first, as we have noticed, libralis; but in the first Punic war, in consequence of the scarcity of money, the republic ordered asses to be struck weighing 2 unciæ, by which, as Pliny informs us, it gained $\frac{5}{6}$ and discharged its debt; it was subsequently reduced, when Hannibal invaded Italy, to the weight of an uncia, and lastly by the Papirian law to that of a semiuncia; and though this rapid diminution of its weight was required by the necessities of the commonwealth, it would eventually have been accomplished by the increasing abundance of silver and gold. The *as* thus reduced was, in reference to its original weight, denominated *libella*, and the older coins are distinguished from it by later writers when they speak of *as grave*. Besides the *as*, its subdivisions, viz., *semisses*, *trientes*, *quadrantes*, *sextantes*, *stipes unciales*, *semiunciæ*, and *sextulæ* (the smallest of the Roman coins according to Varro), and its multiples, *dupondii*, *quatrusses*, and *decusses*, were coined; specimens of which remain at the present day, and are to be found in the most valuable collections of ancient coins. But those pieces less than the *as* which were most frequently coined, were the *semissis* and *quadrans*, bearing the impress of a boat instead of the rostrum of a ship; the former was also named *sembella* (*quasi semilibella*), the latter *teruncius*. The *sestertius*, *quinarius*, and *denarius* were silver coins, and called *bigati* or *quadrigati*, from the impression of a chariot drawn by two or four horses, which they bore on one side, that on the reverse being the head of Roma with a helmet. The *sestertius* (or *semistertius*) was so called by a figure borrowed from the Greeks, and equalled 2½ *asses*; its symbol is H. S., abbreviated from L. L. S., the initials of *libra*, *libra*, *semis*. The *sestertium*, or 1000 *sestertii*, was expressed by the symbol $\overline{\text{HS}}$; it was not a coin, but was employed by the Romans, together with the *sestertius*, in computing large sums of money. Their method of notation was effected by combining the symbols with their numeral characters; thus HS. MC. indicates 1100 sestertii; but if the numerals have a line over them, *centena millia* or 100,000 is understood; thus HS. $\overline{\text{MC}}$. means 110 millions of sestertii. When the numerals are separated by points into two or three orders, the 1st on the right hand denotes units, the 2d, thousands, the 3d, hundred thousands; thus, III. XII. DC. HS. denotes 300,000+12,000+600=312600 *sestertii*. The following illustration may be also added. Pliny says, that seven years before the first Punic war there were in the Roman Treasury "*auri pondo* XVI. DCCCX.; *argenti pondo* XXII. LXX.; *et in numerato* LXII. LXXV. CCCC." (33, 3); that is, 16,810 pounds of gold, 22,070 pounds of silver, and 6,275,400 sestertii of ready money. The *quinarius* was equal to 5 *asses*, and marked V; by the Clodian law it was impressed with the figure of Victory, and hence called *Victoriatus*. The *denarius*, at its first institution, equalled 10 *asses*, and was stamped with the numeral X or $\frac{\text{V}}{\text{A}}$. But when the Romans were pressed by Hannibal, A.U.C. 537, the *as* having been made *uncialis*, the *denarius* passed for 16 *asses*, the *quinarius* for 8, and the *sestertius* for 4; and when the *as* was made *semiuncialis* the same proportion was retained, except in the payment of the soldiers, with whom the *denarius* preserved its original value. The *denarius* was not used as a weight until the Greek physicians came to Rome, who, finding it nearly equal to their drachm, prescribed by it; it was then considered, as we are informed by Corn. Celsus, as the $\frac{1}{7}$ of an uncia. But it gradually diminished in weight under the Cæsars (see Table XII.); and having subsequently regained its original weight, though with a considerable abasement of its purity, it continued to be the current silver money of the empire till Constantine substituted the *miliarensis* in its stead. Letronne having carefully weighed 1850 consular *denarii*, deduced the weight of the *denarius*=73 Par. grs.=59.84 mint-pound grs. Now its purity being .97, its value is easily calculated =8d. 2.17 far.=15 cts., 4.7 mills. (See Tables X. and XI.)

The golden coins of *Aurei* were issued A.U.C. 546, weighing 1 or more *scrupula*, the *scrupulum* of gold passing for 20 *sestertii*. Some few remain with the numerals XX. and XXXX., which indicate their values to be respectively 20 and 40 sesterces. They have the head of Mars and the numerals denoting their value on one side, and on the reverse an eagle standing on a thunderbolt. Afterward it was thought proper to coin 40 *aurei* out of the pound, each valued at 25 *denarii*; their mean weight is 125.62 grs. The *aureus* gradually diminished in weight during the time of the emperors (see Tab. XII.), till in Pliny's time 45 were struck out of the pound. The Emperor Severus coined *semisses* and *tremisses* of gold, whence the aureus, being considered the integer, was denominated *Solidus*. Soon after, the coinage, becoming irregular, was entirely remodelled by Constantine, who coined 72 *solidi* out of the pound, each weighing then 4 *scrupula* or 70.13 grs., and made the pound of gold equal to 1000 *miliarenses*; so that the *solidus* equalled 13$\frac{7}{8}$ *miliarenses*, though it passed for 14.

The ratio of gold to silver during the republic and the twelve Cæsars is given in Tab. XII.

The Grecian measures, weights, and coins, being well known to the Romans, were mostly determined by them to have some definite relation to their own; so that they will oppose less difficulties in assigning their values.

§ 7. GRECIAN MEASURES OF LENGTH.

The unit of linear measure adopted by the Greeks was the foot (Πούς), of which the δάκτυλος, or finger's breadth, was $\frac{1}{16}$, and the παλαιστή, or palm, ¼. The latter was also understood by δοχμή, from δέχομαι, "*to receive*," by the compound term δακτυλοδόχμη, and by δῶρον, which properly signifies *a gift*; the application of the latter term to this measure is commonly explained by the fact, that the palm of the hand is naturally extended in receiving a gift. Σπιθαμή, or span, equals 12 δάκτυλοι, and is defined by Hesychius to be the distance from the extremity of the thumb to that of the little finger, when the hand is opened with a view of grasping or measuring any object. The divisions of the πούς, more rarely employed, are κόνδυλος, διχάς, λιχάς, and ὀρθόδωρον; the first being 2 δάκτυλοι, and the second ½ πούς, hence entitled by Theophrastus ἡμιπόδιον. The λιχάς was 10 δάκτυλοι, and the ὀρθόδωρον, being the length of the hand from the wrist to the extremity of the middle finger, equalled 11 δάκτυλοι. Pollux (lib. 2), from whom the previous definitions have been derived, informs us that πυγμή=18 δάκτυλοι, was the distance from the elbow to the extremity of the metacarpal bone of the middle finger, while that reckoned to the extremity of its first phalanx was πυγών=20 δάκτυλοι, and that πῆχυς=24 δάκτυλοι, was the cubit, or the distance from the elbow to the extremity of the middle finger. The πῆχυς then contained 1½ πόδες. The βῆμα was 2½ πόδες, and thus corresponded to the *pes sestertius* of the Romans. It was employed by the people at large as the unit of distance, whence βηματισταί mean measurers of

roads. Ὄργυια, or fathom, from ὀρέγω, "*to extend*," is the distance from the hands, when the arms are raised and extended, measured along the breast, and equals 6 πόδες; hence it has received from Herodotus the epithets τετράπηχυς and ἑξαπόδης. The measure from which the Romans probably borrowed their decempeda was ἄκαινα or κάλαμος=10 πόδες; six of these constituted the Ἄμμα, which, together with the πλέθρον=100 πόδες, and the κάλαμος, was used principally in the measurement of lands. The most ancient itinerary measure of the Greeks was the στάδιον, which appears to have had a very rude origin. It is said to have been the invention of Hercules, whose athletic exertion it exhibited, since it comprehended the distance which he was able to run without taking breath. Isidorus informs us that it took its name from ἵστημι, "*to stand*," and assigns as a reason, "*quod in fine respirasset simulque stetisset.*" It was established as the measure of the length of the αὐλός, or foot-course, at the Olympic games; and from the respect in which these exercises were held, it became an itinerary measure. This distance, the hero who instituted it measured by the length of his foot, which he found equal to one six hundredth part of the course. Censorinus and M. Gossellin have endeavoured to show that there were different stadia employed among the Greeks, but their remarks have been completely refuted by Wurm. Ἱππικόν, or the distance a horse could run, "*sub uno spiritu*," equals 4 στάδια, and Δόλιχος has been variously assumed as 6, 7, 8, and even 24 στάδια, but more correctly as 12. Those linear measures which were known to the Greeks by their intercourse with other nations, were Μίλιον, or the Roman mile=8 στάδια; Παρασάγγης=30 στάδια, according to Herodotus (2, 6) and Xenophon (*Anab.*, 5, 7), though Strabo makes it, in different places, 40 and 60 στάδια; and Σχοῖνος, an Egyptian measure, whose value is differently assigned to be 60, 40, and 32 στάδια.

§ 8. DETERMINATION OF THE GREEK FOOT.

There are two methods of investigating the value of the πούς proposed to us: the first consists in its determination by its ratio to the Roman foot; the second, by means of the public edifices of the Greeks which are yet standing.

1. All authors agree that the ratio subsisting between the Roman and Greek foot is 24 : 25, as might also be inferred from the value the Greeks assigned to μίλιον, which we have mentioned was 8 στάδια= 4800 πόδες=5000 *pedes*. Now the Roman foot having been determined=.97075 ft., the value of the Greek foot hence deduced is 1.0111812 ft.

2. Mr. Stuart, who examined the temples remaining at Athens, found the average ratio of the Greek to the Roman foot to be 25.04 : 24. (*Quarterly Review*, No. 10, p. 280.) The Greek foot would hence =1.0128168 ft.

The mean of these two values is 1.011999 ft. We prefer, however, adopting Wurm's determination, who has examined Mr. Stuart's measurements with great accuracy, and has equalled the Greek foot to 136.65 Par. lin.=1.01146 ft. (See Tab. XIII. and XIV.)

§ 9. GRECIAN MEASURES OF EXTENT.

The unit of extent was Ἄρουρα, being a square whose side is 50 πόδες; it was divided into sixths and twelfths, respectively called ἕκτοι and ἡμίεκτοι. The πλέθρον contained 4 ἄρουραι, and is the measure most frequently mentioned in the superficial measurements of lands. The values and relations of the others are exhibited in Table XV.

§ 10. GRECIAN MEASURES OF CAPACITY.

1. *For Liquids.*—The greatest liquid measure was Μετρητής, which was also called κάδος, from χαδεῖν, "*to contain*;" κεράμιον, probably from its being made of horn; and ἀμφορεύς, from ἀμφιφορεύς, receiving its name from the two handles by which it was carried. Another synonyme was σταμνίον ("κεράμιον τοῦ οἴνου ἢ ὕδατος σταμνίον," Hesychius.) From the verses of Rhemnius Fannius,

> "*Attica præterea dicenda est amphora nobis*
> *Seu cadus; hunc facies, si nostræ addideris urnam,*"

it appears that the μετρητής=1½ *amphoræ*=8 galls., 2 qts., 0.46 pts. It contained 12 χοῦς, 72 ξέσται, and 144 κοτύλαι; and, by comparing the Roman and Greek capacious measures, we will perceive that the χοῦς corresponded in value to the *congius*, ξέστης to *sextarius*, and κοτύλη to *hemina*. Certain festivals at Athens were called χόες, because, according to Suidas, every man had a χοῦς of wine given him, and, as Athenæus declares, because Demophoön, king of Athens, offered a sweet-cake, and Dionysius the tyrant a crown of gold, as a prize to the first person who drank a χοῦς of wine. Κοτύλη derived its name from its cavity, and Galen mentions, that the κοτύλη and *hemina* were applied by the ancient physicians to the same use with the modern graduated glasses of our apothecaries, being vessels of horn, of rectangular or cylindrical shape, divided on the outside, by means of lines, into 12 parts, which they called ounces of measure (οὐγγίαι μετρικαί), and corresponded to a certain number of ounces by weight (οὐγγίαι σταθμικαί). Now the *hemina*, being $\frac{1}{96}$ of the *amphora*, weighed, when filled with wine, 10 *unciæ*, so that the account of Galen is involved in doubt, inasmuch as the ounce by measure was hence $\frac{5}{6}$ of that by weight. Τέταρτον, ὀξύβαφον, and κύαθος were respectively equal to the *quartarius*, *acetabulum*, and *cyathus* of the Romans. The remaining measures are κόγχη, μύστρον, χήμη, and κοχλιάριον, concerning which authors are slightly at variance. Cleopatra makes a greater and less κόγχη, the greater being the same with the ὀξύβαφον, the less ½ κύαθος; while Pliny (12, 25) makes the κόγχη a determinate measure. Μύστρον or μύστλον was borrowed, as its name imports, from the shell of the sea-mouse, and was of two kinds: the less and more common being ¼ κύαθος, the greater $\frac{1}{18}$ of the κοτύλη. Χήμη, derived also from some shellfish, was divided into the greater or rustic, $=\frac{1}{24}$ κοτύλη; and the less, or that used by physicians, $=\frac{1}{36}$ κοτύλη. Κοχλιάριον was equal to ½ χήμη.

2. *For things dry.*—The largest measure employed in the measurement of grain was Μέδιμνος=6 *modii*. Its divisions were τρίτος, ἕκτος, and ἡμίεκτον; and it contained 48 χοίνικες; so that the χοῖνιξ equalled 4 κοτύλαι. The remaining measures were the same with the liquid measures. (See Tab. XVI. and XVII.)

§ 11. GRECIAN WEIGHTS.

The unit of weight was δραχμή or drachm=6 ὀβολοί. Ὀβολός equalled, according to Pollux, 8 χαλκοί, and the χαλκός, on the authority of Suidas =7 λέπτα; though Pliny makes the ὀβολός=10, and Suidas =6 χαλκοί. The Romans translated χαλκός *areolus*, and λέπτον *minuta* or *minutia*. Though Rhemnius Fannius asserts that the Greeks used no weights less than the ὀβολός, the physicians employed some smaller, viz., κεράτιον, equal to the siliqua of the Romans, $=\frac{1}{144}$ uncia, and σιτάριον, or grain, =¼ siliqua. The multiples of the ponderal unit, or the weights greater than the δραχμή, were the μνᾶ or mina=100, and τάλαντον=6000 δραχμαί. From libra, the later Greeks derived their λίτρα, which, in imitation of the Romans, they divided into 12 οὐγγίαι; the τάλαντον being, according to Livy (38, 38), 80 libræ, the libra=75 δραχμαί, and the δραχμή=$\frac{1}{76}$ libra=67.327 grs.; which result differs very little from that assigned by Wurm. Considering that a more correct value of the δραχμή might be obtained from the coins extant, he has followed the determinations of Letronne, and

assumed it=82¼ Par. grs.=67.3349 grs. The values of the remaining weights are easily calculated, and may be seen in Tables XVIII. and XIX.

§ 12. GRECIAN COINS.

It is a matter of doubt when the Greeks commenced the coinage of metallic ores. The Oxonian marbles render it apparent that Phido, king of the Argives, about 700 B.C. struck some silver pieces, and there yet remain many Macedonian coins purporting to be struck five centuries B.C. Of all the Greek cities, Athens was most celebrated for the fineness of her silver, and the justness of its weight; and Xenophon mentions, that wherever Attic silver was carried, it sold to advantage. Indeed, their money deserves our particular attention, since we have unexceptionable evidence of its standard weight, and since it furnishes us with the knowledge we possess of the moneys of the other Greek cities. Copper was not coined till the 26th year of the Peloponnesian war, when Callias was a second time archon. It was soon after publicly cried down by a proclamation, which declared silver the lawful money of Athens; it, however, was shortly after again introduced. The common opinion, that the Athenians coined gold, is considered by some to be without sufficient authority. That they had no gold coin at the beginning of the Peloponnesian war, appears from the account given by Pliny of the treasure amassed in the Acropolis, which consisted of silver in coin, and gold and silver in bullion. Athenæus tells us that gold was very sparingly circulated in Greece, until the Phocians despoiled and plundered the temple at Delphi. But the gold-mines in the neighbourhood of Philippi were so improved by Philip of Macedon as to yield 1000 talents yearly, from which were struck the Philippics. When Greece became subject to the Romans, the standard of the conquerors was introduced, and there remain some gold coins which were struck subsequently to this event, of the weight of the aureus; one of these is preserved in the British Museum, which, though a little worn, bears the evidence of elegant workmanship: its impress on one side is the head of Minerva, and on the other an owl and oil-bottle, with the inscription ΑΘΗ, ΝΗ, the last two letters being placed under the oil-bottle. The Persian daric seems to have been the gold coin best known at Athens when in her lofty state of independence, and was called *στατήρ*, probably because it was originally the standard by which the *δραχμή* was adjusted; and subsequently the Philippics were standarded by means of the daric or the drachma. The Greeks counted by means of *τάλαντα*, *μναῖ*, *τετράδραχμα*, and *δραχμαί*, and their method of standarding excelled the Roman in point of ease and convenience, since their coins were weights also.

The brazen coins were *Χαλκοῦς*=⅛ *ὀβολός*; and *λέπτον*=⅐ *Χαλκοῦς*. The *ὀβολός* was so called, because, previously to the introduction of coined money, it was in the form of a small *spit*. The silver coins referring to the *ὀβολός* are, *τετρόβολον*, *τριόβολον*, *διόβολον*, *ἡμιοβόλιον*, and *δίχαλκον*; but those are most celebrated which refer to the *δραχμή*, viz., *δίδραχμον*, *τρίδραχμον*, *τετράδραχμον*. Rome de l'Isle mentions a Greek coin of silver, =11 *δραχμαί*, and Plato and Julius Pollux speak of the *πεντηκοντάδραχμον*, which, were it a coin, must have been very large. *Δραχμή* quasi *δραγμή*, is interpreted a handful of 6 *ὀβολοί*, which were equal to it in value; it was employed in the computations of the Greeks, as the sestertius was by the Romans, Plutarch affording us many examples. The *δραχμή* varied in different countries determining the *τάλαντον* of corresponding variation; that of Ægina was called *παχεῖα*, since it equalled 1⅔ Attic drachms, in contradistinction to the Attic, called *λεπτή*.

There is mention made of the *βοῦς*, a coin so called from the stamp of an ox with which it was impressed, reputed equal to the *δίδραχμον*, and coined of gold and silver. This was perhaps one of the most ancient Greek coins, being known to Homer, if we credit the testimony of Julius Pollux, and to it that immortal bard is supposed to allude when he sings of Glaucus changing his golden armour, worth 100 *βόες*, for the brazen one of Diomede. The *τετράδραχμον*, or silver *στατήρ*, appears to have been the coin most generally in use among the Greeks. Livy informs us, that between the years 564 and 566 A.U.C. there were brought to Rome by M. Fulvius 118,000, by M. Acilius 113,000, by L. A. Regillus 34,700, and by Scipio Asiaticus 22,400 *τετράδραχμα*. So many specimens of them remain, that they are to be found at the present day in almost every collection. Letronne having accurately examined 500 of them, and arranged them according to the centuries in which they were struck, deduced the mean weight of the old Attic *δραχμή*, coined two centuries and more B.C., =82¼ Par. grs.=67.3349 grs.; and its purity being .97, its value is 9d. 2.85 far., or 17 cts. 5.93 mills Federal currency. The latter Attic *δραχμή* was also found=77¼ Par. grs.=63.236 grs.; and its value thereby determined is 9d. 0.487 far., or 16 cts. 5.22 mills. The *Χρυσοῦς*, or golden *στατήρ*, weighed 2, and was valued at 20 *δραχμαί*; golden pieces were coined of double and half its weight; and though no Attic staters remain at the present day, there have been preserved some darics and Philippics, whose purity is very remarkable, being .979. The ratio of gold and silver varied at different periods. Herodotus estimates it as 13 to 1; in the dialogue of Hipparchus, commonly ascribed to Plato, it is 12 to 1; and Lysias, the orator, assumes it as 10 to 1, which last ratio was preserved without alteration.

The Mina (*Μνᾶ*), according to Plutarch, equalled 75 *δραχμαί*, till the time of Solon, who made it contain 100. The Attic talent of silver equalled 60 minæ; that of Ægina, which was current at Corinth, was 100; and the Attic talent of gold was 600 minæ, according to the proportion of gold and silver just premised. For the values of the different coins, see Tables XX. and XXI.

NOTE.—The method of calculating the value of the old Attic drachm is as follows: Its weight being 67.3349 mint-pound grs., or 67.3631 Troughton's grs., and its purity being .97, it contains 65.3148 mt. pd. grs., or 65.3422 Tr. grs. of *pure* silver. Now 371.25 mt. pd. grs. of pure silver being coined into 100 cts., and 5328 Tr. grs. of pure silver being coined into 799d. (see Pres. Adams's Report), the value of the old Attic drachm is hence determined in the Federal and Sterling currencies. In a similar manner, the values of the less Attic drachm and of the denarius have been calculated.

TABLE I.

I. ROMAN MEASURES OF LENGTH.

1. *Measures below the foot.* (*Unit: Pes*=11⅔ *inch.*)

							Feet.	Inches.
Sextula								.16
1½	Siciliquus							.24
3	2	Semiuncia						.48
4½	3	1½	Digitus					.73
6	4	2	1⅓	Uncia				.97
18	12	6	4	3	Palmus			2.91
72	48	24	16	12	4	Pes		11.65
						10	9	8.49
						100	97	0.9
						1000	970	9.

TABLE II.

I. ROMAN MEASURES OF LENGTH.

2. *Measures above the foot.* (*Unit: Milliare*=11/12 *mile.*)

									Miles.	Yds.	Feet.
Pes											.97
1¼	Palmipes										1.21
1½	1⅕	Cubitus									1.46
2½	2	1⅔	Pes Sestertius								2.43
5	4	3⅓	2	Passus						1	1.85
10	8	6⅔	4	2	Decempeda					3	0.71
120	96	80	48	24	12	Actus				38	2.49
5000	4000	3333⅓	2000	1000	500	41⅔	Milliare			1617	2.75
7500	6000	5000	3000	1500	750	62½	1½	Leuga	1	666	2.62
								10 Milliaria	9	339	0.5
								100 do.	91	1631	2.
								1000 do.	919	476	2.

TABLE III.

II. ROMAN MEASURES OF EXTENT.

1. *Measures below the Jugerum.* (*Unit: Jugerum*=2½ *roods.*)

										Roods.	Perches.	Sq. Ft.
Pes quadratus												.94
100	Decempeda quadrata											94.24
400	4	Sextula									1	104.69
480	4⅘	1⅕	Actus simplex								1	180.08
600	6	1½	1¼	Siciliquus							2	20.91
2400	24	6	5	4	Uncia						8	83.65
3600	36	9	7½	6	1½	Clima					12	125.48
10000	100	25	20⅚	16⅔	4⅙	2 7/9	Versus				34	167.06
14400	144	36	30	24	6	4	1 11/25	Actus quadratus		1	9	229.67
28800	288	72	60	48	12	8	2 22/25	2	JUGĔRUM (As)	2	19	187.09

TABLE IV.

II. ROMAN MEASURES OF EXTENT.

2. *Uncial Subdivisions of the Jugerum.*

												Roods.	Perches.	Sq. Ft.
Uncia													8	83.65
2	Sextans												16	167.31
3	$1\frac{1}{2}$	Quadrans											24	250.96
4	2	$1\frac{1}{3}$	Triens										33	62.36
5	$2\frac{1}{2}$	$1\frac{2}{3}$	$1\frac{1}{4}$	Quincunx								1	1	146.02
6	3	2	$1\frac{1}{2}$	$1\frac{1}{5}$	Semis							1	9	229.67
7	$3\frac{1}{2}$	$2\frac{1}{3}$	$1\frac{3}{4}$	$1\frac{2}{5}$	$1\frac{1}{6}$	Septunx						1	18	41.07
8	4	$2\frac{2}{3}$	2	$1\frac{3}{5}$	$1\frac{1}{3}$	$1\frac{1}{7}$	Bes					1	26	124.73
9	$4\frac{1}{2}$	3	$2\frac{1}{4}$	$1\frac{4}{5}$	$1\frac{1}{2}$	$1\frac{2}{7}$	$1\frac{1}{8}$	Dodrans				1	34	208.38
10	5	$3\frac{1}{3}$	$2\frac{1}{2}$	2	$1\frac{2}{3}$	$1\frac{3}{7}$	$1\frac{1}{4}$	$1\frac{1}{9}$	Dextans			2	3	19.78
11	$5\frac{1}{2}$	$3\frac{2}{3}$	$2\frac{3}{4}$	$2\frac{1}{5}$	$1\frac{5}{6}$	$1\frac{4}{7}$	$1\frac{3}{8}$	$1\frac{2}{9}$	$1\frac{1}{10}$	Decunx		2	11	103.44
12	6	4	3	$2\frac{2}{5}$	2	$1\frac{5}{7}$	$1\frac{1}{2}$	$1\frac{1}{3}$	$1\frac{1}{5}$	$1\frac{1}{11}$	JUGĔRUM	2	19	187.09

TABLE V.

II. ROMAN MEASURES OF EXTENT.

3. *Measures above the Jugerum.*

				Acres.	Roods.	Perches.	Sq. Ft.
Jugerum					2	19	187
2	Heredium			1	0	39	102
200	100	Centuria		124	2	17	110
800	400	4	Saltus	498	1	29	167

TABLE VI.

III. ROMAN MEASURES OF CAPACITY.

1. *For Liquids.* (*Unit: Amphora*$=5\frac{7}{10}$ *gallons.*)

										Cub. inch.	Gall.	qts.	pts.
Ligula*										0.69			0.02
4	Cyathus									2.74			0.08
6	$1\frac{1}{2}$	Acetabulum								4.12			0.12
12	3	2	Quartarius							8.23			0.24
24	6	4	2	Hemina						16.47			0.48
48	12	8	4	2	Sextarius					32.93			0.95
288	72	48	24	12	6	Congius				197.59		2	1.70
1152	288	192	96	48	24	4	Urna			970.38	2	3	0.82
2304	576	384	192	96	48	8	2	AMPHORA		1580.75	5	2	1.64
46080	11520	7680	3840	1920	960	160	40	20	Culeus	31615.01	114	0	0.80

* By a comparison of the Congius with the Libra, the Ligula will be found to correspond very nearly with three drachms (ʒiii) liquid measure of the apothecaries.

TABLE VII.—III. ROMAN MEASURES OF CAPACITY.

2. *For things dry.* (*Unit: Modius*=7 *qts.*, 1 *pt.*)

								cub. ft.	cub. inch.	bush.	pecks.	qts.	pts.
Ligula									0.69				0.02
4	Cyathus								2.74				0.08
6	$1\frac{1}{2}$	Acetabulum							4.12				0.12
12	3	2	Quartarius						8.23				0.24
24	6	4	2	Hemina					16.47				0.48
48	12	8	4	2	Sextarius				32.93				0.95
384	96	64	32	16	8	Semimodius			263.46			3	1.61
768	192	128	64	32	16	2	MODIUS		526.92			7	1.21
							10	3	85.17	2	1	4	0.13
							100	30	851.69	23	3	0	1.33
							1000	304	1684.89	237	2	6	1.26

TABLE VIII.—IV. ROMAN WEIGHTS.

1. (*Unit: Libra*=10 *oz.*, 10 *dwts.*, 9.5 *grs. Troy Weight.*)

											Troy Weight. lbs.	oz.	dwts.	grs.	Avoirdupois Wt. lbs.	oz.	drs.
Siliqua														2.9			0.11
3	Obolus													8.8			0.32
6	2	Scrupulum												17.5			0.64
12	4	2	Semisextula										1	11.1			1.28
24	8	4	2	Sextula									2	22.1			2.56
36	12	6	3	$1\frac{1}{2}$	Siliquus								4	9.2			3.85
48	16	8	4	2	$1\frac{1}{3}$	Duella							5	20.3			5.13
72	24	12	6	3	2	$1\frac{1}{2}$	Semiuncia						8	18.4			7.69
144	48	24	12	6	4	3	2	Uncia					17	12.8			15.39
1728	576	288	144	72	48	36	24	12	LIBRA			10	10	9.5		11	8.67
172800	57600	28800	14400	7200	4800	3600	2400	1200	100	Cent. pod.	87	7	19	17.1	72	2	2.85

TABLE IX.—IV. ROMAN WEIGHTS.

2. *Subdivisions of the Libra.*

												Troy Weight. oz.	dwts.	grs.	Avoirdupois Wt. oz.	drs.
Uncia													17	12.8		15.39
2	Sextans											1	15	1.6	1	14.78
3	$1\frac{1}{2}$	Quadrans										2	12	14.4	2	14.17
4	2	$1\frac{1}{3}$	Triens									3	10	3.2	3	13.56
5	$2\frac{1}{2}$	$1\frac{2}{3}$	$1\frac{1}{4}$	Quincunx								4	7	16.0	4	12.95
6	3	2	$1\frac{1}{2}$	$1\frac{1}{5}$	Semis							5	5	4.8	5	12.33
7	$3\frac{1}{2}$	$2\frac{1}{3}$	$1\frac{3}{4}$	$1\frac{2}{5}$	$1\frac{1}{6}$	Septunx						6	2	17.6	6	11.72
8	4	$2\frac{2}{3}$	2	$1\frac{3}{5}$	$1\frac{1}{3}$	$1\frac{1}{7}$	Bes					7	0	6.4	7	11.11
9	$4\frac{1}{2}$	3	$2\frac{1}{4}$	$1\frac{4}{5}$	$1\frac{1}{2}$	$1\frac{2}{7}$	$1\frac{1}{8}$	Dodrans				7	17	19.1	8	10.50
10	5	$3\frac{1}{3}$	$2\frac{1}{2}$	2	$1\frac{2}{3}$	$1\frac{3}{7}$	$1\frac{1}{4}$	$1\frac{1}{9}$	Dextans			8	15	7.9	9	9.89
11	$5\frac{1}{2}$	$3\frac{2}{3}$	$2\frac{3}{4}$	$2\frac{1}{5}$	$1\frac{5}{6}$	$1\frac{4}{7}$	$1\frac{3}{8}$	$1\frac{2}{9}$	$1\frac{1}{10}$	Deunx		9	12	20.7	10	9.28
12	6	4	3	$2\frac{2}{5}$	2	$1\frac{5}{7}$	$1\frac{1}{2}$	$1\frac{1}{3}$	$1\frac{1}{5}$	$1\frac{1}{11}$	LIBRA	10	10	9.5	11	8.67

TABLE X.—V. ROMAN MONEYS.

Unit: Denarius=±15¼ cents.

1. The moneys referred to the value which the As and Sestertius had before A.U.C. 536

								£	s.	d.	far.	$	cts.	mills.
Teruncius											.5			2.4
2	Sembella										1.1			4.8
4	2	As, Libella, Assipondium									2.1			9.7
8	4	2	Dupondius							1	2.8		3	0.9
10	5	2½	1¼	Sestertius						2	0.5		3	8.7
20	10	5	2½	2	Quinarius, or Victoriatus					4	1.1		7	7.4
40	20	10	5	4	2	Denarius				8	2.2		15	4.7
1000	500	250	125	100	50	25	Aureus, or Solidus		17	9	2.3	3	86	8.5
							10	8	17	11	2.9	38	68	4.6
							100	88	19	9	1.3	386	84	6.2
							1000	889	17	9	1.2	3868	46	2.

TABLE XI.—V. ROMAN MONEYS.

2. The moneys referred to the value which the As and Sestertius had 536-720 A.U.C.

								£	s.	d.	far.	$	cts.	mills.
Teruncius											0.9			3.9
2	Sembella										1.7			7.7
4	2	As, Libella, Assipondium									3.4		1	5.5
12$\frac{4}{5}$	6$\frac{2}{5}$	3$\frac{1}{5}$	Dupondius							1	2.8		3	0.9
16	8	4	1¼	Sestertius						2	0.5		3	8.7
32	16	8	2½	2	Quinarius, or Victoriatus					4	1.1		7	7.4
64	32	16	5	4	2	Denarius				8	2.2		15	4.7
1600	800	400	125	100	50	25	Aureus, or Solidus		17	9	2.8	3	86	8.5
							10 Denarii		7	1	1.7	1	54	7.4
							100 do.	3	11	2	1.2	15	47	3.8
							1000 do.	35	11	10	3.7	154	73	8.5

TABLE XII.—VI. THE MEAN WEIGHTS AND VALUES OF THE DENARIUS AND AUREUS, AND THE RATIO OF GOLD TO SILVER, UNDER THE TWELVE CÆSARS.

	DENARIUS.					AUREUS.							RATIO OF GOLD TO SILVER.
	WEIGHT.	VALUE.				WEIGHT.	VALUE.						
	grs.	d.	far.	cts.	mills.	grs.	s.	d.	far.	dol.	cts.	m.	
Julius Cæsar	59.84	8	2.17	15	4.7	125.62	17	9	2.29	3	86	8.4	11.9086 : 1
Augustus	58.36	8	1.33	15	0.9	121.90	17	4	1.23	3	77	3.1	11.9697 : 1
Tiberius	57.22	8	0.67	14	8.0	119.43	17	0	0.85	3	69	8.9	11.9766 : 1
Caligula	57.71	8	0.95	14	9.2	118.45	17	1	3.87	3	73	0.7	12.1799 : 1
Claudius	56.77	8	0.41	14	6.8	118.53	16	10	2.41	3	66	9.7	11.9726 : 1
Nero	53.98	7	2.82	13	9.6	114.43	16	0	2.62	3	48	9.6	11.8727 : 1
Galba	52.30	7	1.87	13	5.2	112.88	15	6	2.63	3	38	0.9	11.5824 : 1
Otho	51.48	7	1.40	13	3.1	112.14	15	3	2.93	3	32	7.9	11.5497 : 1
Vitellius	51.97	7	1.68	13	4.4	112.67	15	5	1.95	3	35	9.7	11.5314 : 1
Vespasian	52.01	7	1.70	13	4.5	112.66	15	5	2.58	3	36	2.4	11.6133 : 1
Titus	51.72	7	1.54	13	3.8	112.55	15	4	2.44	3	34	3.9	11.4967 : 1
Domitian	52.30	7	1.87	13	5.2	112.75	15	6	2.63	3	38	0.9	11.3015 : 1

TABLE XIII.

I. GRECIAN MEASURES OF LENGTH.

1. *Small Measures.* (*Unit:* Ποῦς=1.01 *feet.*)

										Measure	Feet.	Inches.
										Δάκτυλος		0.76
2										Κόνδυλος		1.52
4	2									Παλαιστή, ancient Δῶρον		3.03
8	4	2								Διχάς, or Ἡμιπόδιον		6.07
10	5	2½	1¼							Λιχάς		7.59
11	5½	2¾	1⅜	1 1/10						Ὀρθόδωρον		8.34
12	6	3	1½	1⅕	1 1/11					Σπιθαμή		9.10
16	8	4	2	1⅗	1 5/11	1⅓				Ποῦς	1	0.14
18	9	4½	2¼	1⅘	1 7/11	1½	1⅛			Πυγμή	1	1.65
20	10	5	2½	2	1 9/11	1⅔	1¼	1 1/9		Πυγών	1	3.17
24	12	6	3	2⅖	2 2/11	2	1½	1⅓	1⅕	Πῆχυς	1	6.21

TABLE XIV.

I. GRECIAN MEASURES OF LENGTH.

2. *Great Measures.* (*Unit:* Στάδιον=607 *feet.*)

									Measure	Miles.	Yds.	Feet.
									Ποῦς			1.01
2½									Βῆμα			2.53
6	2⅖								Ὄργυια		2	6.07
10	4	1⅔							Δεκάπους, Ἄκαινα, Κάλαμος		3	1.11
60	24	10	6						Ἅμμα		20	0.69
100	40	16⅔	10	1⅔					Πλέθρον		34	2.15
600	240	100	60	10	6				Στάδιον		202	0.88
1200	480	200	120	20	12	2			Δίαυλος		404	0.75
2400	960	400	240	40	24	4	2		Ἱππικόν		809	0.50
7200	2880	1200	720	120	72	12	6	3	Δόλιχος	1	667	1.51

TABLE XV.

II. GRECIAN MEASURES OF EXTENT.

(*Unit:* Πλέθρον=¼ *acre.*)

						Measure	Acres.	Roods.	Perches.	Sq. Ft.
						Ποῦς				1.02
36						Ἑξαπόδης				36.83
100	2 7/9					Ἄκαινα				102.31
833⅓	23 4/27	8⅓				Ἡμίεκτος			3	35.79
1666⅔	46 8/27	16⅔	2			Ἕκτος			6	71.59
2500	69 4/9	25	3	1½		Ἄρουρα			9	107.38
10000	277 7/9	100	12	6	4	Πλέθρον			37	157.26
						10	2	1	15	211.38
						100	23	1	37	208.08
						1000	234	3	17	175.07

TABLE XVI.—III. GRECIAN MEASURES OF CAPACITY.

1. *For Liquids.* (*Unit: Μετρητής=8⅞ gallons.*)

												cub. ft.	cub. in.	gall.	qts.	pts.
Κοχλιάριον													0.27			0.008
2	Χήμη												0.55			0.016
2½	1¼	Μύστρον											0.69			0.02
5	2½	2	Κόγχη										1.37			0.04
10	5	4	2	Κύαθος									2.74			0.08
15	7½	6	3	1½	Ὀξύβαφον								4.12			0.12
30	15	12	6	3	2	Τέταρτον							8.23			0.24
60	30	24	12	6	4	2	Κοτύλη						16.47			0.48
120	60	48	24	12	8	4	2	Ξέστης					32.93			0.95
720	360	288	144	72	48	24	12	6	Χοῦς				197.59		2	1.70
4320	2160	1728	864	432	288	144	72	36	6	Διώτη			1185.56	4	1	0.23
8640	4320	3456	1728	864	576	288	144	72	12	2	Μετρητής	1	643.13	8	2	0.46
											10..	13	1247.26	85	2	0.60
											100..	137	375.60	855	2	1.97
											1000..	1372	310.	8557	1	1.70

TABLE XVII.—III. GRECIAN MEASURES OF CAPACITY.

2. *For things dry.* (*Unit: Μέδιμνος=1½ bushels.*)

										cub. ft.	cub. in.	bush.	pks.	qts.	pts.
Κοχλιάριον											0.22				.008
10	Κύαθος										2.74				.079
15	1½	Ὀξύβαφον									4.12				.12
60	6	4	Κοτύλη								16.47				.48
120	12	8	2	Ξέστης							32.93				.95
240	24	16	4	2	Χοῖνιξ						65.86				1.90
960	96	64	16	8	4	Ἡμίεκτον					263.46			3	1.61
1920	192	128	32	16	8	2	Ἕκτος				526.92			7	1.21
3840	384	256	64	32	16	4	2	Τριτός			1053.83		1	7	0.43
11520	1152	768	192	96	48	12	6	3	Μέδιμνος	1	1433.5	1	1	5	1.28
									10...	18	511.	14	1	0	0.8
									100...	182	1654.	142	2	3	2.
									1000...	1829	989.	1426	0	7	2.

TABLE XVIII.—IV. GRECIAN WEIGHTS.

1. *Weights below the Drachm.* (*Unit: Δραχμή=67 grs.*)

						Troy Weight. dwts.	Troy Weight. grs.	Avoirdupois Wt. drs.
Lepton (Λεπτόν)							0.2	0.007
7	Chalcus (Χαλκοῦς)						1.4	0.05
28	4	Half Obolus (Ἡμιωβόλιον)					5.6	0.21
56	8	2	Obolus (Ὀβολός)				11.2	0.41
112	16	4	2	Diobolus (Διωβόλον)			22.4	0.82
336	48	12	6	3	DRACHM (Δραχμή)	2	19.3	2.46

TABLE XIX.
IV. GRECIAN WEIGHTS.
2. Weights above the Drachm.

					Troy Weight.				Avoirdupoise Wt.		
					lbs.	oz.	dwts.	grs.	lbs.	oz.	drs.
Drachm (Δραχμή)							2	19.3			2.46
2	Didrachm (Δίδραχμον)						5	14.7			4.93
100	50	Mina (Μνᾶ)			1	2	0	13.5		15	6.25
6000	3000	60	Attic Talent (Τάλαντον)		70	1	13	17.3	57	11	7.18
10000	5000	100	1⅔	Talent of Ægina	116	10	16	4.8	96	3	1.3

TABLE XX.
V. GRECIAN MONEYS.
1. Moneys below the Drachm. (*Unit:* Δραχμή=17½ *cents.*)

								d.	far.	cts.	mills.
Lepton (Λεπτόν)									0.1		0.5
7	Chalcus (Χαλκοῦς)								0.8		3.7
14	2	Dichalcon (Δίχαλκον)							1.6		7.3
28	4	2	Half Obolus (Ἡμιωβόλιον)						3.2	1	4.7
56	8	4	2	Obolus (Ὀβολός)				1	2.5	2	9.3
112	16	8	4	2	Diobolon (Διώβολον)			3	1.	5	8.6
224	32	16	8	4	2	Tetrobolon (Τετρωβόλον)		6	1.9	11	7.3
336	48	24	12	6	3	1½	DRACHM (Δραχμή)	9	2.8	17	5.9

TABLE XXI.
V. GRECIAN MONEYS.
2. Moneys above the Drachm.

								£	s.	d.	far.	$	cts.	m.
Drachm (Δραχμή)										9	2.9		17	5.9
2	Didrachm (Δίδραχμον)								1	7	1.7		35	1.9
4	2	Tetradrachm (Τετράδραχμον), or Silver Στατήρ							3	2	3.4		70	3.7
20	10	5	Chrysus (Χρυσοῦς), Daric (Δαρεικός), Stater of Gold						16	2	1.	3	51	8.6
100	50	25	5	Mina (Μνᾶ)				4	0	11	1.2	17	59	3.2
6000	3000	1500	300	60	Attic Talent of Silver (Τάλαντον)			242	16	6	.	1055	59	.
10000	5000	2500	500	100	1⅔	Talent of Ægina		404	14	2	.	1759	32	.
60000	30000	15000	3000	600	10	6	Attic Talent of Gold	2428	5	1	.	10555	93	.

THE END.